INDIAN NEWSPAPER REPORTS, c1868-1942,
from the British Library, London

Part 7: Bombay, 1901-1921

Adam Matthew Publications

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Indian Newspaper Reports, c1868-1942
from the British Library, London

Part 7: Bombay, 1901-1921

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PUBLISHER'S NOTE

Indian Newspaper Reports, c1868-1942
Part 7: Bombay, 1901-1921

Introduction

Bombay, known as Mumbai since 1995, is the capital of the state of Maharashtra. It is the world's most populated city, with an estimated population of 13 million and is the commercial and entertainment capital of India, housing the headquarters of the large Indian banks and Bollywood, India's Hindi film and television industry. The early decades of the twentieth century were very significant in shaping the future of this modern metropolis.

The town of Bombay was the East India Company's first port in 1668 and in 1687 became the Company's headquarters. During the American Civil War (1861-1865) the city became the world's chief cotton trading market and the opening of the Suez canal in 1869 transformed it into one of the largest seaports on the Arabian Sea.

By 1906 it had a population of one million, making it the second largest city after Calcutta. It was the capital of the Bombay Presidency and was a major base for the Indian independence movement – especially boycotts of non-Indian goods, the political activities of prominent moderates and their demands for Dominion status, the All India Home Rule League and the protests from the large migrant labour force such as the general strike of Bombay mill workers in January 1919. Later on, it was in Bombay that the Quit India movement was launched in August 1942. After India's independence in 1947 it became the capital of Bombay state.

Criticism of British rule, British agents and the administration of justice throughout the Bombay Presidency increased in the period after 1880. Lord Ripon's repeal of Lytton's Vernacular Press Act in 1881 saw the abolition of the Press Commissionership. The relaxation in the attempted exercise of political control by the British over the press in India opened the way for vigorous debate on the future of India. The writings of the Indian intelligentsia found their way into an increasing number of new newspapers, Anglo-Indian and Vernacular. The increasingly active independence movement later formed into two separate camps in 1907. There was the *Garam Dal* (the extremists or "hot faction") of Bal Gangadhar Tilak, who founded the Marathi daily *Kesari* (The Lion), and the *Naram Dal* of Gopal Krishna Gokhale (the moderates or "soft faction"). Gokhale was a champion of public education and a mentor to men such as Mahatma Gandhi and Mohammed Ali Jinnah, the future founder of Pakistan. Tilak was

arrested and tried for sedition in 1908 after he had defended the Bengali youths who had killed a District Judge. *"In spite of the verdict of the Jury, I maintain that I am innocent. There are higher powers that rule the destiny of men and nations and it may be the will of providence that the cause which I represent may prosper more by my suffering than my remaining free"*. These were his last words at his trial and they are now imprinted in the wall of Room No 46 at the Bombay High Court. The Press Act of 1914 only served to exacerbate problems with its imposition of even stricter censorship on the press. Any editor who disregarded the rules on what could be published was liable to find himself in prison.

These reports of the Bombay newspapers, 1901-1921 cover landmarks in India's history - the repercussions of Lord Curzon's arrival as Viceroy in 1899, the partition of Bengal in 1905, the founding of the *Bombay Chronicle* in 1910, the Press Act of 1914, Gandhi's arrival in Bombay in 1915, the new Government of India Act and Rowlatt Act of 1919, the Amritsar Massacre of the same year and the growth in the demand for Home Rule.

Sir Pherozeshah Mehta, founder of the *Bombay Chronicle* in 1910, and a member of the Bombay Legislative Council from 1893, is recognised as a significant figure in Indian history. He is known as 'the Father of Municipal Government in Bombay'. He had been municipal commissioner in 1873 and was chairman of the Municipal Council in 1884-5 and again in 1905. He had been responsible for drafting the Bombay Municipal Act of 1872 setting out the duties of the municipal corporation in key areas such as sanitation and health, the water supply, the creation and maintenance of roads, the management of hospitals, refuse collection and disposal, sewerage, cemeteries, crematoria, parks, public spaces, beaches and building works. When Gandhi arrived in India from South Africa, Mehta presided over the public meeting held to welcome him. He was twice President of the reception committee when the Congress sessions met in Bombay in 1899 and 1904. Mehta had also presided over the Congress meeting in Calcutta in 1890. In his dual role of political activist and newspaper owner Mehta made his English language weekly into an important nationalist voice of its time documenting the political upheavals of a volatile pre-independent India.

The Indian National Congress, formed in 1885, was comprised chiefly of members of the western-educated professional elite. The very first meeting of Congress was in Bombay. Public opinion had started to turn against the British government of India and it sought to represent the views of the populace from both urban and rural areas. There was an undercurrent of feeling that British rule was unfair and this is reflected in the newspaper reports contained in this collection. Agitation and disturbances in the streets were common and the media played a huge role in re-enforcing feelings of real and imagined grievances. Congress during the first two decades of the twentieth century continued to be a moderating influence with the professional elites keeping the upper hand.

During the First World War the newspaper reports provide a good indication of the mixed reactions to Indian involvement in the conflict. The Indian National Congress decided that the cause of Indian Independence would be best served by helping the British Empire as much as possible – but many people in India disagreed. Despite this, 800,000 troops fought in the various different theatres of conflict. Some 1.5 million volunteered to fight. Tilak was released from prison in Burma in 1914. He re-united with his fellow nationalists and rejoined the Indian National Congress in 1916.

With lots of Indian soldiers fighting on behalf of the British Empire there were growing demands for Dominion status for India. The All India Home Rule League was founded in 1916 by Annie Besant, Muhammed Ali Jinnah and Tilak to demand self government for India. Jinnah headed up the League's Bombay branch. Although Tilak was a critic of Gandhi's strategy of non-violence, in his later years he mellowed considerably and favoured political dialogue and discussion as an effective way to obtain political freedom for India. Gandhi paid his respects at Tilak's cremation in Bombay in 1920 along with 200,000 people.

The Government of India Act of 1919 was passed by the British to enable more Indians to participate in the government of India. The Act provided for a dual form of government whereby in each province some areas of government were answerable to a Provincial Council and other areas of government remained under the control of the Viceroy. The Indian National Congress was unhappy at these reforms and condemned them, believing they did not go far enough in political reform.

Mahatma Gandhi returned to India from South Africa in 1915. His struggle from this point to 1921, when he was invested with executive authority on behalf of the Indian National Congress, can be followed in these newspaper reports. He believed that Indian independence could be obtained not by violence but by non-cooperation and peaceful resistance and under his leadership the National Congress was reorganised with the goal of "Swaraj" (self rule). As part of his strategy he adopted the "swadeshi" policy, the aim of which was to boycott foreign made goods, especially British goods. He also encouraged Indians to wear homespun cloth (khadi) and to actually spin the material themselves in support of the independence movement. He took a major role as peacemaker after the Amritsar massacre on April 1919 when innocent civilians were massacred in the Jallianwala Bagh near the Golden Temple in the Punjab by British troops. After the disturbances at Chauri Chaura in Uttar Pradesh in February 1922 when Gandhi felt that his movement was becoming violent he called off the campaign of civil disobedience. He was arrested in March 1922 for sedition and was sentenced to six year's imprisonment of which he only served two owing to ill health. He spent most of the 1920s out of the limelight but returned to prominence in 1928 when he resumed his campaign for Indian independence and for Home Rule.

The Rowlatt Act of 1919 was passed by the British to extend "emergency measures" after the end of the First World War and was aimed at controlling public unrest. It singled out the Bombay Presidency and the Punjab as "centres of dangerous conspiracy". It had powers to imprison without trial any person suspected of terrorism in India. It caused great upheaval and Gandhi among other leaders was extremely critical of the Act. It was to lead to the massacre at Amritsar when two leaders of the Congress were arrested and a demonstration took place.

As well as much on political life in India, there is also lots of information to be found on advances in communications and living standards in the country which had begun in the late nineteenth century, with the construction of major roads linking the main cities and regions and the development of the railway system. An enormous amount of detail about the impact of the railways can be found in the newspaper reports together with information on the expansion of education, the increase in industrialisation, the growth of agriculture and the development of the first suburbs.

Indian Newspaper Reports

The Indian Newspaper Reports from the Asia, Pacific and Africa Department at the British Library, constitute an important series to be found in the Record Department Papers of the Oriental and India Office Collections. The reports consist of abstracts taken from Anglo-Indian and Vernacular newspapers for the various different regions of India.

The reports were completed weekly and consist of typewritten abstracts of the contents of Indian newspapers with some extracts, translated by an official translator whose name is given at the end of the week's report. An extremely wide variety of newspapers was looked at weekly, ensuring that a wide spectrum of ideas, views and politics was addressed. The reports list the languages of the newspapers, where the papers were published, with a note on the number of issues published, how often and the name, age and religion of the editor.

Part 7: Bombay, 1901-1921

The newspaper reports for Bombay included in Part 7 cover the years 1901-1921 and complete those for Bombay started in Part 6. The abstracts and extracts contained in the reports will provide scholars with an invaluable insight into Indian social and political events, urban and rural conditions, criticisms of the British government, popular protest and the development of nationalist feelings.

The lists of Native Papers (from 1913 called Indian Papers) contain around 165 newspapers each week (over twice as many as those of the average list in Part 6), divided into the following languages: English; Anglo-Gujarati; Anglo-Kanarese; Anglo-Marathi; Anglo-Portuguese; Anglo-Sindi; Anglo-Urdu; English,

Marathi and Gujarati; English, Marathi and Kanarese; Gujarati; Hindi; Kanarese; Marathi; Sindi; Urdu; Marathi and Kanarese; Marathi and Urdu; Portuguese and Konkani. The largest amount of papers consulted are in Marathi and Gujarati. In the early years of this part the report for each week has a list of the papers consulted but by the latter part the list is only given at the beginning of each year.

Extracts from the lists for the weeks ending 2 April 1910 and 29 March 1913 will give an idea of the names of papers listed, the editors and the circulation figures:

English

Indu of Bombay	Bombay	Daily	John Wallace, C of E, English, Age 50	1,000
East and West	Bombay	Monthly	Behramji Merwanji Malobari Parsi, Age 55	1,000

Anglo-Gujarati

Gujarati	Bombay	Weekly	Manilal Ichchharam Desai Hindu, Age 32	8,000

Anglo-Sindi

Sindhi	Sukkur	Weekly	Mulchand Bhagchand Hindu, Age 34	1,000

Sindi

Zemindar Gazette	Mirpur Khas	Weekly	Gurudinomal Tahilsing Sadarangani Hindu, Age 31	600

Marathi

Pudhari	Baroda	Weekly	Vasudev Purshottam Sathe Hindu, Age 32	1,000

Urdu				
Mufide Rozgar	Bombay	Weekly	Haji Mahomed Hussain Muhamedan, Age 43	600
Gujarati				
Satsang	Surat	Weekly	Chunilal Bapuji Modi Hindu, Age 61	1,500
Hindi				
Bharat	Bombay	Weekly	Gaurishankar Jugal Kishore Brahmin, Age 30	400
Hindi Jain	Bombay	Weekly	Kasturchand Jbavarchand Jain Hindu, Age 25	600

By 1921 circulation figures of Bengal newspaper reports had grown tremendously as the Indian population became more literate as the figures given below illustrate. It should also be noted that some papers were discontinued over the years and new papers were added.

English				
Servant of India	Poona	Weekly	V S Shriniwas Shastn Hindu, Age 48	2,000
Anglo-Gujaratii				
Gujarati	Bombay	Weekly	V S Shrinowas Shastn Hindu, Age 48	19,003
Gujarati				
Navijan	Ahmedabad	Weekly	Mohandas Karamchand Ghandi Hindu, Age 53	23,000

Marathi

Sandesh	Bombay	Daily	Achyut Balvant Kolhatkar Hindu, Age 41	7,000

The contents of the abstracts for each week are divided into the following sections:

Politics and the Public Administration
Legislation
Education
Railways
Municipalities
Native States
Intelligence extracted from the Press

The early reports such as those for 1901 and 1905 contain mostly detail concerning social and economic conditions and give only an intimation of the problems to come. Topics include:

- Agrarian problems and news from the Forestry Department
- Bombay Legislative Council
- Indian National Congress
- Famine and orphanages
- Indian budget
- Indian census
- Spirit of Independence in European countries
- News on colleges and schools and related conferences
- Extravagance of native chiefs
- Land Revenue Bill
- Lord Curzon speeches
- Visit of Lord Northcote to Kathiawar
- Dacoities in Dharwar
- Visit of Prince of Wales
- Protest meetings against Lord Curzon's Convocation Address
- Railway grievances
- Housing problems
- Proposed demolition of Hindu temples by the Bombay City Improvement Trust
- Oppression of Muhammedans by the Hindu authorities of Mundi
- Riots by mill-hands in Bombay
- Complaints about British rule in India, the possibility of India's political regeneration and "Swadeshi" meetings
- Hospitals
- Sind politics – usually a large section dealing with all kind of matters relating to the area

- Partition of Bengal

By 1910 the topics to be found in the papers start to reflect wider feelings of unrest and the growth of discontentment against British rule in India with articles on topics such as:

- How can India be regenerated?
- Warnings to white colonials to beware of the future
- Workings of the new Press Act of1914
- Training of Anglo-Indian officials
- Treatment of political prisoners
- Oppression in the state of Idar
- Hostile attitude of Parsi newspapers to Moslems
- Disturbances at sittings of the All India Moslem League

By 1921, with the influence of Gandhi and the introduction of the Rowlatt Act, the amount of space devoted to political agitation, nationalism, Home Rule and Gandhi had expanded enormously and large sections under Politics on Non-Cooperation, British Rule, the Governor, Indian Reforms and the Press Act were featured. Subjects included are:

- Appeal to the public to agitate for the repeal of the Rowlatt Act
- Comments on letters from Gandhi to the press regarding agitation
- Comments by Tilak on non-Brahmin representation on the council
- Calls for the Press Act to be repealed
- Bombay's government's attitude to non-cooperation and their warnings of revolution in India
- Extracts from Gandhi's letters on a wide range of topics including non-cooperation, civil disobedience, the Afghan war, the moderates
- Reports on interviews between the Viceroy and Gandhi

The following extracts provide an idea of the richness of the material:

The report for the week ending 20 April 1913 includes the following comments from the *Dnyan Prakash* concerning the formation of a United India League:

"At the last session of the Moslem League held at Lucknow the Honourable Mr Shafi made a suggestion for the formation of an United India League wherein all creeds and castes would join hands. Now that the Honourable gentleman has addressed a letter to the press urging the same idea, we should like to point out that there is no necessity for organising a new body, for we have already amongst us the India National Congress which has been carrying on its propaganda on strictly constitutional and unsectarian lines. The Muhammedans would do well to join it in the interests of all concerned…."

The same paper in the newspaper report ending 27 May 1916 comments on home rule agitation which had grown during the First World War:

"…. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions…. The demand for Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question…."

The report for the week ending 14 March 1920 includes the following from the *Gujarati* concerning amendments to the Press Act of 1914:

"Commenting upon the assurance given in the Imperial Legislative Council by Sir William Vincent that the Press Act will be amended, the Gujarati remarks:The most objectionable portion of the Press Act is that section of it which enumerates the offences under the Act. As long as that section stands intact the Press will have to dance to the tune of the bureaucrats or the judges, in spite of any amendments that might be carried out as suggested by Sir Shivaswami Iyar…."

The report for the week ending 13 August 1921 includes the following from *Young India* giving Gandhi's views on the non-Cooperation movement and the use of violence:

"I have never believed and I do not now believe that the end justifies the means. On the contrary it is my firm conviction that there is an intimate connection between the end and the means so much so that you cannot achieve a good end by bad means…. I am fully aware that I am trying a most dangerous experiment – that of inducing thousands of Mussalmans and for that matter, Hindus too, to become and remain strictly non-violent…"

Liz Sargut
April 2008

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CONFIDENTIAL. [No. 1 of 1916.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 1st January 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Párs ; 32 ...	875
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 23. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Párs ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Párs ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Párs ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána) ; 35.	800
21	Praja Mitra and Párs ...	Bombay	Daily	J. S. Taleyárkhán ; Párs ; 32	3,200
22	Praja Mitra and Párs ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Párs ; 59 ...	4,500
23	Párs-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Párs; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Párs ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Párs ; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodayá	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 45.	860
	Anglo-Mara'thi.				
29	Dnyánodayá	Bombay	Weekly	Rev. William Hazen ; an American ; 80 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahmin) ; 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare ; Hindu (Chitpávan Bráhmin) ; 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman ; Mahomedan ; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni ; Hindu (Amil) ; 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás ; Hindu (Bhátia); 53.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal ; Hindu (Bhátia) ; 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan ; Muhammadan (Sunni) ; 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Muhammadan) ; 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 45.	1,500
48	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Kshatri); 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 36	500
52	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahmin); 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Shrawak Bania); 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur; Hindu (Audich Bráhmin); 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu Jain; (Bania); 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar; Hindu (Modh Bráhmin); 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán; Pársi; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt; Hindu (Audich Bráhman); 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Dasha Shrimáli Bania); 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty; (Bengali); 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman); 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmin); 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin); 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Banía); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	280
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 52.	540
82	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitra	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	18,500
87	Kalpataru and A'nandvrit	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	595
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 47.	3,400
89	Késari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishna Bahálkar; Hindu (Deshasth Bráhman); 49.	800
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandra Pángárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satya Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 53.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Shábu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shams-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Sind) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 81.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Issued.	Name, Caste and Age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony Dellenna; Portuguese; 36	1,500
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shingneekar; Hindu (Saraswat Brahmin); 46.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or ा) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 108, 105 and 110 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Italy and the Balkans.
Bombay Samdchdr (49), 27th Dec. 1915.

1. Referring to the recent decision on the part of Italy to more actively participate in the Balkan campaign than hithertofore, the *Bombay Samdchdr* observes:—Hitherto the Italian statesmen seemed to hold a strong belief that it was not desirable on the part of Italy to undertake any great military responsibilities in the Balkans or elsewhere as such a course was likely to affect the concentration of her entire military strength against Austria, at which she aimed, in order to wring from the latter her former provinces of Trieste and the Trentino. It is now when Austria has made preparations for conquering Albania that Italy has changed her quondam sluggish attitude in the Balkans and has decided to participate in that campaign. In arriving at this decision she does not seem to have been influenced by any considerations of helping Servia but by those of preserving her own interests in Albania, which she expected to conquer after securing Trieste and the Trentino. The reason why Italy has not been helping Servia up till now is not to be found in any dislike on her part of the Servians but in the fact of her being engaged with Austria. If Italy had, like England and France, resolved from the beginning to succour Servia in spite of her other engagements, her help would have proved very valuable to Servia on account of her proximity to that country. Italy's clinging, for a considerable time, to her original view of not involving herself in the Balkan affairs, moreover, prevented the help of England and France to Servia from being effective. It must now have become her unpleasant duty to interfere in the Balkan campaign, out of considerations for her own interests, for she could not, unperturbed, tolerate Albania passing into the hands of Austria.

Duty of England to assist in the realisation of Indian nationalism.
Young India (10), 29th Dec. 1915.

2. Mr. C. Jinarajadas writes in *Young India*:—"England's greatness in the political life of the world is so striking that one is surprised by contrast at some of her national weaknesses. Of these one is the fact that, while she is a 'lover of liberty', she cannot realise what liberty means to others. When Poland was dismembered on three successive occasions in 1772, 1779 and 1795, England did nothing for the Poles; in 1848, when Italy was struggling to cast off the Austrian yoke she did nothing; and it was the same for Denmark in 1864 when Germany took her two provinces of Schleswig and Holstein. Of course there have always been a few individual Englishmen who have volunteered to help nationlism; Byron fought to make the modern Greeks a nation, and there were English volunteers among the troops of Garibaldi. But these are the rare idealists who stand like peaks out of the mists of English indifference when nations were in their birth-throes. England's action in the defence of Belgium reverses all her traditions..... It was Mazzini that in 1848 pointed out England's political blunder when she failed to understand the national ideal then striving for realisation in Europe. England looked on at the struggle of the Italians, and would do nothing. Why should she interfere in the politics of Europe? Her 'splendid isolation' protected her, and so long as the markets were kept open, she felt little interest in the political aspirations of her neighbours. The result is the war to-day, and Mazzini's prophecy is justified. These are his words: 'If England persists in maintaining a neutral, passive, selfish part, she will have to expiate it. A European transformation is inevitable. When it shall take place, when the struggle shall burst forth at twenty places at once, when the old combat between fact and right is decided, the peoples will remember that England stood by, an inert, immoveable sceptical witness of their suffering and effort.' But Mazzini in 1848 was as one crying in the wilderness; nationalism in Europe was born, only to be throttled again and again, till all the evils of the *laissez faire* system of England have culminated in this great war..... If England in the present situation in India would only realise what nationalism means to a people, and how the social ideal can only be accomplished by a people after they are a nation, then the English may yet prove that they can produce not mere English politicians but also interna-

tional statesmen. In the past England has failed when nations in their birth-throes looked to her to come to their aid. Will she respond to India's call now? History alone is the judge; but this one thing is clear to all. By what England does to India in her birth-throes to be a nation to-day, by that and that alone will England be judged by history."

3. The *Jám-e-Jamshed* while giving Mrs. Besant credit for honesty of purpose in starting the Home Rule propaganda, expresses fear that the movement might, over and above tending to accentuate the differences existing between the Moderates and the Extremists, give a wrong direction to the activities of the Extremists and thus be instrumental in retarding the political progress of India. It, therefore, appeals to the leaders of the Congress not to associate themselves with the movement started by Mrs. Besant while the war continues. It expresses confidence that the politicial rights of Indians will be readjusted as a result of the loyalty shown by the Indians and the sacrifices they have made on the field of battle and urges upon Indians the need of desisting from taking part in a movement that might embarrass Government. It points out to the people of the country the benefits resulting from the gradual evolution of political ideals and warns them against a too headlong course like the one that has brought such disasters on Persia, Turkey and China. It finally appeals to the Moslem League to work in co-operation with the Congress with a view to advancing the welfare of India.

The dangers of a too rapid political advance.

Jame-Jamshed (18), 27th Dec. 1915.

4. Referring to a report published in the *Modern Review* to the effect that during the last Bakr Id festival His Highness the Nizám of Hyderabad gave strict orders to all his Mussalman subjects to refrain from cow-killing and in this way respect the feelings of their Hindu fellow subjects, and that His Highness was obeyed and consequently there was no ill-will or trouble, the *Islámic Mail* remarks :—"It is not perhaps known to our friends that Kurbani or cow-killing is just as much a part of our religious duties as idol worship is of the Hindus. The worship of idols and the Bhajan or chant in the temples is as much repugnant to the feelings of a Mussalman as cow-killing could be to the Hindus and there have been many riots over it. If our Hindu brethren are prepared to give up their idol worship we shall all certainly stop this religious rite. It is not perhaps known to our contemporary that no power in the world can issue orders for prohibiting cow sacrifice as it is part and parcel of our religion..... Cow-killing was performed from very old times in India, but there never was any complaint. Hindus knew that it was not done as a religious provocation but simply in observance of a religious rite."

No power in the world can prohibit cow-killing in the Bakr Id festival.

Islámic Mail (45), 26th Dec. 1915, Eng. cols.

5. "The journal is a handy volume, neatly got up and well edited, and comprises the more important documents and bulletins which are published by Government from time to time, together with an account of the materials gathered by the various departments in the course of their researches useful alike to agriculture and industry as to commerce and business. In former times information thus gathered was allowed to run to waste, but now that they have been impounded and set in a readable form within the pages of a readable journal, business men and industrialists need not fumble when they are in need of some particular information nor remain in ignorance about the strides that have been taken in those departments of business or industries in which they are interested. We wish devoutly to see this journal extensively patronised by the people, for it is published in their interest and with an intention which an enlightened public must show its appreciation of in a practical manner by becoming subscribers to it in large numbers." [The *Kaiser-i-Hind* approves of the issue by the Bombay Government of the *Blue Book Quarterly* and remarks that the *Quarterly* has attracted public attention from the commencement of

The *Blue Book Quarterly*.

Rást Goftár (25), 25th Dec. 1915, Eng. cols.; *Kaiser-i-Hind* (19), 26th Dec. 1915; *Jagad Vritt* (86), 26th Dec. 1915.

its publication and, from its personal experience, observes that it has proved to be a valuable guide to the press and public associations on account of its great usefulness. While declaring that the "editing" of the *Quarterly* leaves nothing to be desired, the paper dilates on the possibility of the sphere of its utility being extended. It suggests that since this publication is chiefly the exponent of the economic policy of Government suitable subjects should be culled from its issues from time to time and instruction in those subjects should be imparted by teachers and professors to students attending the higher standards in schools and colleges, in the way of general knowledge. The paper remarks that the public should be thankful to Bombay Government for an official account of the administration of the various Government departments at such a trifling cost. The *Jagad Vritt* also writes appreciatively about the publication.]

6. "The Governor of Bombay is amidst us for a short visit extending over 16 days all told, 9 of which being X'mas holidays will have been spent in a shoot specially organised by Mr. Lucas for him in Umerkote; so practically his visit to an important province like Sind will have only been for 7 days, during which he will have travelled nearly two thousand miles, and this after a lapse of nearly 2 years. May we not have reason to grumble at these short and flying visits of the Satrap of the Presidency? Has not Sind reason to complain that she is being treated as a step-child by Bombay? Would it not be consonant with our interest that we should demand as a matter of right that His Excellency should remain at least 2 months in the year in the Province to see things for himself?"

Alleged shortness of His Excellency the Governor's tour in Sind.

Phœnix (5), 29th Dec. 1915; *Sind Advocate* (7), 16th Dec. 1915.

[The *Sind Advocate* writes:—"The visit proper will occupy about a week, of which Karáchi is to have about half, while Hyderabad, Shikárpur and Khairpur Mirs are to have between them less than 3 full days. Sukkur is not fortunate enough to be included in the programme. Now we put it to His Excellency, who enjoys a high reputation for solicitude in the public interest, whether this biggest province (or Division) of the Bombay Satrapy does not deserve much more than a week of gubernatorial presence. Is it at all fair to Sind to devote to the latter no more than a week? For Karáchi perhaps 3 days will do, but it is simply disappointing to give to the whole province outside Karáchi no more than 3 days..... The scant interest shown in the affairs of Sind by the Government at headquarters must serve as a good handle for the advocates of the Sind-Punjáb amalgamation to urge that the Government in Bombay treats Sind as a step-daughter. The fact that Sind is distantly situated from the Presidency proper and its Local Government at Karáchi has much larger powers given it, ought to furnish only an additional reason for lengthening the gubernatorial visits"]

*7. The *Gujarâti* declares the 30th session of the Indian National Congress to be "a magnificent success", and remarks that the reception accorded to Sir S. P. Sinha on the way to his bungalow "was so grand, spontaneous and enthusiastic that not kings but even emperors would have envied it. It was not a reception got up in response to official pressure or suggestion, but a genuine manifestation of popular feeling towards the President-elect and the cause that he represented."

The 30th session of the Indian National Congress.

Gujarâti (12), 2nd Jan., Eng. cols.

8. *Young India*, commenting on the first day's proceedings of the Indian National Congress, makes the following remark about the Honourable Mr. Wacha's speech as Chairman of the Reception Committee:—"Great occasions require great actions and great words; but somehow nothing in the speech suggested the unique occasion for which it was meant." As regards the President's speech, the paper says:—"Nationally the greatest event in a Congress is the presidential address which serves to set out the country's political chart of the year, as well as to embody the highest aspirations of our countrymen. Sir S. P. Sinha's speech from both these standpoints leaves much to be desired.

Comments on the presidential address of the Indian National Congress.

Young India (10), 29th Dec. 1915; **Gujarâti* (12), 2nd Jan., Eng. cols.

We miss the comprehensiveness, the strength and the boldness of the addresses delivered by Mr. Lalmohan Ghose, Dr. Rashbehary Ghose and Mr. Bhupendranath Basu, which in their way were the aptest expressions of our national ideals of the year; but of course from a man purely devoted to the legal profession nothing more was to be expected. The address, after giving the ideal of the Congress as self-government, went on to expound the process of cautious development by which that was to be obtained. The exposition looked the work of an able lawyer, though not of an ardent patriot, throbbing with national impulse. We have heard so much of caution and steady progress that it is high time that some able expositor should tell Indians what these words mean so far as the Congress activities are concerned. We have great faith in steady work; but we ought to see that the work before us is at all furthered by the rate of steadiness and whether any change of method is necessary. The three means of attaining autonomy which the President described lack, we fear, exhaustiveness; and that alone has enabled him to exult over his third means of piecemeal attainment of self-government with such triumphant delight. There is a fourth way, and that is the creation of an active national life by a vigorous propaganda directed to a definite aim. India is neither an ill man, nor a helpless child meriting unending guardianship; nor a Hindu woman whom the Shastras would have under permanent guidance and control. It is a nation, that is growing fast and knows its ideals better. And it is coming to know that the way lies not in the direction of prayers for this reform or that, but in the direction of producing the highest degree of efficient national life. In that part Sir Satyendra's speech was an admonition, not an expression of the national impulse. It may be termed logic good or bad but no inspiration; it repressed aspirations but gave no gospel; showed the Government side of our work, but forgot the popular aspect; it disclosed the Council Member, but not the national hero..... But when the President left the nation maker's role and adopted the lawyer's his handling of the military rights became truly artistic and must have found a loud response in the heart of his hearers. It is the ablest exposition of that grievance. If those people who are for demanding the redress of one grievance after another take up such a question of Imperial importance at this moment, and work at it with zest and sober statesmanship, many will be inclined to forgive them for their idolatry of measured stages. We have had enough of being told that this or the other should not be done; but what we want to know is whether what is proudly called 'the unconventional convention' is going to take some forward step on an occasion of such historic importance, the like of which may not recur for centuries to come. Our leaders must clearly understand that their wisdom at this moment is not only to be weighed by the Congressmen's or the bureaucratic balance, but by the balance of history and posterity." [The *Gujardti* declares that Sir S. P. Sinha's presidential address "will take a high rank side by side with the most notable addresses delivered by some of his distinguished predecessors". It, however, dissents from the President's suggestion that one or two of the Indian Princes should be delegated to represent India at the Imperial Conference and remarks that "these nominiees will only re-echo official views and India would rather prefer to be without any such representation." It, however, admits that "a ruler like His Highness the Maharaja Gaikwad would no doubt be acceptable to all".]

9. The *Bombay Samdchdr* expresses the following opinion on Sir S. P. Sinha's presidential address at the 30th session of the Indian National Congress:—Sir Satyendra's speech can without exaggeration be described as quite in keeping with the moderate policy of the Congress and has justified the unique honour that has been done to him by the Indian public. His pronouncement at this juncture is of vital importance to the public and Government alike and should be carefully considered by both. If the speech is properly understood it will be of no small help in strengthening the close relations existing between the rulers

Bombay Samdchdr (49), 29th Dec. 1915; *Sdnj Vartamdn* (26), 28th Dec. 1915; *Jdm-e-Jamshed* (18), 28th Dec. 1915; *Praja Mitra and Pdrsi* (21), 28th Dec. 1915; *Hindusthdn* (16), 28th Dec. 1915; *Akhbdr-e-Islam* (46), 29th Dec. 1915.

and the ruled. We, therefore, hope that Government and their officials as also the British public generally will take special pains to study Sir Satyendra Prassana's address carefully. Sir Satyendra has treated the question of the goal of the Congress in a wise and masterly manner and if his golden advice is acted upon by the officials in a cool and calm spirit and by the public in a wise and patient manner, both will jointly enable India to secure self-government under the British Rule much earlier than is expected in some quarters. [The *Sanj Vartamán* writes :—Sir Satyandra's views will not be liked by those who yearn to move forward immediately, but since it is necessary to lead the youth of the rising generation to the right path we cannot help expressing our thanks to the President for the boldness with which he has given them such sound advice. Self-government cannot be attained without the necessary qualifications and while keeping before our eyes the goal of self-government we should be careful to attain those qualifications. The *Jám-e-Jamshed* and the *Praja Mitra and Pársi* consider the speech very satisfactory on the whole. The *Hindusthán* expresses gratification at the clear and concise terms in which the President has stated his views about self-government—the goal of the Congress. The *Akbhár-e-Islám* has a high tribute of praise for the President's address as being instinct with loyalty and moderation.]

10. "The address of Sir P. Sinha is a literary puzzle, amazing yet indecisive, impetuous at the beginning but halting towards the end. In his solicitude not to be misunderstood by any body, he has, we are afraid, been misjudged by all. The bureaucracy whom he wanted to give a clear idea of his attitude and views would ignore his proposals and stick to his statements that the path to the Promised Land is long and devious and that we shall have to tread weary steps before we get to it. From Sir P. Sinha's speech the bureaucrats have concluded that we have admitted our inability to govern ourselves, and conceded the alleged right of the bureaucracy to govern us until such time as in *their* judgment we, by achieving some impossible things, prove that we are capable of governing ourselves. We know this is precisely what must have been farthest from Sir S. P. Sinha's mind, and it is exactly because of this misunderstanding which from the language of the speech may be believed to be extremely probable, that people generally feel dissatisfied that a definite declaration should not have been made. Sir S. P. Sinha seems to have been needlessly afraid that an unqualified declaration of our fitness for Home Rule would be an incentive to anarchism, and offensive to the extreme wing of the Moslem League which has refused to make common cause with the Hindus." [The *Sandesh* writes :—Sir S. P. Sinha appears to have been very careful not to say anything that would fire to any great extent the enthusiasm of his followers. His speech as a whole serves to confirm the doubts entertained by some as to the usefulness of the Congress. The Honourable Mr. Wacha's speech also contained nothing that could be said to be inspiring or a guide to the whole of the nation. It is no wonder that such lack of spirit should mark the speeches in the Congress which is "National" only in name. The *Dnyán Prakásh* writes :—The combination of statesmanship and patriotism which the speech showed has invested it with peculiar importance. The President did not indulge in flights of imagination, but gave practical consideration to the questions before him. The Indian National Congress was fortunate in securing the leadership of such a trustworthy leader at the most critical time of its existence.]

Mahrátta (4) 2nd Jan.; *Sandesh* (97), 28th Dec. 1915; *Dnyán Prakásh* (30), 28th Dec. 1915.

*11. "To our rulers we will say : Rise with the times, you cannot stem the tide of an advancing nation. Sacrifices you must make ; so make them with a good grace. Pledges given to the ear and delayed when due, cause discontent, even when there is no desire to break them to the hope. Do not give by shabby driblets, and do not mar the effect of the concessions you make so as to divest them in practical working of their value..... The war will be over in the fulness of time..... India would then naturally look forward to boons from the British nation, not as a reward for her fidelity, but

Rást Goftár (25), 2nd Jan., Eng. cols.

with the faith that one good turn would of itself bring another. India does not want self-government at once, but measured and graduated progress to the goal. Sir Satyendra's suggestion that at the end of the war a declaration should be made by England in approval of the goal to which Indians aspire, may be novel, but far-sighted and practical..... The task of British statesmen has been rendered easy already by His Majesty's proclamation at Delhi. Let the same pledge be repeated and confirmed in language that cannot be mistaken."

The Congress and self-government.

Bombay Samachár (49), 31st Dec. 1915; *Praja Mitra and Pársi* (21), 29th and 30th Dec. 1915; *Hindusthán* (16), 30th Dec. 1915; *Shri Venkateshwar* (69), 31st Dec. 1915.

12. While discussing the proceedings of the 30th session of the Indian National Congress, the *Bombay Samachár* associates itself fully with the loyalty resolution passed by the Congress and while supporting the demand for the extension of Lord Hardinge's term of office dwells upon the policy of reconciliation and sympathy adopted by His Excellency and declares that Lord Hardinge's presence will be required in India to re-adjust the political rights of Indians after the termination of the war. It, therefore, strongly urges upon the Government of His Majesty the King-Emperor the desirability of extending the term of Lord Hardinge as Viceroy of India. [The *Praja Mitra and Pársi* also supports the prayer for the extension of the term of Lord Hardinge and adduces several reasons of policy in recommending it to the notice of the Government of His Majesty. The paper, in a subsequent issue, considers the Resolution on self-government to have been very wisely drafted and congratulates the Congress for not having associated itself with the Home Rule propaganda started by Mrs. Besant. It regards Mrs. Besant's speech in support of the Resolution as indicative of her disappointment at the wording of the Resolution and asks Mrs. Besant and her followers to sever their connection with the Congress movement in the best interests of the Indian public. The *Hindusthán*, on the other hand, is of opinion that the Congress has been greatly influenced by Mrs. Besant's Home Rule propaganda in authorising the All-India Congress Committee to frame a scheme of reform in consultation with the Committee that would be appointed by the All-India Moslem League. It considers it a healthy sign of the times that the Muhammadans should extend their co-operation to the Congress in securing self-government for India. The *Shri Venkateshwar* expresses its agreement with the Resolution on self-government and endorses the remarks of the President of the Congress with regard to the attainment of self-government by degrees.]

Military training of Indians as discussed by the Congress.

Hindusthán (16), 29th Dec. 1915; *Bombay Samáchár* (49), 30th Dec. 1915.; *Indu Prakásh* (32), 29th Dec. 1915, Eng. cols.; *Dnyán Prakásh* (30), 30th Dec. 1915.

13. The *Hindusthán*, while lending its full support to the resolution moved in the Congress regarding military training and volunteering in India, adds:—If a similar demand made forty years ago by Sir Phirozeshah Mehta had been accepted by Government thousands of Indian volunteers would have come forward to offer their services to Government. England stands in need of land forces to defend her Empire all over the globe. The war is likely to come to an end soon, but there might soon be a warlike conflagration in another quarter and England must be well prepared for it. England should, therefore, give military training to the Indians. If Indians had been given military training as desired by them at the commencement of the war, India would have been able to raise a considerably large army by this time. The martial spirit of the Indians has been extinct during the last hundred and fifty years as they have commenced to wield the quill instead of the sword, but if military training is given to them they will be in a position to effect the self-defence of India and render valuable help to Government. [The *Bombay Samachár* endorses Sir S. P. Sinha's views with regard to the military training of Indians and the abolition of the differentiation under the Arms Act so as to enable the people to defend themselves against armed dacoits and wild animals. The *Indu Prakásh* writes:—"None of the questions

evoked in the Congress a quarter of the enthusiasm as that which demanded that Indians be allowed to become volunteers and that officers' ranks be thrown open to them. The long speech of Sir N. G. Chandavarkar was heard with unabated patience and so was even the Marathi oration of Mr. M. V. Joshi. In England they complain of lack of response to the call to arms. Here in India we offered to take up arms and there is yet a lack of response from the rulers!!! Why should it be so? Why should England not understand her interests? Why should she fail to utilize resources ready at hand? Surely there would be no embarrassment if some tangible beginnings are made—if the demands of India are even partially responded to. Instead of embarrassment there would be easing of the hands of Government. And yet they are quiet and silent! Again we ask why? There are golden opportunities which great statesmen seize with avidity. Here is one. The wonder is there is none to seize it!!!" The *Dnyán Prakásh* also strongly supports military training and volunteering in India. It says that concessions should be granted to one and all, whether warlike or unwarlike. The restrictions placed on volunteering, it remarks, are unjust and unstatemanlike, and it holds that India eagerly expects this privilege to be conferred upon her after the close of the war.]

14. The presidential address at the Moslem League Session.

Bombay Samáchár (49), 1st Jan.; *Sánj Vartamán* (26), 30th Dec. 1915; *Praja Mitra and Pársi* (21), 31st Dec. 1915; *Hindusthán* (16), 31st Dec. 1915.

The *Bombay Samáchár* remarks that the presidential address delivered by Mr. Mazhar-ul-Haq at the last session of the All-India Moslem League was a speech which gave expression to the political aspirations of the Moslems and which inculcated the promotion of amity among the different communities of India. It supports the opinion expressed by the President to the effect that the view held by some Muhammadans that it was beneficial to the Moslem interests to keep aloof from the Indian National Congress was obsolete and untenable. The paper expresses gratification at the open-hearted declaration of this view on the part of the President and observes that in so fearlessly expressing it at the session of the Moslem League he has done a service not only to his own but to the entire Indian community. It remarks that the Indian public is not likely to share in the uneasiness which the President's enumeration of India's grievances will evoke in some quarters, inasmuch as the people of India have been expressing the same grievances from time to time through the Congress. It rejoices at the fact that the grievances set forth by Mr. Mazhar-ul-Haq as affecting the Moslem community are identical with those expressed by the Congress and the aspirations and the goal of the community are similar to those held by the latter. The paper then goes on to refer to the reforms advocated by the President during the course of his speech and remarks that the observance of the promise made by His Excellency the Viceroy on assuming his office for developing the new scheme of Indian political reforms and the grant of provincial autonomy to India promised through the Royal Proclamation at the last Delhi Durbar constitute the *Swardjya* asked for by the Moslem League and the National Congress. [Referring to the presidential address, the *Sánj Vartamán* remarks that it does not contain a single sentence or express a single sentiment which can be taken exception to by the Moslem community or which is calculated to cause any embarrassment to Government. It adds that the speech merely reflects the views and sentiments of the community. It supports the President in his advocacy of the adoption by Government of a policy of taking the people more and more into their confidence, of making the administration of the country more and more national and for ultimately granting to India self-government under the Empire and remarks that unless and until that is done the Indian people will not be really contented. The paper observes that there is not the slightest exaggeration in the views expressed by Mr. Mazhar-ul-Haq in connection with the working of the Press and the Defence of India Acts and concludes by remarking that his speech taken as a whole is calculated to serve as a proper guide to the Moslem community and the general public as well as Government. The *Praja Mitra and Parsi*

regards the speech as one befitting a true patriot and as a true index to the views of the more thoughtful and well-informed sections of the Moslem community. It remarks that the truth of the President's observation to the effect that the Moslems are sailing in the same boat with the members of the other Indian communities in important matters affecting the administration of the country, *e.g.*, education, legislation, etc., will appeal to anyone who considers it from a dispassionate and unselfish point of view. The paper observes that the fact that the views expressed by the President of the Moslem League on political and economic matters are similar to those expressed by the President of the National Congress affords a striking proof of the unanimity of the public opinion of India. The *Hindusthán* remarks that Mr. Mazhar-ul-Haq's speech was such as, if divested of certain sentences, could pass for one by a Congress President. It amply demostrated, observes the paper, that the Moslems were an integral portion of the Indian people. It believes that Mr. Haq's speech must have caused disappointment to those who desire to see dissensions existing between the Hindu and Moslem communities, but that it will be welcomed by all thoughtful Muhammadans.]

The disturbance at the second day's sitting of the All-India Moslem League.

Gujarátí (12), 2nd Jan., Eng. cols.

*15. "It is a pity that the second day's proceedings of the session of the Moslem League were disturbed by some men who were neither members of the League nor had anything to do with Indian affairs. How and why they came there and what led them to create rowdyism is a mystery to the outside public, though probably not so to the organisers of the meeting of the League. But if we are to judge from the report of the proceedings that has appeared in the press, Mr. Suleman Cassim Mitha's conduct on the occasion appears to be wholly unjustifiable. He seems to have the Congress on his brain and his profound ignorance of English led him to protest against the conduct of the procedings in English. He seems to have wholly misunderstood and mis-, represented to the audience what took place on the first day and talked in a wild fashion. The incident, though regrettable, will not weaken the cause of the League but give additional strength to the movement in the long run. It is a repetition of what happened at Surat, though in a different form. We sympathise with the President of the League and his colleagues in the misfortune that befell them so unexpectedly. But this misfortune is fraught with beneficent consequences as in the case of the larger political movement, and we have no doubt that the League will be placed on a safer and stronger footing than before in the immediate future."

Praja Mitra and Pársi (21), 1st Jan; *Akhbár-e-Islám* (46), 1st Jan.

16. The *Praja Mitra and Pársi* expresses regret at the disturbance that took place on Saturday last at the session of the Moslem League which led to the breaking up of the meeting. It remarks that those who created this disturbance had based their opposition upon such flimsy grounds as the costume of the President and of the other leaders of the League, etc. It specially regrets that one of those who had participated in the Secretariat meeting presided over by His Excellency the Governor and who had been one of the signatories to the compromise arrived at in that meeting should have acted in a manner calculated to encourage the disturbance. The paper characterises the objection he raised to the effect that the loyalty resolution should have preceded other resolutions as strange, coming at the stage that it did, inasmuch as that and another resolution had already been passed before he raised this objection. It remarks that the loyalty resolution was as a matter of fact the first resolution that was passed at the session inasmuch as the resolutions expressing sorrow at the death of Mr. Gokhale and of Sir P. M. Mehta that were passed on the previous day, were of a routine character and not requiring consideration at the hands of the Subjects Committee as was required in the case of the loyalty and other important resolutions. The paper observes that those who sided with Sirdar Suleman Kasum Mitha and used very objectionable terms and expressed ideas calculated to bring about a breach of the public peace are bound to explain their conduct both to Government and the public. [The *Akhbár-e-Islám* significantly remarks that the Moslem

League has acquitted itself of its task by holding an incomplete session. It declares that since what was demanded and what was actually done, as well as what was going to be done at the pavilion of the League was a mere echo of what took place at the Congress pandal on the preceding days, Moslem interests would not have suffered in the least if the session of the League had not at all been held in deference to the voice of the majority of the community. The paper observes that the handful of self-styled Moslem leaders who had flouted the opinion of influential Moslem leaders of Bombay by holding the session must have now realised their mistake. It maintains that the postponement of the session would have not only created a better impression upon Government than the vain attempts that have been made for holding it but would have averted the spread of discontent among the community. It very much regrets that neither the Chairman of the Reception Committee nor the President of the League made any effort on the first day to take those who were opposed to the session into their confidence. The paper in conclusion considers the way in which the meeting of the League had to disperse as a comparatively happy termination of an otherwise grave situation.

17. "One marked evolution of the Indian politics of the day is that whilst the heads of the Supreme and even the provincial Governments together with some non-official liberals have become highly sympathetic, responsive and appreciative towards the popular Indian feelings and sentiments, the lower Anglo-Indian mass, including the executive bureaucracy on the more subordinate rungs of the official hierachy, is not yet able to rise over its narrow illiberalism and ill-based distrust and fear. That is how it came to happen that it was His Excellency the Governor whose good offices—of course in his personal capacity—were the main instruments for obtaining the first primary victory in regard to holding the sessions in Bombay that was obtained by the liberal wing of the awakened Moslem League party over the reactionary rival section of Sirdar Cassum Mitha, Moulvi Rafiuddin, Mr. Badruddin Abdulla Kur and the Kazi Sahib and Co. We are of opinion that if His Excellency the Governor had been in Bombay, yesterday's disturbance would not have occurred..... Even though the session was suspended owing to rowdysm, the League's well thought of programme marks a great step of advance as much in the further nationalizing of the Congress party as in the evolution on the right lines of a liberal-minded, healthy and patriotic popular Moslem party. We for one believe that the result of yesterday's fracas can only be to weed out of the popular Moslem League party every element of johokumism. Just as the Surat debacle led to the triumph of the constitutional loyalists in the Congress, so would the Bombay debacle lead to the victory of the constitutional Moslems. The firebrand extremists are not much worse associates for the popular party than the blind johokums or separatists..... Of good augury are the very coldnesses and hostilities of the Anglo-Indian organs towards the leaders of the constitutionalist party of the League. They say the League represents feebly the Moslem world. The *Times of India* was unable to understand the standpoint of the League. It dubbed the President's positions as crude. All that and even the disturbance, we say, is a good augury. The Congress had attacks exactly of this type. To-day the Congress is blessed by those that abused it ten years since. Similarly good will be, we dare say, the fortune of the Moslem League and all we have to wish is that its sessions henceforth be held at the same place and in the same week as the Congress and we feel that none will imitate the Bombay opposing Moslems."

Indu Prakash (32), 1st Jan., Eng. cols.

*18. Our readers can easily see who is to blame in the matter of the breaking-up of the Moslem League meeting. The disturbance did not take place because of any difference of opinion among the delegates or because of any quarrel over the Resolutions, but because irresponsible Pathans and Kabulis who did not know anything of the proceedings and who knew nothing of English, incited by

Kesari (89), 4th Jan.

some one, entered the pandal by force, created a disturbance, abused the President and broke up the meeting. What is most surprising is that though the white and black police of Bombay and the Police Commissioner and the Presidency Magistrate were present from the beginning, the Bombay *toli-wallas* should have created the disturbance in their presence and that when appealed to by Mr. Jinnah the Police Commissioner should have calmly asked him not to hold the meeting! Shame on such police! It is not indeed a sign of good government that even when all the delegates were willing to abide by the compromise arrived at at the instance of His Excellency the Governor, Pathan and Kabuli rowdies should have entered the pandal with or without tickets and broken up the meeting in the presence of the Police Commissioner. We cannot say that the police were not present at the time, as they had already surrounded the pandal before the meeting was held. There must be something more at the bottom than appears on the surface. We hope that when His Excellency comes to Bombay, a full inquiry will be instituted into the matter and a satisfactory conclusion arrived at. The President of the League deserves to be thanked for conducting the proceedings calmly and for completing them at the Taj Mahal Hotel. But people will not be satisfied unless a full inquiry is held into the conduct of the police in this matter.

19. There was continuous excitement over the Moslem League sessions this year for many months, but we never thought that it would have such a disastrous result. If the police and the Moslem leaders had an inkling of it we have no doubt that they would have prevented the disturbance. Whether the rowdies had come to the meeting with a set purpose or whether they became excited all of a sudden and provoked a disturbance we cannot say. But we are sorry that the Moslem League having met after an apparent reconcilation, the members of conflict still remaining in a smouldering condition should have burst forth in terrible flames yesterday, to the regret of all. We are very sorry that when Hindu and Muhammadan leaders are trying to effect an *entente* between the two communities, the Moslems themselves should come very nearly to blows among themselves and force the adjournment of the sessions of the League. We are very sorry that during the disturbance some thoughtless Moslems used many objectionable and disparaging words regarding our rulers. We strongly advise our Moslem brethren not to swerve from their loyalty. We think that the conduct of the Hindus in this respect deserves praise.

Sandesh (97), 1st Jan.

20. In connection with the Press Conference which was to be held on the 30th December, the *Jám-e-Jamshed* strongly emphasizes the importance of holding such a Conference in the interests of the public press in India. It remarks that during the course of the last few years many grave and important questions affecting the rights and interests of the Press have arisen for solution. It dwells upon the importance of removing the many difficulties and obstacles that have been placed in the path of the public press by the passing of the Press Act. The paper observes that it is high time the limits of the liberty of the Press were determined and consequently urges the necessity of placing before Government the united opinion of the entire press of the country. It maintains that the law of defamation, as it obtains in India, greatly curtails the liberty and independence of the Press, permits the hardships consequent upon a paper being prosecuted in the remotest part of the country, whatever may be the place of its publication, and is, so to say, calculated to gag the Press. It supports its observations regarding those hardships by a reference to the *Jám-e-Jamshed* defamation case at Rangoon. The paper does not expect substantial results from a Press Conference such as the one that has been organised to be held in Bombay this year for the first time unless and until those connected with journalism in this country act in a spirit of unanimity and collaboration in the common interests of the Press.

The Press Act Conference.
Jám-e-Jamshed (18), 30th Dec. 1915.

21. In the course of a lengthy article, the *Isldmic Mail* accords unqualified approval to the action taken by Government in partially withdrawing the right of trial by jury from the people of Belgaum. The article concludes as follows:—"Taking a judicious and dispassionate view of the whole question the action of Government appears to us to be perfectly legitimate. After all Government are in duty bound to take measures to maintain public peace and safety, and if the withdrawal of trial by jury appears to Judicial Officers and to the High Court desirable in some special cases, Government have to act upon the advice of the responsible judicial tribunals in the country. The Press Note issued by Government makes the whole case clear and is the most convincing explanation of the action taken by them. We are sure the misapprehension which prevailed in some quarters will be completely removed by it and people will be able to see the propriety and justice of the measure which Government have adopted with so much obvious reluctance. The Government of Lord Willingdon has always evinced a much more liberal and generous spirit in dealing with questions of people's rights and previleges than any other administration and it is very ungrateful to criticise it because it has had to promulgate an unpalatable, yet a very useful, measure. We are, however, sure that outside the pale of lawyers and pleaders whose interests may possibly suffer, the judiciousness of the action taken by Government will be appreciated by the general public and they will readily recognise the principle that if a finger is rotten it is better to amputate it before the disease spreads to the whole body."

Comments on the partial withdrawal of the right of trial by jury from the people of Belgaum.

Isldmic Mail (45), 26th Dec. 1915, Eng. cols.

EDUCATION.

22. Commenting on the latest Report of the Director of Public Instruction, the *Praja Bandhu*, in the course of a lengthy article, says:—"We share the disappointment of Government at the small progress recorded in the matter of building schools on account of the difficulty experienced by the Local Boards in utilising the considerable sums which have been placed at their disposal. We wonder, however, why the example of the Southern Division was not followed by the other divisions in meeting the difficulty by a loan of the services of officers belonging to the Public Works Department for the special purpose of designing and constructing school-houses..... With regard to the instructions issued by Government regarding the hygienic and sanitary requirements to be complied with in the construction of school-buildings, they have their value in towns and cities. What is wanted for a rural school, however, is a cheap and temporary form of construction which should mean, as Sir Frederick Lely urged years back, nothing beyond a roof overhead..... The large number of Indian Christians employed as teachers or under training is certainly not required for the needs of the community. There are a very few villages in the Presidency inhabited mostly by Indian Christians..... Their number under training is, therefore, out of all proportion. In a batch of 200 scholars they can at most claim one seat to represent their class. We are told that all reform should proceed from within. Here is a case, however, of things being thrust upon us from outside. The public is staggered to find such a large number of Indian Christian women taken to teach an overwhelmingly large number of non-Christian girls. It looks upon the fact with suspicious eyes. We, on our part, doubt the wisdom of the policy which dictates or connives at it. This apart, the authorities seem to have ignored the farsighted instructions conveyed in 'Indian Educational Policy, 1913,' on page 11 of which the principle is laid down that teachers should be drawn from the class of the boys whom they will teach, to secure love and sympathy which must exist between the teachers and the taught to ensure real and substantial progress. ..... While on this subject we might as well note some of the reasons

Comments on the Report of the Director of Public Instruction, Bombay Presidency, for 1914-15.

Praja Bandhu (24), 26th Dec. 1915, Eng. cols.

why girls' schools do not prosper as they ought to. Take the word 'class' to mean communities, and it would follow as a corollary that teachers, male or female, should not be drawn from castes like Hajam, Mochi, Dhobi, Ghanchi, Suthar, Darji and such others who do not anywhere form the majority of the population of a town or village. It should not be suspected that their exclusion is advocated here on grounds of caste prejudice, though that also has to be considered in discussing the line of least resistance for educational progress..... Some of them may show a high mental calibre. But when their position in society, the surroundings in which they are brought up, and their every-day associations are recollected, no one would wish, his son or daughter if he can prevent it, to receive education under members of these castes..... There is another class of teachers who are also undesirable, but not on the score of class or religion. These are married women who are taken as school mistresses." [Here the paper quotes the words of two School Inspectresses and of Mr. Lory to show how married women taken up as school mistresses are unable to attend properly to their work, and continues :—] "With these unequivocal opinions of high officers of the Department it is regrettable to find that no steps have so far been taken to remove the disturbing element..... The question is: How long are we to tolerate all this? The remedy is not far to seek, if the Department intends to move in the matter. The Presidencies of Bengal and Madras have led the way by opening special training schools with hostels for high caste Hindu widows, a class which exactly corresponds to the spinster school mistresses in the West."

MUNICIPALITIES.

23. "So the Committee for the management of the civic affairs of Hyderabad during the three years of suspension of the Municipality is formed. The public has every reason to be dissatisfied with the constitution of it, and the general opinion is that things will not go on well, from the popular point of view. The Collector who was, according to the Government Resolution, to have exercised only general control over the Committee becomes its *chairman*, and with him there are two other Government officials, while the non-officials in the committee number only three, that is to say, they will always, even when they agreed among themselves (as the officials will be invariably or almost invariably be) stand in a *minority*. There will arise important questions of reform in which the officials will be keen *and in the wrong*, but on which the public mind will be at the opposite pole, and in such matters there is absolutely no chance for the sanest public opinion to carry the day. There was a general exception that a non-official gentleman would be appointed chairman of the Committee..... At any rate the Committee should have been fairly representative of the *public* of Hyderabad, that is to say, the non-officials should have been in the majority with a capable and experienced non-official as chairman. There is no disguising the fact that the constitution of the Committee fills the public mind with grave forebodings as to the future. Some good may arise from a more masterful and harmonious conduct of affairs, but on the whole we anticipate more harm than good..... Is the Committee going to keep its proceedings a sealed book or is the public to be admitted into its confidence? Will the Committee ever make its meetings of deliberation and discussion open to the public or will it always work behind the curtain like a Government department? If the latter, then the public will have still less reason to give the committee its confidence. Some publicity at least would be a help to the committee, and it can do worse than welcome such help — even if the help comes through criticism." [Referring to the supersession of the Hyderabad Municipality, the *Lárkána Gazette* remarks :—" We least expected the supersession in the days of Lord Willingdon who is known to be broad and liberal minded. We least thought that the threat about supersession given by him would be made a reality..... It is true that the members did not manage the affairs ably. The condition of the municipality, indeed, required some

Affairs of the Hyderabad (Sind) Municipality.
Sind Journal (8), 22nd Dec. 1915; *Lárkána Gazette* (39), 18th Dec. 1915, Eng. cols.

substantial improvement, and in order to bring about the improvement some measures were imperative. But we understand not the desirability of adopting the measure of supersession which in our opinion is the most drastic measure adopted."]

24. "The public have heard many extraordinary things about Shikárpur during the past year or two but nothing could exceed the conduct attributed to Mr. Montgomery, the official President of that distracted Municipality, in a letter addressed by 17 or 18 councillors to the Collector of Sukkur by way of appeal against high-handedness of the most unheard of kind..... Any one who reads cannot fail to be simply staggered at Mr. Montgomery's attitude. That officer has written out an address [to His Excellency the Governor] for the Municipality not only without consulting the Municipal Board but he has not circulated the draft among the members and at a meeting on Sunday last, he insisted on the members adopting it without its being read to them. They protested and protested, but he was inexorable and left the Hall, but as the matter was delicate some went and brought him back and as he insisted that he must leave Shikárpur by the 10-30 A.M. train (the meeting being called at 10 A.M.) a majority voted for the adoption, some others not voting, and so on. It was after the meeting and after the President had left that the draft was read to them or by them and then behold, what do they find? Nothing in the address but damnation for the Municipality and the Councillors, nothing but self-accusation and pronouncement of the failure of the Municipality. Mr. Montgomery has attempted in the name of the Municipality to convey his own angry thoughts against the Municipal administration. He has taken undue advantage of his position as official President. All this is most irregular, illegal and arbitrary and we cannot believe that the Collector and the Commissioner in Sind will refuse, on an occasion like this, to allow the corporation to draft a decent address free from controversial matter." [The *Sind Journal* remarks:—"The story from Shikárpur of the official Municipal President having written out the proposed address to the Governor without consulting the corporation as to the subject matter, and having insisted on the Board passing the same without previous circulation of it and without even reading it to them at the special meeting called for the purpose of adopting the address, is fairly enough to take one's breath away..... Seventeen of them forthwith addressed the Collector of the District, and *prayed* to be allowed to draft their own address. We understand the Collector has acceded to this most natural request, which is still creditable to him considering how the idol of prestige is in the ascendant. But what of the action of the President who occupies such a responsible position under Government as a Civilian Assistant Collector? It does call for some notice on the part of Government."]

Alleged high-handedness of Mr. Montgomery, President of the Shikárpur (Sind) Municipality, in the matter of drafting an address to His Excellency the Governor.

Sind Advocate (7), 16th Dec. 1915; *Sind Journal* (8), 22nd Dec. 1915.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th January 1916.

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*Reported in advance.

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CONFIDENTIAL. [No. 2 of 1916.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 8th January 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian	Bombay	Weekly	J. J. da Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahratta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phoenix	Kaikoli	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	300
7	Sind Advocate	Sukkur	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karachi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUZARATI.				
11	Árya Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujarátí	Bombay	Do.	Manilál Lohobhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarátí Mitra	Surat	Do.	Shávaksha H. Khasakhán ; Pársi ; 40 ...	1,000
14	Gujarátí Punch	Ahmedabad	Do.	Somálál Mangaldás Sháh ; Hindu (Meari Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Saudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaisar-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Kathiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi	Do.	Weekly	Phirozsha S. Taleyarkhan ; Pársi ; 59 ...	4,600
23	Rast Goftár	Karachi	Do.	Rustomji Kharsedji Sidhwa ; Pársi ; 31 ...	500
24	Satya Sanátan	Ahmedabad	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,000
25	Sudh Gujarát	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Vande Mátaram	Do.	Daily	Bustamji N. Váchha-Gándhi ; Pársi ; 49 ...	7,500
27	Vartamán	Surat	Weekly	Nagindás Dáyábhái ; Hindu (Nagar Bania) ; 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Hanmagowmáli; Hindu (Lingáyat); 43.	600
	Anglo-Marathi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hasan; an Amerikan; 50 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhmman); 42.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	2,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Maráthá); 53.	5,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	900
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramchandra Vishnu Pudtare; Hindu (Chitpáwan Brahmin); 35.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitano... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 54 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaldási; Hindu (Amil); 35.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Dessing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Updesak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 53.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámalmal Lálchand; Hindu (Chaprão); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjúmal; Hindu (Bhátia); 35.	500
	Bengalee, Portuguese and Gujarathi.				
44	O Gnano	Bombay	Weekly	M. A. Fernandes; Goanese; 45	500
	Bengalee-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Mahomedan (Sunni); 31.	750
	Gujarathi.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Mahammad; (Mahomedan); 46.	2,500
47	Jasubai Vartamán ...	Surat	Weekly	Jamshidji Dádábhái Patel; Hindu (Lewa Patidár); 48.	1,000
48	Kasidasi Gujarati ...	Bombay	Do.	Bhagvándási Tulsidasvas; Hindu (Gujarati Bráhmman); 40.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—concluded.				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	5,800
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Kshatri); 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 36	500
52	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahmin); 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Shrawak Bania); 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur; Hindu (Audich Bráhmin); 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu Jain; (Bania); 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar; Hindu (Modh Bráhmin); 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán; Pársi; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 43	700
64	Sataang.	Surat	Do. ...	Dalpatrám Thákorrám Bhatt; Hindu (Audich Bráhman); 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Dasha Shrimáli Bania); 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty; (Pengali); 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 48.	800
71	Karnátak Vrist and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman); 42.	1,500
72	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 47.	800
73	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmin); 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin); 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	280
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4..	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 53.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Sind) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Lus	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 84 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Brâhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 103, 105 and 110 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. Commenting on the "hideous, blood-thirsty, savage" crime of the Teutons in sinking the S. S. *Persia*, the *Sánj Vartamán* remarks:—"We do not know if the *Persia* was escorted by a warship. We do not think so as no statement to that effect has yet been made public. It was known to everybody that enemy submarines had, for weeks past, been very active in the Mediterranean, and they had been taking their toll of vessels in these waters. It was announced a few days ago that two steamship companies had taken to the Cape route, no doubt, for safety. We wonder if any precautions for the safety of the English Mail, if not of the shipping in general, were taken in view of this menace. Indifference in the midst of these dangers would be criminal; and trusting to chance, because the mail boats had enjoyed perfect immunity hitherto, would be singular folly. While the enemy submarines are in these waters, and have not been accounted for, we expect the Admiralty to take every possible precaution for the safety of the shipping. Such disasters will occur in spite of them all. But means should be taken to reduce them to a minimum, and we may be sure the Admiralty will promptly take effectual measures to prevent their repetition."

The sinking of the S. S. *Persia*.

Sánj Vartamán (26), 7th Jan., Eng. cols.

2. The *Bombay Samáchár*, while expressing its abhorrence of the dastardly outrage committed by the enemy in sinking the S. S. *Persia* without a warning, declares that the lamentable incident affords a fresh proof of the reprehensible methods pursued by the enemy and his disregard of the rules of civilised warfare and of his own pledges and undertakings given to neutral countries like the United States of America. It assures the Indian public of the invincible strength of the British Navy and expresses confidence in the ultimate sweeping away from the Mediterranean of the enemy submarines and the eventual victory of the Allies. [The *Hindusthán* also expresses its confidence in the strength of the British Navy and cries shame upon the Austrians for their inhuman act in sinking the S. S. *Persia*. The *Islámic Mail* characterises the torpedoing of the S. S. *Persia* as worse than the cold-blooded murder of defenceless women and children. This dastardly act is sure, says the paper, to alienate the sympathies of the world from the Germans. The paper goes on to contrast the just Government and benevolent attitude of the British people with the barbarism of the Germans.]

Bombay Samáchár (49), 5th Jan.; *Hindusthán* (16), 4th Jan.; *Islámic Mail* (117), 10th Jan.; Urdu cols.

*3. Animadverting on the circumstance that the S. S. *Persia* disaster has brought the horrors of war nearer home to the Indians, the *Gujaráti* observes:—"How sad it is to reflect that Young Indians on their way back to India on the completion of their studies in England should fall victims to the savage brutality of the Central Powers! Let us recall to our mind the various theatres of war and imagine what is happening on a still larger scale in almost every home in Great Britain, France and Russia, and then we may be said to have realised the grim reality and terrible brutality of the war. Our hearts cannot but go out for all the sorrowing sufferers and we cannot but sympathise with the cruel and unexpected fate that has befallen so many passengers, men, women and children, amidst such appalling circumstances."

Gujaráti (12), 8th Jan., Eng. cols.]

4. The *Mahratta*, in the course of a contributed article, writes:—"The irresistible impetus of the ideal of absolute independence has been successfully resisted by the Indian leaders. They have put forward a very much qualified ideal as the goal of their endeavours. England is in India—ruling in hard bureaucratic ways, but her stay here has resulted in some good things coming into the country. Putting these things to the credit of the British connection and recognising the naturalness of England's desire to remain here as an overlord in permanence, our leaders have

Why Indian leaders have adopted the ideal of Home Rule instead of that of Absolute Independence.

Mahratta (4), 9th Jan.

conceded to England that she may enjoy the office of overlordship granting to us only such rights of self-government as have to do exclusively with the internal affairs of our country. When federal spirit is abroad it would be queer to worship the separatist ideal of Full Freedom. Wisdom and good sense enjoin that good use should be made of the thought currents that surcharge the world atmosphere in determining the goal of a nation's endeavours and in setting Home Rule before us as our ideal, our leaders, we think, have shown eminent wisdom and good sense. May this great compromise have a prosperous future!"

Home Rule is necessary in India in the interests of satisfactory legislation on social matters.

Young India (10), 5th Jan.

5. "In the course of a further instalment of the anonymously contributed article headed "The case for Home Rule", *Young India* writes :—"On no subject, perhaps, is the need for a self-governing India so great as in matters social. The existing Government, by historical accidents as well as by their own peculiar position in the country, have deemed it best to adopt a policy of absolute non-intervention in the domestic concerns of each subject community ; and as far as we can see it at present, there is no likelihood of that policy of progress in the direction of least resistance being abandoned in the near future or at all so long as the complexion of the Government remains unchanged. They have neither the insight nor the ability to tackle our immense social problems whose existence they are the first to recognise, and it is only when the Government of the country is conducted by the people for the people themselves that any progress in this matter can at all be expected. If we sum up the results of a century of activity of the British Government in India on social matters we find rather startling results. At a time when they were yet fighting for their very existence, at a time when the best energies of the best statesmen were claimed by the exigencies of warfare within and without the ever changing frontier, the Government of the day seems to have been much more anxious for the improvement of social life among the subjects of the British rule than they have been after a firm establishment of the questioned sovereignty of the Government in the country. [The paper then goes on to dwell on early reforms like the abolition of *Sati* and female infanticide and the introduction of English education in India, and continues :—] And all this at a time when hardly one Indian of position or importance was in favour of these measures. To-day after a lapse of sixty years our Government can point to nothing like this even when the educated and important classes are to a man vehement in their demand for social legislation of a fundamental kind..... Even the slight permissive legislation for inter-caste marriage initiated by Mr. Basu and supported by the enlightened community all over India the Government could not accept because of the majority who is always wrong. The question of education remains unsolved after three quarters of a century. The position of women, of the depressed classes, of the child, of the caste, remains unchanged in all essentials since the days of Manu. The Government will not willingly endanger its position with the ignorant and propertied classes..... Unless India is governed by and for the people we can expect no real change in this matter which demands our greatest attention..... We may or may not be better administrators, better financiers, better soldiers or generals than the present rulers when we govern our own country, but in social matters we are bound to be bolder, surer and more successful than the best and the wisest of foreign rulers."

England has introduced compulsion for its own people but is still suspicious about permitting Indians to volunteer for the war.

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*6. "The people of England will at last have to enlist themselves as soldiers under State compulsion, the scheme of volunteering not having given satisfactory results. The people of India are equally under State compulsion, but in their case the compulsion takes the form of preventing them from volunteering. Why such a strange self-contradictory policy? England wants men, men in immense numbers, and that is why the Compulsion Bill has come. India is eager to provide men, men of the required standard of military

fitness—but the eagerness draws no sympathy. The explanation of this attitude lies in the fact that British statesmen do not trust India's men, though they have no misgivings about India's money. If you volunteer all your savings for England's service your enthusiasm will be appreciated, but if you volunteer your person you will be put down as a misguided enthusiast. The ways of statesmanship are indeed inscrutable. Wait till the war is over and then your pleadings will receive a calm consideration, so say the apologists of our rulers. We doubt it not. But will that consideration result in any substantial benefit to us? We cannot conceive an affirmative answer to this query without much misgiving. War time is, in our humble opinion, the time for certain changes of policy. Britain having tried us for a year and odd months of war and having found us true to our connection with herself, straightforward British statesmanship was reasonably expected to remove the restrictive compulsion weighing down upon us simultaneously with the act of putting the other kind of compulsion on undutiful Britishers. But we are disappointed. What guaranttee is there that we shall not have to see our hopes of getting some solid 'boons' equally disappointed?"

Indians and commissions in the Army.

Gujarâti (12), 8th Jan., Eng. cols.; *Dnyân Prakâsh* (30), 7th Jan.; *Shetkari* (34), 26th Dec. 1915.

*7. The *Gujarâti* thus commences an article dealing with Indians and Army commissions with special reference to the presidential address of Sir Satyendra Sinha:—"That portion of Sir S. P. Sinha's presidential address which deals with the question of granting commissions in the Army and military training to qualified Indians is one of its weightiest and strongest features. Government may go on ignoring the demand of the people as they have done for so many years. But if they will not take note of the times and learn any lesson from the present situation well, the responsibility will be theirs alone. Little minds and great empires ill go together. That is the inexorable warning of history. That has so far been disregarded. But the present war has shown what strange combinations of circumstances or coalitions of Powers are possible and how the calculations of little-minded and short-sighted politicians and administrators are apt to be upset..... It is not too much for India to expect to be treated in the same way as Russia treats her subject races in this respect. If the empire rests, as contended by Mr. Asquith, not upon the artificial and superficial predominance of race or class, but upon the loyal affection of free communities and upon the basis of equal rights, it is difficult to see how the demands of the people of India in this connection can be honestly ignored or disregarded. The present provisions of the Arms Act are an insult to the country and cast an overt imputation of universal disloyalty. The existing disabilities must be removed and the people allowed to defend themselves against the attacks of wild animals and lawless human adversaries. The present state of things is extremely anomalous and is possible in no other civilised country in the world. It is not enough to keep peace and order in the land. That is after all not a difficult problem in dealing with such a gentle and sensible people as inhabit this ancient country. When it is said that a handful of foreigners are able to maintain tranquillity in this vast continent, really speaking it is not they who are solely entitled to the credit but the law-abiding and peaceful population at large with their ancient civilizations are also entitled to share more largely in the credit. This is now and then forgotten by official historians." [The *Dnyân Prakâsh* writes in a similar strain and remarks that if Government immediately declare Indians eligible for commissions in the Army it will have an excellent moral effect and drive the Germans to stop the war. The *Shetkari* characterises the rule of the British war office confining the grant of commissions in the Army to men of British parentage as a breach of the pledges given in Queen Victoria's Proclamation.]

Mr. Carnagie on Indian aspirations.

Jám-e-Jamshed (18), 6th Jan.

8. Mr. Andrew Carnagie after his return to America from a visit to India some years ago expressed his view that a strong desire to administer their own affairs was rapidly gaining ground among the educated classes in India and that in course of time it would spread to the rest of the population. Mr. Carnagie

conceded to England that she may enjoy the office of overlordship granting to us only such rights of self-government as have to do exclusively with the internal affairs of our country. When federal spirit is abroad it would be queer to worship the separatist ideal of Full Freedom. Wisdom and good sense enjoin that good use should be made of the thought currents that surcharge the world atmosphere in determining the goal of a nation's endeavours and in setting Home Rule before us as our ideal, our leaders, we think, have shown eminent wisdom and good sense. May this great compromise have a prosperous future!"

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suggests that Britain should adopt towards India the same policy which she has followed in respect of Canada and Australia in the matter of self-government. He believes that once the policy of repression is adopted the same results would inevitably follow which were manifested in America and that if an announcement was made to the effect that the rulers were prepared to give self-government to India it would tend to bring India into closer relations with the Empire.

Indians undergoing punishment for sedition should be shown the same generosity as has been shown to De Wet.
Kesari (89), 4th Jan.

9. There is room in India, where childish conspirators are sentenced to death and transportation for life for speaking sedition, to follow the generous policy of General Botha shown in the treatment of De Wet. Sedition, as Aristotle says, is nothing more than anger against Government. It is but natural to feel angry and it is not morally a crime. Moreover anger is pacified by repentance and is pardonable. All this description of anger applies to sedition and if we bear this in mind, we can explain the conduct of General Botha, the quandom hater of the English, towards De Wet and the present conduct of the latter towards the British Government. The *Pioneer* has tried to distinguish between the Láhore conspirators and De Wet because the former tried to work in the dark and the latter was an open enemy, but this distinction is meaningless. The Láhore conspirators did not try to save their skin and even De Wet could not have rebelled without secret plotting. Open rebellion and secret conspiracies are equally bad and equally objectionable. It cannot be said that secret conspirators kill people while open rebels save them. Secret plotting and open rebellion are both stages of one and the same thing and spring from the same motive. The African Government is courageous and generous enough to win over the opposing party by kindness and the British Government in India does not possess these qualities. Government should remove this difference and by treating generously hundreds of people rotting in jail for the offence of sedition that is for yeilding to anger, as has been done in the case of De Wet, turn enemies into friends.

There is no difference between Indians and Englishmen as regards honesty.
Mahrátta (4), 9th Jan.

***10.** "A contributor writes to the *Mahrátta*:—Being forced by my profession to read what the Anglo-Indians have to say about Indians, I am aware of all the arguments that show the latter to be unfit for any form of self-government. One of such arguments is the dishonesty of Indians. Indians are untrustworthy. They are liars, as Lord Curzon would perhaps say. But looking over the recent English and Australian papers, what did I see? The national life-or-death struggle was being exploited by selfish Englishmen for their private ends at the sacrifice of—of honesty, the barest businessman's honesty..... And all this, when the nation was gasping for very life, on account of the strain of the Titanic war. There is nothing edifying in this brutal spectacle of selfishness, but the Anglo-Indians who insist on giving the 'British tone' to Indian administration and who would prefer a European with inferior abilities to an Indian with higher ones, for the supposed superior character of the former—such Anglo-Indians, I say, might do well to think twice before they venture to propound their views to those who are aware of gruesome facts as those noted above."

Agitation *alias* education of public opinion.
Hindusthán (16), 6th Jan.

11. The *Hindusthán* endorses Mr. Dadabhai Novroji's opinion that Mrs. Besant has turned the Congress into a Home Rule League. It asks the District Congress Committees and the Servants of India Society to carry on the work of educating public opinion and awakening the public to their sense of responsibility in a systematic manner so that they might understand their position with respect to Government servants and be fully aware of the trend of political opinion in the country. It believes that the educating of public opinion can alone avert the possibility of a disappointment at the hands of Government on the plea of the demands of the Congress not having the support of the general public.

12. An anonymous correspondent of the *Shetkari* complains that the tours of Government officers in the districts are productive of great hardships to the people at large, though protests are not actually lodged in the matter, as most of the rayats are illiterate and ignorant of their rights. He remarks that the allowances sanctioned in the case of travelling officers are in many cases pocketed by them, and the rayats have to suffer owing to articles supplied being not properly paid for. He also complains about the impressment of carts and appeals to the higher authorities to make personal inquiries as to how much poor cultivators have to suffer owing to the high-handedness of the village officers who forcibly take away carts when they are badly required for agricultural purposes.

Alleged hardships suffered by the rayats during officers' tours.
Shetkari (34), 2nd Jan.

13. The *Praja Mitra and Pársi* dwells upon the valuable services rendered by His Excellency Lord Hardinge to India by his sympathetic consideration of its various problems and by his identifying himself with the aims and aspirations of the Indian people. It lends its full support to the demand made by the Indian National Congress and the All-India Moslem League for the extension of his Lordship's tenure of office up to the termination of the war. It urges upon the British Government the need of appointing a liberal-minded successor to Lord Hardinge and suggests the name of His Royal Highness the Duke of Connaught whose appointment as Viceroy, in its opinion, would meet with universal approbation in India. It, therefore, asks the public bodies in India to memoralise His Majesty's Government to appoint the Duke of Connaught as the successor of Lord Hardinge. [*Shri Venkáteshwar* also dwells upon the desirability of extending Lord Hardinge's term of office.]

Prayer for extending His Excellency Lord Hardinge's term of office as Viceroy.
Praja Mitra and Pársi (21), 4th Jan.; *Shri Venkáteshwar* (69), 5th Jan.

14. Referring to His Excellency the Governor's tour in Sind and the fact of his having travelled by rail instead of by steamer, the *Phœnix* writes:—"While there can of course be no comparison between the conditions under which the Governor of Bombay travels in his 'special', and those with which the ordinary traveller has to be satisfied, nevertheless many of the discomforts natural and artificial, attendant on the train journey, no matter in what style it is undertaken, must have been experienced by His Excellency. While sympathising with His Excellency in any personal inconveniences that were avoidable on the train journey, we do, however, feel that every time the Governor of Bombay comes to us by train we are one step nearer to the necessary improvement of the wretched railway communication which exists between Bombay and Karáchi. India as a whole is backward and patient. Sind is more backward and more patient than the average. So that popular inconvenience even experienced for long years is not likely to result in any successful cry for improvement. But official inconvenience, administrative inconvenience, and more particularly political inconvenience, may be expected to result in rapid improvement and removal of unnecessary evils. We are glad, therefore, His Excellency has come to us by train. We hope he could come more often and stay with us longer. Time and knowledge are necessarily always on the side of progress and improvement. Whether our particular hopes and desires are realized or not, we cannot but welcome the visits of Governors and other high officials to our province and to our city; to get acquainted with them and their peoples, to witness their growth and progress, to become familiar with their conditions—in short to know them, even if only through official eyes. His Excellency's stay in Sind is not very long, and he visits but a very few places. Apart from his Christmas Camp and the visit to the State of Khairpur, only Shikárpur, Jacobabad and Karáchi are visited, the former two places for only a few hours each."

His Excellency the Governor's tour in Sind.
Phœnix (5), 5th Jan.

His Excellency Lord Willingdon and the Sind Muhammadan Association.

Bombay Samáchár (49), 8th Jan.; *Sánj Vartamán* (26), 7th Jan.; *Jám-e-Jamshed* (18), 8th Jan.

15. Referring to the address recently presented to His Excellency Lord Willingdon at Karáchi by the Sind Muhammadan Association, the *Bombay Samáchár* considers the reply given by His Excellency to the Association's request to take the necessary steps for securing to the Muhammadans a larger share in Government appointments to be very farsighted and conducive to the benefit of the Moslem as well as the other Indian communities. While admitting the propriety of the demands on the part of the Moslems for further educational facilities for themselves, the paper points out that it is the duty of every community to make efforts, in collaboration with Government for meeting its educational wants. It is also of opinion that Moslem interests will not be much furthered by securing communal representation on the Municipal boards. It urges Muhammadans to imitate the example of other smaller communities of India that have secured seats in the municipal and legislative councils, in the due course of elections, on strength of their educational and other qualifications. It likewise hopes that the Moslem leaders in Sind will follow the advice His Excellency gave them, in connection with their demand for the development of the co-operative credit movement in that province and come forward and educate public opinion as to the advantages of the movement. [The *Sánj Vartamán* remarks that if Government were to accede to the desire of the Muhammadans for granting to them special rights and favours in the direction of public appointments such a course would not only adversely affect the efficiency of administration but Government would be held guilty of being partial to one community. It considers it preposterous on the part of the Muhammadans of Sind to urge their claims for being admitted into the public service in larger numbers irrespective of any considerations of adequate qualifications. The *Jám-e-Jamshed* refers to the reply His Excellency gave to the Association, in connection with the question of a larger employment of the Muhammadans in Government service, to the effect that every measure, consistent with efficiency, is taken to minimise the disadvantages the Moslems labour under and remarks that there can be no better reply from an impartial ruler of a Presidency. With regard to the subject of the co-operative movement in Sind the paper wishes that the Muhammadan leaders would, for the betterment of their communal interests, exercise the qualities of wisdom, public spirit and self-sacrifice urged upon them by His Excellency.]

Protest against the stoppage of the Sholápur Siddheshwar fair.

**Mahrátta* (4), 9th Jan; *Kesari* (89), 4th Jan.; *Sandesh* (97), 7th Jan.; *Kalpataru* (87), 2nd Jan.

16. Referring to the stoppage of the Siddheshwar fair at Sholápur, the *Mahrátta* writes:—"The notification by the District Magistrate stopping the Siddheshwar fair, on the ground of plague, came suddenly upon the people of Sholápur like a bolt from the blue: and to aggravate matters the shops and sheds erected by the stall-keepers were on the very next day forcibly and to all appearances illegally removed. This high-handedness plunged the town into great sorrow and despondency, which resulted in the closing of all shops in the town since 25th December..... The police did their utmost to end the strike but their efforts having proved entirely unsuccessful the District Magistrate himself motored to the town in the evening on the 4th day of the strike. A meeting attended by about three thousand people was held in the chowk or square of the town when Mr. Chapalgi asked the reason why their practice of holding the fair extending back to about *nine-hundred years* was peremptorily stopped..... The District Magistrate replied that the fair was stopped by the orders of the Sanitary Commissioner, and he is reported to have assured the shop-keepers that if they would open their shops and resume business he would use his influence to get the prohibitory order rescinded. Mr. Shaha, the President of the Municipality, also dwelt on the assurance of the District

Magistrate asking the people to trust the words of the head of the district. The people at once obeyed and resumed their business relying on the pledge given by the Collector. The Sanitary Commissioner arrived on the morning of 30th, and 44 of the leading townsmen were invited in the afternoon at the Collector's office. About four thousand people had collected outside the compound awaiting on their tip-toe the result of the meeting. After so much ado the prohibitory order was confirmed by the Collector, and every body can imagine the stupefying grief and despair of the thousands who had never expected such a smashing blow to their cherished hopes..... The stern duty of journalism impels us to place before the public and the Government the evil and bitterness which reckless acts such as these, isolated though they might be, seldom fail to produce. The prohibition of the Sholápur fair, coming as it does too soon after the Kartiki fair was forbidden, on the same flimsy and unconvincing grounds, cannot but give rise to a smarting feeling of the utter helplessness of the people before the official *fiat*. Does it not come to this that the official hierarchy has decreed that 'Sanitary Exigency' is the only true God and the Sanitary Commissioner is infallible Pope whose word not even the elements can dare disobey, much less the poor Sholápur people who would do homage to their feeble Siddheshwar?..... It was the proud boast of British statesmanship that under the British *Raj* no religious observance and no religious festival or fair had the slightest fear of suppression or prohibition, temporary or permanent. But the age of broad-minded statesmanship is perhaps gone and that of Sanitary Commissioners has come..... This is probably the eleventh time that plague has visited Sholápur. No catastrophe befel the town even during the dire plague days a few years ago when the fair had been held ere this as usual. Plague never increased on account of the fair, on the other hand it is now fast disappearing. ..... We cannot deprecate too strongly such a high-handed course which disdains to consult the feelings and conveniences of the people. If the report is accurate, the Collector had pledged his word to obtain permission to hold the fair. As an English gentleman he was bound to make good his word and we are at a loss to understand how he could reconcile his solemn pledge with his subsequent confirmatory order. However that may be, we would call upon the Sholápur people to place their grievance immediately before His Excellency for redress." [The *Kesari* gives a similar account and says that the prohibition of the fair was a repetition of the high-handedness shown in putting a stop to the Kartiki fair at Pandharpur, Sholápur. It adds:—The Sholápur Municipality has had an eye for a long time on the land used for the fair as a building site and the owners of the Siddheshwar temple have instituted a civil suit against the Municipality and Government in that connection. High-handedness is always to be deplored but when it is impelled by selfishness it becomes very objectionable. The misunderstanding of the people will be removed if Government publish a full statement explaining why the fair was not stopped for all these years of plague and why it was stopped only this year. The *Sandesh* thinks that plague would have abated if the population had been reduced in the city, if the fair had been allowed to be held, and the people to camp out in the open. The *Kalpataru* says that the prohibition of the fair has caused great discontent among the people.]

17. "Commenting on the disturbance at the recent session of the Moslem League, *Young India* remarks:—"We recall to-day the sensation that was produced in the whole of India when some prominent Muhammadans of Bombay withdrew their signatures from the letter inviting the League this year at Bombay. Even at that stage it was suspected that this action was not spontaneous, but was taken largely under the subterranean influence of obtrusive authorities. And the succeeding scenes of the drama, which we hope has now finally closed, have only confirmed the suspicion. In spite of the opposition of the re-actionary clique in Bombay the All-India Moslem Council finally decided by an overwhelming majority to hold the sitting at Bombay and made its success certain by electing our distinguished patriot the

The disturbance in the recent session of the Moslem League.

Young India (10), 5th Jan.

Honourable Mr. Mazhar-ul-Haque as the President of the League. Even afterwards the struggle continued long and strenuous between the reactionary clique backed up by local authorities on the one hand and Mr. Jinnah and Mr. Vazir Hussan supported by all that is best and noblest in the Moslem community. The issue was, however, never uncertain, and the success of the League was never more thoroughly signalised than on 30th ultimo when Leaguers and Congressmen together graced the commodious pandal at Marine Lines. The President made a memorable speech, loyal and patriotic, bold and out-spoken, which deserves to be read by all sincere lovers of the Motherland..... But the worst had not happened still. The Bombay opponents of the League were supposed to have been pacified when they solemnly entered into a compromise with Mr. Jinnah and others in the presence of Lord Willingdon and Sir Ali Imam at the Secretariat. But their rebellious instincts were not cooled by the solemn pledge they had given. And then they organised a most shameful piece of hooliganism that has yet disgraced the fair fame of Bombay. After allowing the first day of the League to pass off peacefully they disturbed and ultimately broke up the second sitting with the assistance of some hired visitors. The stalwat President and his valiant colleague could only look on while the woeful disturbance was spreading and disintegrating the meeting. The police they would not ask to interfere as they were not sure of their benevolent assistance. When the tumult, however, grew and the adjournment became almost inevitable Mr. Jinnah requested the Commissioner of Police, who was almost at the gates of the pandal with a strong staff of subordinates, to clear out all the visitors whose fees would be refunded to them. The high authority, however, showed a cold shoulder to the request and only showed his readiness to thoroughly clear the pandal if necessary. Feelings of burning indignation and humiliation struck the hearts of all who witnessed the melancholy sight of a great meeting being broken up by the mean rowdyism of a few hooligans. Authority would see with open eyes mischief being done and yet would not interfere. How long will self-respecting Indians and high-spirited Mahomedans tolerate these irritating scenes and these tempers of the authority? But though the meeting was broken the League remained alive. At the Taj Mahal Hotel was held next day a meeting of the members of the League which peacefully went through the remaining programme. Then it was that Mr. Jinnah narrated his interview with the Police Commissioner which will sink deep in the hearts of all liberty-loving citizens. The controversial resolution was also passed, we are told, by a majority—appointing a Committee of the League to frame a scheme of reforms in conjunction with any Committee that may be appointed by any other body. We may say without any hesitation that this was the great object with which the League met in Bombay and it will be the eternal glory of this sitting that an aim so nobly planned has been carried out in spite of innumerable difficulties from within and also from without."

*18. *Mahratta* (4), 9th Jan. "When Mr. Jinnah saw the Police Commissioner to ask his help to turn out the blatant interlopers who were neither respectable Muhammadans nor delegates nor members of the League, he (Mr. Jinnah) is said to have received the reply that it was none of the business of the police to expel the disorderly visitors, and for the matter of that the Police Commissioner would rather clear the whole pandal!. The Police of Bombay seems to entertain some very queer notions about breach of peace and peace-breakers. When police aid is invoked, the custodians of law and order would not take the trouble to single out the mischief mongers, but would straightway punish both the guilty as well as the innocent by expulsion, and thus help indirectly to consummate the very end which the malefactors might have in view. The malcontents could not have in this instance dared iniquitously to obstruct the proceedings of the meeting under the nose, so to speak, of the police unless the rowdies had felt emboldened by the inexplicable attitude of the police officials."

19. "We are indeed very highly appreciative of the Moslem League's deliberate approachment towards the Congress, and its resolve to co-operate with it for working out a scheme of self-government for India..... But we need make no pretence to conceal our disappointment at the Resolution passed at the adjourned session held at Taj Mahal Hotel, emphasising not only the League's firm adherence to the principle of separate communal representation in the Councils but also their desire to have the same extended to Municipal and Local Board elections. The only progressiveness we observe is that they do not now lay stress on getting an excess of representation over that which is due by numerical proportion, for what they formerly used to euphemistically call 'historic reasons'. That is after all not a very great progress towards the truly nationalistic ideal..... A word in regard to the tendency we have found to blame the police in connection with Friday's disturbance. We think they were right in being present in force and in not intervening until actual fight began. If we quarrel amongst ourselves and come near to exchanging blows we should blame ourselves and not the authorities. No one can regret the rowdiness of Mr. Mitha, the Pathan heckler and the Kabulis behind, more than we. But we would rather have ten such disturbances than see one of them quelled by the police. We have no love for the kind of clearing of hostile elements from the pandal which Mr. Jinnah wanted the Police Commissioner to do. The President who was opposed to police intervention was certainly robustly right. And we may also remark in this connection that very highly appreciative as we are of the good offices of His Excellency Lord Willingdon, the Governor, in bringing about the compromise *re* holding the League's session in Bombay, we would the leaders of neither party had at all gone to the head of the Government for healing up a quarrel that they should have settled amongst themselves. In the event the compromise has proved abortive and we suppose none regrets the intercession more than His Excellency himself. We, therefore, do not blame the police for their attitude on Friday. On one point alone we want an explanation. Is it true that Mr. Edwardes advised Mr. Jinnah not to hold the session at all? If he did, we think this was not at all right. And especially so, in view of the popular belief that the Bhendy bazaar demonstration had the active sympathy of the authorities. We should be glad if the police could contradict both reports."

Indu Prakash (32), 5th Jan., Eng. cols.

20. The *Dnyán Prakash* is of opinion that the Police Commissioner should have ejected the peace disturbers from the League mandap and helped the organisers of the League to carry on the proceedings. It is sorry to note that the police did not attempt to restore order and it objects to the Police Commissioner's 'absurd advice' that the meeting of the League should be completely suspended. It says that people are likely to be misled by the support given by the police to that party which was from the beginning against the holding of the League meeting. The Police Commissioner should have had, it remarks, a better sense of his duty and of the limits of his power. It goes on to compare the disturbance at the League meeting with the Congress fiasco at Surat and it is glad that both the Congress and the League have survived these disturbances.

Dnyán Prakash (30), 4th Jan.

21. Referring to the disturbance that took place at the last session of the Moslem League, the *Bombay Samachár* regrets that such an undesirable incident should have taken place especially after the compromise that had been arrived at by both of the opposing parties under the presidency of His Excellency the Governor. It remarks that the signatories to that compromise were bound in honour to His Excellency to observe the terms of their agreement and that, therefore, those who have not done so should be held responsible not only to the Moslem League and the community but also to His Excellency. It adds that they should apologise to the latter and should give a public explanation of their conduct. In view of the nature of the disturbance and of the *personnel* of

Bombay Samachár (49), 5th Jan.; *Sánj Vartamán* (26), 3rd Jan.; *Hindusthán* (16), 3rd Jan.; *Praja Mitra and Pársi* (21), 4th Jan.; *Gujarati* (12), 2nd Jan.; *Shri Venkateshwar* (69), 2nd Jan.

those who took the part in it, the paper expresses its opinion that, with a few exceptions, the participators in it had no direct connection with the League and were not only unfit to represent the Moslem opinion in political matters but were incapable of even understanding what political questions meant. It observes that those who created the disturbance had attended the session with the single object of breaking it up and that the contention of some among them that the business of the meeting should be conducted in Urdu was not *bond fide* as could be judged from their refusal to hear anybody. It remarks that the public cannot afford, in view of protection to future important meetings, to draw a curtain over their conduct, which has also displayed a regrettable disregard towards His Excellency. The paper, therefore, suggests that if they do not tender their apology to the Governor and give a public explanation of their reprehensible conduct, their actions should be publicly condemned in a meeting composed of the representatives of all communities of Bombay. [The *Sánj Vartámán* quotes the statements made by Sirdar Súleman Kasum Mitha and two other Muhammadans at the session of the League as appearing in the issue of the 1st instant of the *Times of India* and remarks that these statements indicate that in order to create a disturbance they had to resort to the expedients of stirring up sect prejudices between Shiahs and Sunnis and of misleading the Moslem audience into the belief that the use of the English language was against the tenets of their faith. The paper observes that the organisers of the disturbance have been completely frustrated in their objects, for the League has neither become defunct nor has that body fallen in the estimation of Government or the public. It attributes the presence, at a political meeting like the session of the League, of the turbulent Kabulis who eventually kicked up a row, to the instigation of some persons. The paper urges Government to institute an inquiry as to which party or parties have violated the compromise. The *Hindusthán* remarks that though the Police Commissioner had anticipated a disturance at the session and though he seemed to be aware of what was going on behind the curtain as is indicated by the presence of a police force outside the pandal, he flatly refused all assistance when it was sought for by Mr. Jinnah. It maintains that the disturbance has only tended to strengthen the League inasmuch as it will now take precautions so as to preclude the possibility of a similar contingency arising in future. The paper then goes on to refute the argument advanced in some quarters that the League has, in its endeavours to promote unity between Hindus and Muhammadans, brought about a split within the Moslem community itself. It further believes that though differences will always remain between educated and uneducated sections among every community, the proceedings of the League on the day following the disturbance will meet with the unqualified approval from every educated Muhammadan in the country. The *Praja Mitra and Pársi* remarks that Sirdar Suleman Mitha has, by not allowing the proposition for appointing a Committee to be brought before the session, committed a breach of faith inasmuch as he thereby violated the promise made at the compromise meeting. It expresses regret that under the existing law the Police Commissioner is not empowered to prevent irresponsible persons from creating disturbances at public meetings by turning them out as could be judged from police inaction on the last occasion at the session of the League. The paper urges that, if the powerlessness of the Commissioner under such circumstances be a fact, Government would be kind enough to bring about a suitable alteration in the existing Police Act. The *Gujarátí* remarks:—On the first day on seeing a large police force in attendance outside the pandal of the League and also on seeing some members of the Criminal Investigation Department inside it, the people asked one another what it was that necessitated the keeping of such a watch over Muhammadans. They also inquired why all that police arrangement was made when the Moslems were loyal and second to none in respecting the wishes of the authorities. It is rumoured that the arrangement originated with persons who endeavour to delude the Government that there is no unity in the country and whose occupation would be gone if cordial relations subsisted between the Congress and the League. Another rumour is that this disturbance was designedly got up in order to prove that the Presidency and Sir Ali Imam had brought

about the compromise without knowing the feelings of the Moslem Community so that His Excellency might not, in future, interfere in such a matter on the advise of persons like Sir Ali Imam. The *Shri Venkateshwar* remarks that whoever may be ultimately found responsible for bringing about the deplorable situation, at present the responsibility can be laid at the door of Mr. Suleman Kasum Mitha. It observes that he is an ordinary Muhammadan gentleman and that he neither possesses any influence among the educated Moslems nor is he recognised as one of the principal leaders of the community. The paper maintains that the disturbance at the session of the League had its origin in the cordiality of relations which were observable between the educated Hindus and Muhammadans in the pandals of the Congress and the League and which proved a *bete noire* to persons like Mr. Mitha.]

22. The *Akhbár-e-Islám* attributes the disturbance in the League to the organizers of the session completely setting at naught the reasonable protests of leaders of orthodox and moderate views. It goes on to recount the mistakes which, in its opinion, the former committed in connection with the holding of the session, *viz.*, firstly, their deciding to hold the session in Bombay without even caring to ascertain why Sir Fazulbhoy, whom they had invited to preside at their Aligarh meeting, opposed the holding of the session; secondly, their not heeding the advice of His Highness the Aga Khan, the father and founder of the League, who was opposed to the session; thirdly, Mr. Wazir Hasan's disregard of the opinion of the Bombay Moslem papers on the subject and his undue leanings towards the views of the non-Moslem Congress papers; fourthly, Mr. Wazir Hasan's ignoring of the views of the Sunni and Shiah members of the Bombay branch of the League who were opposed to the session. [In the issue of the 5th instant the paper regards the non-conciliatory attitude on the part of the organizers of the session and Mr. Haq's neglect to remove the difference of opinion that existed in Bombay as their fifth mistake. It remarks that the Sunni and Shiah sects are the two bright eyes of the All-India Moslem League and that, therefore, the proceedings of the League in Bombay that were conducted with the help of the light of one of them only are not likely to produce a better impression on Government than the amusing spectacle of a one-eyed man. In the issue of the 6th the paper observes that before attempting to join hands with an advanced political body like the Congress it was the first duty of the promoters of the session to educate Moslem public opinion in favour of that body. It also remarks that in deciding to hold the session this year the Shiahs do not seem to have concerned themselves with the feelings of the Sunnis whose hearts are at present wrung with anguish on account of Turkey being involved in the war and to whom the demands for all political rights are like gall and wormwood at the present juncture. In the issue of the 7th the paper remarks that while deciding which side took the initiative in violating the terms of the compromise arrived at under the presidency of His Excellency the following issues should receive consideration, *viz.*, whether the terms agreed upon at the Secretariat Conference were strictly adhered to; whether or not political matters were discussed at the session; and, lastly, whether the leaders of the League gave any cause for disturbance. It then goes on reply to all the three issues jointly by declaring that the principal leaders of the League themselves were responsible for the situation which developed at the second day's sitting of the session.]

Akhbár-e-Islám, (46), 4th, 5th, 6th and 7th Jan.

23. It was the departure on the part of the advocates of the session from the compromise, arrived at under the presidency of His Excellency the Governor, in their proceedings on the first day that gave rise to a renewed agitation among the Moslem community. Moreover, the excitement among the Muhammadans on the 31st December knew no bounds when they learnt from the newspapers that the Chairman of the Reception Committee and the President of the League had made severe attacks on the Muhammadans of the opposite side in their speeches on the previous day. The Police Commissioner, being aware of the discontent produced by the

Akhbár-e-Islám (46), 8th Jan.

proceedings of the 30th December, had, therefore, by exercising great foresight, kept a large police force ready outside the pandal of the League in order to prevent a disturbance at the meeting and possibly a religious riot in the town against the Hindus and the Shiah Muhammadans. He had collected the police force there for the protection and safety of the persons and honour of those respectable and influential gentlemen who had assembled in the mandap. This goodness on the part of that officer and the obligation he had conferred on them were repaid at the Taj Mahal meeting that met the next day by the utterance of expressions that were calculated to bring disgrace on the leaders of the League themselves. If the Police Commissioner, who is fully conversant with the religious susceptibilities and the excitable temperament of the ignorant classes among the Muhammadans, had attempted to turn out of the pandal those who had tickets and who were in a state of excitement at the time as suggested by Mr. Jinnah, what guarantee was there that they would not have attacked the police themselves? In that case would those leaders, who called themselves men of the first class, have escaped with unharmed life or limb from the attacks of the nervous and "second class" men? What more far-sighted and proper reply could Mr. Edwardes have given under the then circumstances than the one which he gave to Mr. Jinnah? It is a matter of positive disgrace to those who, while Mr. Jinnah was describing at the Taj Mahal meeting of the following day the conversation that took place between him and Mr. Edwardes shouted "shame, shame". We would call the one-sided affair that took place at the Taj Mahal on the 1st instant merely a farce. How can the action and the proceedings of those partisans of the League who style themselves its advanced and educated leaders, who are so ungrateful as to dub their hosts, the Bombay Muhammadans, "weak, second class and illiterate" men, who can unhesitatingly cast to the winds their pledges made in the presence of high authorities and who are capable of showering criticism on the policy of Government when the latter are undergoing a crisis, produce any effect on Government as well as the Moslems? Was it proper to bring, at the first day's sitting of the League, a resolution of condolence for the deaths of Sir P. M. Mehta and Mr. Gokhale in contravention of the arrangement brought about under the presidency of His Excellency the Governor? Was the delivering of high-sounding political speeches agreed upon at the Secretariat conference? Was the present an opportune time to join hands with the Congress in disregard of the wishes and the pained feelings of a bulk of the community, the Sunnis? When the learned leaders of the League made such grave errors, it was but natural that the illiterate and the less advanced people among the community should in their demands for the proceedings being conducted in Urdu grow impatient and create a disturbance owing to the provocation that was given to them.

*24. While commenting upon the last session of the Muslim League, the *Mufide Rozgdr* says that the disturbance on the second day of its session has been the means of bringing its existence to the notice of the public. But though it has enabled the people to make out the difference between the League and the Congress, the difference of opinion between the two parties among the Muhammadans, observes the newspaper, cannot but create ill-will between the rulers and the ruled. The paper notes that it is believed in some quarters that the Congress and the League would unite next year but it is apprehensive of the result of such a union. It advises the community to act with patience and firmness at this juncture and adds that when the Community itself is in a bad mood it has no right to blame Government.

Mufide Rozgdr (118), 9th Jan.

25. The *Muslim Herald* publishes an article describing the "disgraceful" proceedings of the League on the second day of its recent session. It describes how Mr. Hasrat Mohani moved an adjournment of the meeting, how his request to address the audience was granted after great efforts had been made to silence him, how Sirdar Suleman Kasim Mitha "could not control himself and said what he liked", and how

Muslim Herald (119), 7th Jan.

the President adjourned the meeting owing to the prolonged disorder. In another article in the same issue the paper proceeds to opine that by the holding of the Bombay session of the League it has unfortunately come under the notice of Government. The Hindus kept aloof and they will rejoice at the estrangement between the Muhammadans and Government, a circumstance for which they have been long expectant. It blames Mr. Mazhar-ul-Haque for discussing in his address those controversial subjects to which the Bombay Muhammadans had objection, and declares that after the delivery of the presidential address which was against the spirit of the compromise arrived at under the presidency of His Excellency the Governor of Bombay, the Bombay Muhammadans thought that Sardar Suleman Kasim Mitha had betrayed them by allowing the President to utter such views. The Moslems of Bombay, however, adds the paper, attended the second day's meeting, and inspired by their strong feelings, they created a commotion. It ridicules the idea that the police or Mr. Edwardes engineered the disturbance.

*26. Commenting on the disturbance at the recent session of the Moslem League, the *Rást Goftár* remarks:—"The men who took recourse to methods of rowdysm were an illiterate class without the shadow of a conception of the aims and character of the meeting which they were instrumental in breaking up and which they attended under a false belief that it was an irreligious gathering..... We cannot too earnestly regret that these men contrived to find an admission at all into the pandal, and hope that stringent measures will be taken in future at all Moslem meetings of a political character in order to rescue them from a similar fate..... Thanks to the good sense and the tactful handling which the organizers of the meeting of the League brought to bear in their decision for an immediate adjournment, unpleasant developments were averted and the session was concluded next day amidst peace and harmony. Any other ending would have been deplorable in that it would have caused serious ill feelings among educated Muhammadans all over India.

Rást Goftár (25), 9th Jan., Eng. cols.

*27. "We owe an apology to our readers for being so late in giving them an account of the fracas that occurred at the session of the League in Bombay about which they appear to be so anxious that some persons have wired for particulars and a correct version of the affair. Mr. Zahur Husain of Siálkot and Mr. Wajid Ali of Lucknow write to say that the account of the affray as it appeared in the papers smells too much of the Congresswalla to be credible and want to know the truth about the matter. Some are very angry with us for not having published a special edition of the paper giving reports of every meeting. We are really sorry for having failed in our bounden duty to keep our mofussil subscribers posted in the proceedings of the League, but the editor was absent from Bombay and the account that was wired by the Associated Press Agency was obviously so very one-sided that no reliance could be put upon it. As Mr. Zahur Husain writes from Siálkot, it smells too much of the Congresswalla to be given credence to. It began with the statement that the fears that were entertained of the League Session being blocked were realised at the second meeting of the League when the Commissioner of Police with his full staff of Deputy Commissioners and C. I. D. officers and accompanied by the Chief Presidency Magistrate appeared at the meeting and immediately a row started and concludes with the exordium that the whole affair was got up and engineered; so that the impression left upon the readers is that it was not the Muhammadans of Bombay but the officials who stopped the meeting. In fact Moulanas Mafti Mohamed Yusoof, one of the prominent Ulemas of Upper India, who was the first to break the news to us delivered himself in this way: 'Have you heard that the police stopped the meeting of the League in Bombay? Here is the *Indian Daily Telegraph*, read it for yourself.' We were naturally surprised at this. For so far as we were aware, the officials far from opposing the session had evinced an anxiety that we should settle our differences and welcome our brethren from Upper India. In fact the compromise which made the session possible in Bombay was brought

Islámic Mail (117), 9th Jan.

about by these officials and the one complaint that we heard from the oppositionists was that they did not receive as much encouragement from the officials as the promoters of the session said they were getting from the authorities. The presidential address delivered by Mr. Mazharul Haq deepened our conviction that there must be other forces, than the police force at work in the row that took place. For the presidential address contained things which no Muhammadan could read with equanimity. When we hear simultaneous examinations for the Civil Services, *Swaráj* and other such matters over which the Hindus and Muhammadan have fought against each other with all the determination and energy at their command put in the presidential address as a demand on behalf of the Muhammadans, we can understand what feelings of chagrin and disappointment would have surged up in the breasts of the Muhammadan public against those who were attempting to wreck the life's work of trusted and devoted Moslem leaders. Nawab Mohsinusmulk, Nawab Mushtaq Husain Sir Syed Ahmed Khan and all other distinguished leaders of the Moslem community fought with all their might against the very proposals which are put forward to-day in the name of the Moslem community. The Congress party would no doubt approve and acclaim Mr. Mazharul Haq's address and proclaim it to have been received throughout the country with feelings of appreciation and approval for the simple reason that it fulfils all their expectations. It fulfils the Muslim expectation too but only in this respect that as was generally expected it says ditto to the Congress and does not represent the feelings of the Muslim community. We assert without any fear of contradiction that not a single Muhammadan, even including the extremist section of us, is in agreement with Mr. Mazharul Haq about the things he had said in his presidential address except perhaps his remarks about our duty to our rulers. And we challenge any one to disprove our contention. Indeed the feeling in Upper India on reading Mr. Haq's peroration was one of profound astonishment and dissatisfaction so that as a vernacular paper of Gorakhpur humorously remarked, perhaps the Congress president and the League president being so close together mistook the other's address for his and the League president read the address intended for the Congress while Sir Satyendra read the address meant for the League audience; and Congress organ of the Punjáb has passed similar remarks. On our return to Bombay all our doubts were substantiated and we found the Moslem public exceedingly indignant and angry over the trick that was played upon them, and that but for the timely intervention of the police the row would have assumed a more serious turn. The chief objection raised by the Bombay Muhammadans was the discussion of controversial matters upon which the community was not agreed and the compromise that was arrived at through the intercession of the Governor and Sir Ali Imam was reached on the distinct understanding that no controversial subject will be touched. The presidential address traverses all the subjects which have been matters of most heated controversy among the Moslem public and goes a step further and puts in things which the Muhammedans have opposed all their life. Can the noble and conscientious president of the League honestly declare that his ideas of simultaneous Civil Service Examinations, of internment of extremist leaders, of the relaxation of the Arms Act, of our duty to sister communities, are the ideas of the community or are shared by the majority of them? Can he honestly proclaim the opinions he has expressed as regards our attitude towards the Hindus and on the question of self-government to be those held by the entire Muhammadan Community? In short can he conscientiously declare that his address about which the extremist Congress organ, the *Punjabi*, says that if you delete the word Islam from some places in it, it would become a Congress address, is really the manifesto, the declaration of opinion of the Mussalmans of India? Mr. Haq professes to be a devout Mussalman and quotes the Koran with vehemance. We leave him to answer the question. Mr. Mazharul Haq thinks, as he declared at the secret meeting of the League held at the Taj, that he and other men of his cult who have assumed the role of dictators can forge and mould the destiny of the seventy millions of Muhammadans in the way that may suit their or rather the Congress purpose. But they forget that past misfortunes and

betrayals have opened our eyes and they can no longer impose their will upon us with arrogance and impunity. Immediately as the text of the address became known to the public a deep feeling of protest and chagrin at their betrayal took possession of them. 'He has sold us to the Congress' was the general comment about the address. Unfortunately the responsible leaders of the people such as Sir Fazulbhoy and others were unavoidably absent from Bombay. And even if they were present we do not know how they could interfere, as in spite of the compromise the Congress Leaguers had ostracised them and did not admit them into their committees and deliberations. Those who were in Bombay had not the moral courage to come forward and assert the will of the people. But Mr. Suleman Mitha who is a devoted and sincere leader of the Sunni Mussalmans very courageously took up the cause of the people and laid his protest before the meeting of the League. If the President had taken notice of it, perhaps the ugly scenes that followed would not have happened; but Mr. Mitha's objections were brushed aside with contempt, and when Moulvi Fazul Hasan of *Urdue Mo.lla* fame put forward his obnoxious motion to be received with the same haughty contempt as greeted Mr. Mitha's proposals, he got excited and the people got out of hand. The incident was no doubt very awkward and the scenes that were witnessed very shameful and we are indebted to the Police Commissioner for preventing the incident taking a more serious turn. But who is responsible for this 'dishonouring' of the community, as it is generally regarded? Those who infuriated the people by flouting their opinions, by 'selling' them to the Congress, or those who protested against high-handed action, even though that protest was made in a clumsy way. No one regrets the incident more than we of Bombay and we apologise to such of our Moslem brethren as came from other provinces and were put to annoyance by the things that took place at the meeting; but the responsibility for it rests upon the shoulders of Mr. Mazharul Haq and Mr. Wazir Hasan, Mr. Jinnah and Mr. Rassul who thought they could override the decision of the people of Bombay and impose their will upon them like a German or a Cromwell. The evil effects of their rash act will not unfortunately end here and we are afraid the Congress Leaguers have injured the Muhammadan cause more than they know. Do Mr. Haq and his clique know that they have made a split in the community which will remain for a long time to come and that too at a time when we required all our united strength to safeguard our interests in the coming readjustment? Do they know that they have alienated the Bombay Muhammadans from the rest of India and that Bombay will not in future participate in any movement started in other parts of India? Nay, they have done greater mischief than even they can imagine. They have opened up the Shiah and Sunni question in Bombay; and they must know that it is a question which has always been the undoing of the Muhammadan community. But of this hereafter."

28. Commenting on the proceedings at the recent session of the All-India Moslem League in Bombay, the *Islámic Mail* remarks:—The session of the Moslem League was of no small importance for an unenlightened and unlettered community like that of the Muhammadans which has been turned into a play-thing by its so-called leaders. From the Congressmen's point of view it has been a great success, but in view of the sentiments of the community itself there can be nothing more discouraging than the failure of the session. At first the general opinion was that the League would touch no other questions than the strengthening of the bonds of loyalty and the demanding of separate electorates; but Mr. Muzhar-ul-Haque, making fools of us all who were against the session of the League, said what he wanted to. He opened his speech with the remark that had the League not held its session, the public would have had occasion to say that, unlike all the other communities, Muhammadans were the only people who did not stand by Government in their present difficulties. But every child knows that there is no community which has stood so steadfastly by Government as the Muhammadans.

Comments on the presidential address at the recent session of the Moslem League.

Islámic Mail (117), 3rd Jan.

Our loyalty has won the approbation not only of the Viceroy and the Secretary of State for India but even of our Emperor himself. Although the whole world has been applauding us for our loyalty to Government, Mr. Muzhar-ul-Haque still thinks that, but for his lip-loyalty, we would have been taken for a disloyal community. Again, in the course of his speech when he expressed his opinion that as at the close of the war which was likely to terminate in the coming spring, the constitution of the Indian Government would have to be re-adjusted in accordance with the wishes of the Indians, it was not desirable for Muhammadans to observe silence, he lost sight of the fact that our silence is based on the unshakable faith of the Moslems in the justice and liberal-mindedness of the British Government. Mr. Muzhar-ul-Haque, whose sole object was to repeat the demands of the Congress, has made many statements which have always met with opposition from the Muhammadans. For instance, while every one knows that the Muhammadans have always looked upon the holding of the I. C. S. Examination in India as detrimental to their interests, Mr. Muzhar-ul-Haque, who has no regard for the sentiments of the Moslem race, has spoken in favour of the proposition as emphatically as he could. As we have said above, Mr. Muzhar-ul-Haque's sole object was to give expression to his own personal views. He has succeeded in doing that; but he ought not to have given utterance to his views in an assembly where his personal views are likely to be mistaken for the views of the whole community.

29. Referring to the dangers of ignoring the Moslem League, the *Jám-e-Jamshed* says:—"To take, for instance, the inaugural address of its President, Mr. Mazhur-ul-Haque, we should think that the suggestion that it was all declamation and no argument has been hardly fair. There was a good deal in the speech that would not bear scrutiny, much that we can easily contest and disapprove. But still it had something to make intelligent and dispassionate judges pause and seriously reflect upon. To pooh-pooh all the criticisms that Mr. Haque levelled against the existing order of things, as mere declamation, and to seek to belittle its value, as the expression of an irresponsible and unrepresentative member of the Muhammadan community, would amount to repeating the tactics—one might be almost disposed to say blunder of those who persistently belittled and ridiculed the Congress propaganda and by their thoughtless attitude intensified public irritation and discontent in the land. The repetition of a similar mistake in the case of those who are now speaking for the League would spell disaster; and we are among those who wish to see a conciliatory and generous attitude adopted towards those who represent the hopes and wishes of the more liberal and progressive school of Moslem politicians than the one which, in spite of the vast changes that have been wrought in all directions in recent years, continues to represent the political creed of Sir Sayed Ahmed Khan." [The *Kaiser-i-Hind*, on the other hand, remarks:—None could have failed to regret the tone and temper of Mr. Haque's effort. In such an address greater care in the statement of facts and a moderate expression of views might have been justly looked for. Any way there would appear to be a considerable falling off from the very carefully prepared, eloquent and statesmanlike addresses of some of Mr. Haque's predecessors. It is not necessary for those who share the Congress view to tread its path of error as well, and to mar the prospects of their usefulness..... Why needlessly court conflict and undo the chances of conciliation ?]

Jám-e-Jamshed (18), 5th Jan., Eng. cols.; **Kaiser-i-Hind* (19), 9th Jan., Eng. cols.

30. *Young India* thus concludes an article in which it compares the presidential address at the session of the Congress with that at the session of the Moslem League:—"The [Congress] address, capital as it is as a literary composition, as a review of previous ideas, as a judicious summing up, lacks something that was needed now from the head of a political organisation which has worked for a generation. The spokesman of the League, a much younger

The presidential address at the recent session of the Congress and that at the session of the Moslem League contrasted.

Young India (10), 5th Jan.

body, has, on the other hand, risen to the occasion. It was amusing to hear the empirical dictum of a friend who said 'Haque must have been particularly good considering how the *Times of India* ran him down.' But in this case at least this rule of thumb judgment was correct and our contemporary opposite the Victoria Terminus is hopelessly in the wrong. The stimulating address of Mr. Haque is not only better in many respects to that of the leader of the Calcutta bar, but will come to be regarded, notwithstanding what has happened, as the best political address of the season. We rejoice to be able to say this of an Indian Moslem and a great patriot."

The recent session of the Indian National Congress.

Young India (10), 5th Jan.

31. In the course of an article contributed by an anonymous writer under the initials "I. K. Y.", *Young India* writes :— "The session of the Indian National Congress which completed its sittings on the evening of 29th ultimo will be for years remembered as a land-mark in the history of our national life..... Nobody who witnessed the proceedings will doubt that the Congress has now entered upon a path of development which, if it is more bold and progressive, is at the same time attended by its peculiar dangers and difficulties..... It will be the eternal glory of this Congress that it boldly faced and solved the most outstanding question in a conciliating and satisfactory manner. In the first place the problem of self-government has been put on a very satisfactory basis. The Congress has taken a great step forward. It voiced forth the progressive opinion of the whole of India when it recorded in immutable letters its opinion that 'the time had now arrived to introduce further and substantial measures of reform towards the attainment of self-government'..... The vexed question of an organisation to educate the people of the country in the ideas of self-government has also met with a reasonable solution..... The other question of compromise may also be taken as fairly settled..... The Sarwajanik Sabha has been brought into the fold of the Congress and patriots divided for eight long years will again shake hands on the Congress platform. These appear to be the main features of the thirtieth sitting of the National Congress. It has again restored unity to our public life by joining the two wings of political parties. But more than that, it has given a great watchward of national progress—self-government..... Demand self-government from Britain, albeit after the war, and educate the people in that great demand—this is the message of the Congress. Those who seriously attended the Congress must have felt, when they left it, the heavy responsibility that lay on them as patriots and as representatives of a mighty nation. They and we all should now work under the banner of the Congress carrying the gospel of self-government to every town and every village so that by the time that the war is over and peace is signed, India will demand by the united and irresistible voice of its 300 millions self-government for this great and glorious land."

Kesari (89), 4th Jan.; *Sandesh* (97), 2nd Jan.

32. In the course of a lengthy article on the proceedings of the last session of the Indian National Congress, the *Kesari* remarks :—Sir S. P. Sinha was not much known as a public man. He was famous only for his legal attainments and he could not sacrifice his income for more than a year or two even for the honour of the law membership. He is also known as the framer of the Press Act. For all these reasons his selection for the presidentship of the Congress was not much popular. In his speech there is less of enthusiasm and more of caution. We, however, are glad to learn that he has guaranteed a lakh and a half for defraying the debts incurred by the British Congress Committee and for continuing the work of the Congress throughout the year. The Resolutions passed by the Congress perhaps went beyond the wishes of the president and though the Home Rule League programme was not definitely adopted, the active work proposed by the League can now be carried out throughout the year by the Provincial Congress Committees, if they so desire. Enthusiastic workers can now prepare the people for the demand of *Swardjya*, just as if Mrs. Besant's Home Rule League had been actually established. That the League

was not established was due to the mistaken policy of Mrs. Besant. She should not have depended upon the Congress and the moderate party but should have carried out her scheme in an independent manner. The next important question before the Congress was that of compromise and the Congress has adopted more than half the demands of the nationalists. It is no small thing that even so much should have been accomplished in a Congress session which was held specially with the object of making compromise an impossibility. [The *Sandesh* expresses dissatisfaction at the compromise Resolution passed by the Congress and declares that the terms laid down being unfair will not be accepted by the nationalists.]

33. "Gratitude and gracefulness could certainly not be the virtues one would expect to find in the camp of the extremists—whether leaders or rank and file—and our expectations in this connection have not been belied by the manner in which their accredited organs have received the solution of the longstanding 'compromise' controversy arrived at by the Bombay session of the Congress in the last Christmas. They would be false to themselves if they did not keep up their characteristic role of grumblers and fault finders—of traducers and maligners..... No wonder that these people should not have failed to belittle even the splendidly successful session of the Congress of last Christmas and characterised the masterly pronouncement of Sir S. P. Sinha as halting and timid, if not positively reactionary..... Even Sir S. P. Sinha's resignation of the membership of the Executive Council is attributed by these organs of the party of abuse *alias* 'nationalists' to no other reason but love of lucre. And yet if any one in the last Congress session did real good to the extremists and was, therefore, entitled to their gratitude it was undoubtedly Sir S. P. Sinha. It was he who facilitated the adoption of the amendment in the Congress Constitution which will now accommodate Messrs. Motilal Ghosh, Tilak, Kelkar, Bipin Chunder Pal, Dr. Munje and other luminaries of the party that brought on the Surat debacle..... And for this good office the President gets from the extremists the recompense of abuse!!! This is we suppose the earnest of what these gentlemen are going to give on coming to the Congress next year as they evidently intend to do."

Indu Prakásh (32), 6th Jan., Eng. cols.

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*34. Commenting on the presidential address at the recent session of the Congress, the *Kaiser-i-Hind* writes:—"Sir Satyendra has more than amply justified public expectations in regard to this. At the last Congress he has formulated the hopes and expectations of his countrymen with the courage and discernment of a Mehta; and nothing could be more silly than to mar the effect of that fine performance by dilating on the few points in regard to which he has wisely refused to play into the hands of the Extremist propagandists. Patriotism and policy alike dictate a whole-hearted acceptance of his views; and it would be both appropriate and just to recognise the merits of his address and to admit our general acquiescence in the arguments and opinions he has so ably put forth. There could be no doubt as to the general consensus of opinion among educated Indians of even the moderate school of thought on the many pressing and vital questions of the moment which he touched; and it would scarcely be a service to Government and the British nation to disguise this fact from them."

Kaiser-i-Hind (19), 9th Jan., Eng. cols.

35. Endorsing the Resolution moved by Mr. Horniman for the repeal of the Press Act at the recent sessions of the Indian National Congress, the *Shri Venkáteshwar* characterises the Act as 'unbridled' giving the executive unrestricted authority over the Press and adding to the anxieties and responsibilities of the overtaxed editors and printers of newspapers. It appeals to public bodies and newspapers to agitate for the repeal of the Press Act. [The *Navsári Patrika*, while referring in vague terms to the harm the Press Act has done and the injustice to which it has given rise by involving the innocent with the guilty, despairingly characterises the demand made by the

Demand for the repeal of the Press Act.

Shri Venkáteshwar (69), 8th Jan.; *Navsári Patrika* (60), 2nd Jan.

Congress for the repeal of the Press Act as a cry in the wilderness and exhorts the people to be more persistent in their efforts with a view to realising their hopes at an early date.]

36. Referring to the Press Conference that was held in Bombay on the 30th ultimo and dwelling upon the importance of an association like the Press Association of India that was formed at the said Conference, for safeguarding the rights and interests of the entire Press in India, the *Gujarâti* remarks :—It is not by means of the Press Act alone that the authorities can punish the journalists in India. That journalists publishing independent views do not receive any sort of encouragement from Government is indicated by the fact that the latter have conferred no title upon any publicist like Mr. Surendranath Bannerji ; not that journalists care for such honours from Government. Moreover, the authorities, in the first place, draw up a list of journals publishing independent views and issue orders prohibiting Government servants from subscribing to them and thus encroach upon their servants' private rights. We do not object if Government consider that it redounds to their credit that their officers may not be persons holding independent views. This is one way in which a Government advocating free trade checks the circulation of journals of the type above refered to. Another way is to prevent those libraries that receive Government reports or similar Government help from subscribing to papers of this class as if the journalists connected with them were the enemies of Government. The third way is to issue private orders not to supply Government advertisements to such papers though their circulation may be very wide. These are the penalties journalists have to suffer over and above those proceeding from the Press Act. If those connected with the press join the abovementioned Association and firmly fight for the protection of their rights and interests we believe they have every chance of liberating themselves from the sword of Damocles in the shape of the Press Act. [The *Shri Saydji Vijaya* remarks that the Indian Press Act has greatly curbed the independence of the press, that the safety of the journalists is thereby placed in danger and that the object of Government in passing the Act is, however sacred it may be, in a sense, frustrated. It, therefore, receives with acclamation the formation of the Press Association of India for which, in its opinion, there was a great necessity in this country.]

Alleged hardships of independent journalists in India.

Gujarâti (12), 2nd Jan.; *Shri Sayâji Vijaya* (65), 6th Jan.

37. The *Dnyân Prakâsh* contends that the Press Act was passed to meet special circumstances and that it is unjust to prolong its life when there is peace all over the country and when the nation has returned to its normal state. It goes on :—The restrictions imposed by the Press Act are very severe and they prove extremely irksome to the keepers of printing presses. The Act has given unlimited powers to the local Governments, while the appellate powers given to the High Court have been found to be useless as evidenced by the decision in the Macedonia pamphlet case in the Calcutta High Court. It is dishonourable to the country that the existence of all the papers and presses should depend on the sweet will of the local Governments. Even apart from the great practical difficulties which keepers of printing presses and editors of newspapers have to encounter, the loss of self-respect entailed by the restrictions placed on the free expression of opinion is unbearable. We had enjoyed freedom of the Press for eighty years with the break of only two short intervals after the mutiny and during Lord Lytton's *regimé*. It is natural for us to think it derogatory to us that we should lose that freedom after all the recent reforms but it is more shameful for our rulers to rob us of this freedom than for ourselves. The armoury of Government is full of weapons to put down sedition. This new weapon is likely to be misused and Government should break it. We hope Lord Hardinge will take a sympathetic view of the request to be made by the deputation on behalf of the Press Association of India in this connection.

Dnyân Prakâsh (30), 6th Jan.

38. "At Pen in the Kolába District of this Presidency, a paper named *Sudhdkar* was being published for 25 years until 1910 when the Proprietor, Mr. V. N. Mandlik, thought fit to close it. The declaration that stood in his name he did not withdraw or cancel, hoping probably that under changed circumstances he would be able to resuscitate his paper. The circumstances *did* change, and the proprietor enthusiastically began to attempt to revive the paper. He wrote to the postal authorities for the usual concession to newspapers. A certificate of exemption from security under the Press Act was asked from him by the Postal authorities. This demand was quite proper. But as much cannot be said in regard to the demand of a security of Rs. 1,500 made by the District Magistrate. In the first place, the declaration was already there and he could not legally ask for a security. In the second place, there was no reason to anticipate an evil tendency manifesting in the paper. On the contrary, the publisher expressly stated in his application that he wanted to revive the paper to publish reliable war news supplied by the Government and to loyally help the Empire in other ways. Thirdly, the paper, published in a small Taluka town, had never a circulation of over a thousand and the capital invested in the press was not, the proprietor says, above Rs. 1,000. To demand from such a paper Rs. 1,500 as security does not seem to be the most generous way of applying the Press Act. Further comment is superfluous."

Protest against the demand of security from a newspaper at Pen (Kolába).

Mahrátta (4), 9th Jan.

39. Referring to the recent appointment of three additional Bench Magistrates in Belgaum, the *Chikitsak* remarks that very little promptness is displayed by the Bench Magistrates of the place in the administration of justice. As an instance in point, it alleges that one Narahari Bhânap, an employee in the shop of Mr. Bhânap, himself a Bench Magistrate, being accused of some offence connected with his shop was kept in confinement as an under-trial prisoner for seven months till the 27th December, when he was convicted and sentenced to undergo 4 months' rigorous imprisonment and to pay a fine of Rs. 100, the amount of fine being made payable to Mr. Bhânap, the Bench Magistrate. The paper hopes that the recent increase in the number of Bench Magistrates will be attended with a more prompt disposal of cases.

Alleged dilatoriness on the part of the Bench Magistrates in Belgaum.

Chikitsak (81), 29th Dec. 1915.

40. The *Sánj Vartámán* complains that Government have not effected any change in their policy of distributing honours in spite of criticism from the Indian as well as the Anglo-Indian Press. It gives expression to the prevalent opinion that the lion's share of honours falls to the lot of Government officials who are scarcely known to fame, that very few substantial honours have fallen to the lot of Bombay, and that fewer still have been conferred upon its Indian inhabitants and furthermore opines that Sir Marshall Reid is not deserving of a Knighthood. It, however, expresses gratification at the distinction of C. I. E. being conferred upon Dr. Turner and Rao Bahadur Chunilal Setalwad who, it believes, deserve the honour done to them.

New Year Honours List.

Sánj Vartamán (26), 5th Jan.

*41. "The list of New Year's honours contains few surprises. In the Indian administration honours seem to come as a matter of course to holders of certain offices. On the other hand, non-official merit in arts, sciences or letters, is generally distinguished by being completely unrecognised. No non-official Indian in the Legislative Council is thought worthy of a distinction being conferred upon him. There is of course the Honourable Mr. Paranjpe, who gets a Kaiser-i-Hind gold medal, but we prefer to believe that it was not his work as a Legislative Councillor that gave him in the Government's eyes a title to the gold medal. Was there not a single non-official Indian Legislative Councillor whose work in the Council deserved recognition?"

Mahrátta (4), 9th Jan.

42. "It is, indeed, a very sensible suggestion which a prominent Hindu gentleman, Mahatama Munshi Ram, has made in the Press to the effect that some ocular proof of the existence of the new angle of vision should be given by appointing Sir Ali Imam to the satrapy of some province..... It is impossible to find a man of greater breadth of views and patriotism than Sir Ali Imam who has proved the truth of the assertion that one can best serve one's own community or family by serving the country and the Government. There is no gainsaying the fact that so long as he was in office he was neither a Hindu nor a Muhammadan but simply an Indian, devoted to the interest of his land of birth and his fellow-countrymen. He was loyal to the core and while fully alive to the exigencies of administration and the burden they entailed upon those who were responsible for it he did not give up his independence of opinion and maintained his position fearlessly and doggedly. The Government of India will, therefore, be perfectly justified to experiment with him. If there is any nervousness in giving to him the charge of a large and important province like the Punjáb or the United Provinces, the experiment may be carried on the lines suggested by Sir T. Morrison and he may be appointed to the Chief Commissionership of any smaller province such as the Central Provinces, Assam or any other that may be considered advisable. Why not separate Sindh—a virtually Muhammadan province—from Bombay and give it a Chief Commissioner, appointing Sir Ali Imam as the first Chief Commissioner?"

Comments on the suggestion that Sir Ali Imam should be placed in charge of one of the Indian provinces.
Islámic Mail (117), 2nd Jan.

43. "The report of the Haj Committee, just received with the Government review thereon, is a fair record of very useful and good work done during a very difficult period of the world's history and all Moslem India would feel deeply indebted to Mr. Edwardes whose personal interest in the Haj question is to a large extent responsible for the signal success achieved by the Committee in the arrangements made for the benefit of the Hajis..... The way in which pilgrim traffic was carried on during the last season in spite of the gravest political situation reflects great credit upon him and we congratulate him sincerely on the success of it..... Turning to the report we feel an agreeable surprise in the statement that in spite of all the attacks and accusations levelled against Messrs. Turner, Morrison & Co. they have given proof of a very sincere and living sympathy with the Hajis by repatriating free of charge so many as close upon a thousand indigent pilgrims..... This dispels the fear entertained by most of us that a Christian Company of shipowners can never handle this question in so sympathetic a spirit as a Moslem Company could show. Also it makes it manifest that the Morrisons are prepared to give the utmost concession to Muslim public feeling and would give complete satisfaction in their dealings with the Hajis. We, however, regret to note that the Muhammadans themselves have not taken as keen an interest in the matter as its importance required."

Comments on the Report of the Bombay Haj Committee for the year 1914-15.
Islámic Mail (117), 2nd Jan.

*44. "Co-operative credit will not thrive unless the village *Panchayats* are instituted and invested with power to recover the co-operative dues with more regularity and less rigour. The grant of *tagai* must also be discontinued for the profits of *tagai* go into the coffers of the State and are unvailable to the ryot while the earnings of the Co-operative Credit go to augment the common stock upon which the villager may draw in times of need. The much abused money-lender finds a place in the co-operative movement, but is an anomaly so far as the *tagai* is concerned."

A suggestion for making co-operative credit societies thrive.
Mahrátta (4), 9th Jan.

EDUCATION.

Government's educational policy now and twenty years ago.
Deshi Mitra (53), 6th Jan.

45. The *Deshi Mitra* publishes a dialogue, intended to be humorous and satirical, in two acts, the first of which shows a European offering every kind of facilities to induce an Indian to give education to his sons and daughters. The second act shows the Indian meeting the European after a period of twenty years and complaining of the increasing cost of education. The European is made to say that Government have become disgusted with the opposition offered to them by educated people and their demands for rights and posts under Government and so they have now determined to make education costly so that it might be available only to the children of rich and respectable families.

Free and compulsory primary education.
Akhbár-e-Islám (45), 31st Dec. 1915.

46. The *Akhbár-e-Islám* fully supports the speeches made at the Muhammadan Educational Conference recently held at Poona on the subject of making primary education free and compulsory. It asks Government to give the suggestion a trial by introducing the principle of compulsion in larger cities as suggested by a Resolution of the Conference. It is of opinion that Government apprehensions with regard to compulsory education giving rise to discontent are entirely baseless as in its opinion very salutary results have followed the introduction of compulsory education in many Native States. It suggests that religious education be also given along with primary education in schools so that the boys may grow up to be good citizens.

Female education and India's resentment at educational retrenchment.
Sánj Vartamán (26), 6th Jan.

47. *A propos* of the question of female education in India, the *Sánj Vartamán* remarks that the people of a country cannot hope to rise when 95 per cent. of its female population is illiterate and steeped in the gloom of ignorance. It considers this to be a very grave problem affecting the country and observes that it is the duty of the responsible authorities as well as the political leaders of India to consider it with equal seriousness. The paper refers to the reply of Mr. Austen Chamberlain to the deputation, which waited upon him in England some time ago in connection with the subject of female education in India, to the effect that demands like those made by the deputation should proceed from India herself and remarks that the introduction of Mr. Gokhale's Bill in the Imperial Legislative Council for the adoption of free and compulsory education in India is an effective rejoinder to Mr. Chamberlain's contention. It highly commends the public spirit displayed by the Hindu ladies of Bombay, who assembled at a meeting recently held at Madhav Bag to submit a suitable memorial to the Viceroy, setting forth their educational wants and supporting the demands formulated by the deputation above referred to. The paper suggests that both the men and women of India should, without delay, hold similar meetings in various parts of the country and should thereby convince Mr. Chamberlain that the demands made by the deputation merely echoed the sentiments of the people of this country. While admitting the necessity on the part of Government of effecting economy as well as of retrenching expenditure in other directions on account of the war, it remarks that the narrow-minded policy recently adopted by a liberal-hearted Governor like Lord Willingdon of curtailing expenditure on education has not only spread disappointment among the people of this Presidency but has created a commotion in the whole of India. The paper, therefore, emphasizes the necessity, on the part of the meetings which it suggests should be convened, of showing in perfectly explicit terms the degree of resentment felt by the Indian public towards any curtailment of expenditure on education.

48. The *Praja Mitra and Pársi* expresses gratification at the first instalment of the half yearly grant of Rs. 50,000 made by the Government of India to the Hindu University of Benares and commends the solicitude shown by them in the interests of higher education in face of straitened financial circumstances. It considers this step taken by the Government of India as a refutation of the policy of certain provincial Governments who have commenced to effect retrenchments in their Educational Departments, hails the appointment of Sir Shanker Nair as the Educational member of the Viceregal Executive Council as an earnest of many educational reforms desired by the public, and asks the Muhammadans to accept the Government proposals with respect to the Moslem University and to arrange matters in such a way that its foundation stone may be laid during the *regime* of Lord Hardinge.

The Hindu University and Government.

Praja Mitra and Pársi (21), 5th Jan.

RAILWAYS.

49. The *Jám-e-Jamshed* reiterates its complaints regarding the third-class passengers on railways in India and suggests that in view of the fact that the railways have made no attempt to stop overcrowding or to attend to the general convenience of their passengers, Government should be pleased to appoint a committee composed of official and non-official members to investigate into these grievances. It appeals to the educated classes to cultivate public opinion in the matter and to carry on the agitation till pressure is brought to bear upon Government for the appointment of the committee as suggested. [The *Sánj Vartamán* publishes a complaint from one Mr. W. S. Ganpule of Thána to the following effect:—While travelling from Jhánsi by the Delhi Express on the 31st December 1915 a European woke me up from sleep at Igatpuri at 2 A.M. and asked me to get down from the compartment. I appealed to the guard and the Station Master who said that they could not come in the way of a European. The European in question was a Yard Inspector of Wari Bunder. When I refused to leave my compartment a third party warned me that I should be compelled to get down and, therefore, I changed into another compartment as no other course was open to me. I would appeal to the Railway authorities henceforth to treat with fairness their third-class passengers.]

Grievances of third class railway passengers.

Jám-e-Jamshed (18), 6th Jan.; *Sánj Vartamán* (26), 5th Jan.

MUNICIPALITIES.

50. Commenting on the supersession of the Hyderabad (Sind) Municipality, the *Sind Advocate* remarks:—"It was least expected of Lord Willingdon. The worst of it is that the suspension is based on inadequate grounds and incorrect data. Improvement was no doubt badly needed, but it could have been well effected without the drastic remedy now employed..... The recent public meeting at Hyderabad did well to enter a protest against the suspension and against its unjustifiable character. But if we regret, nay deplore, the suspension of the Municipality, we have no reason to congratulate ourselves or the public on the composition of the Committee of Management appointed by the Commissioner in Sind. The resolution of Government gives us to understand that the Collector would only exercise general supervision which meant practically that a non-official President would be appointed. Now, however, the Collector is made the *Chairman* and what is worse, the *officials* are in a virtual and most effective *majority*..... The Committee is instructed to rehabilitate Municipal finances and it remains to be seen *how* this is going to be done—wisely along the lines of least resistance or impetuously in the teeth of vehement public opposition. If we are to judge solely from the composition of the Committee, the same does not augur well for the administration of Hyderabad's civic affairs for the next three years."

Comments on the supersession of the Hyderabad (Sind) Municipality.

Sind Advocate (7), 23rd Dec. 1915.

Comments on the proposed appointment of a Municipal Commissioner for Karáchi (Sind).

Mahrátta (4), 9th Jan.

*51. "Replying to the address of the Karáchi Municipality His Excellency the Governor said that a Commissioner was given to the Municipality, not because it was unfit to manage its own business but because of its fitness. Just because their affairs were prospering they were presented with the gift. That is very nice logic. If a municipality cannot properly manage its vast affairs, then its unfitness justifies the appointment of a Commissioner. If, however, it is efficient, its very efficiency calls for a Commissioner. In any case, the gift of the white elephant must be accepted. 'Tails you lose, heads we win.' Is this not fair?"

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 18th January 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 15th January 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1916.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Shápurshá H. Khasukhán ; Pársi ; 40 ...	1,000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Meari Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaisar-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,800
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Samsár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Rázi Vartamán	Do.	Daily	Rustomji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Satya Prakásh	Surat	Weekly	Nandlás Dáyábhái ; Hindu (Nagar Bania) ; 72.	500

No.	Name of Publication.	Where Published.	Periodicity.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dharwar	Weekly	G. H. Hanumagowdah; Hindu (Lingayat); 45.	250
	Anglo-Marathi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hasten; an American; 50 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Brahmin); 40.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Maratha); 39.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Bábají Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Bamchandra Vishnu Padtare; Hindu (Chitpáwan Brahmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L.M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Sulaiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deoeing Shámsing; Hindu (Amil); 28 ...	800
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Jhamsahyámdás; Hindu (Bhátia); 38.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjumal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandes; Goanese; 48	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahomed Ayub Khan; Mahomedan (Sunni); 31.	750
	Gujarati.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Imadi Kázi Mahomed; (Mahomedan); 48.	1,200
47	Baroda Vartaman ...	Baroda	Weekly	Jeevabhai Dalabhai Patel; Hindu (Desai Patidar); 45.	1,000
48	Bombay Gujarati ...	Bombay ...	Do.	Khandubhai Tribhovan; Hindu (Gujarati Brahmin); 38.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—concluded.				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Kshatri); 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahmin); 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Sbrawak Bania); 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur; Hindu (Audich Bráhmin); 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu Jain; (Bania); 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar; Hindu (Modh Bráhmin); 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán; Pársi; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt; Hindu (Audich Bráhman); 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Dasha Shrimáli Bania); 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty; (Bengali); 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman); 42.	1,500
72	Lokā Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmin); 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin); 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 52.	540
82	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitra	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4 .	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishna Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandra Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljápurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satya Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 53.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narappa Jakral ... Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Sind) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSousa ; Portuguese ; 84 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Brâhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 108, 105 and 110 have stopped publication temporarily.

No. 107 has ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. Arabs who were favourable at first have turned against the English since the reverse at Ctesiphon, and the work of the British in Mesopotamia has become more difficult thereby. Mr. Dorabjee Khambatta of the Bank of Bombay has been informed that his son Kaikobad employed in the Supply and Transport Department in Mesopotamia is missing. Along with Kaikobad others of the Department also are, it is said, missing, of whom there are a good many from this place. No more definite information is available. Most probably they have been captured by the Turks and, if so, we may take it that they are safe, as the British at Gallipoli had experienced that the Turks treat their prisoners very generously.

Difficulty of the task of the English in Mesopotamia is increased by the Arabs having turned against them.

Kesari (89), 11th Jan.

2. Though the Gallipoli expedition did not succeed in opening the Dardanelles for Russian commerce it all the same did succeed in keeping the Turks in check. The overrunning of Servia and the opening of the way from Berlin to Constantinople made munitions easily accessible to the Turks and so the Allies have been compelled to withdraw their forces from Gallipoli. Though this is disappointing the expedition has achieved one of its objectives and the sacrifices cannot be said to have been made in vain. Turkey has been prevented on this account from sending help to its troops in the Caucasus and from invading Egypt. During the progress of the Gallipoli expedition the Allies have gained time to prepare the defences of Egypt. It would not have been considered wise to have allowed the destruction of the forces engaged in the expedition once the way from Berlin to Constantinople lay open. The Gallipoli expedition is rendered memorable by the valour of the Colonists. The Turk is a tough fighter and he hopes to gain paradise if killed in action. It was not an easy job to fight against such an enemy. Though the Turk has fought bravely, unlike the German he has never resorted to brutality. He has respected the rules and principle of civilized warfare. The praise bestowed upon the Turk by the British soldier proves that he is more gentlemanly than the so-called civilised German.

Gallipoli Expedition: expediency of its withdrawal.

Sdnj Vartamdn (26), 11th Jan.

3. In the course of an article in which it deprecates the introduction of compolsory military service in England, the *Sind Observer* remarks :—"Most Britishers will agree with Sir John Simon who holds that voluntaryism is a vital principle of national life..... Conscription has always been looked upon by us as having bred that pernicious plant, German militarism, which it is our endeavour to destroy, root and branch. Conscription once enforced in the British Isles means the extension of the system to the British colonies, and the inevitable enthroning of militarism in the Empire which is the home of freedom..... Our view is that all methods should be exhausted first, before even a modified system of compulsion is resorted to, because we would by all possible means avoid the introduction, be it in its most modified form, of conscription which has caused so much misery and bloodshed in Europe, and which is such a facile tool in the hands of ambitious rulers and statesmen. We entirely fail to apprehend how the exclusion of Ireland from the purview of any Compulsory Bill is an insult and a humiliation to the loyal and patriotic population of that country..... Let us hope that the Bill will be fully considered and that due weight will be given to the opinions of those opposed to compulsion, and that the country will not be led astray, as it was by the cry for munitions, a few months ago."

Comments on the compulsory Military Service Bill.

Sind Observer (9), 8th Jan.

4. *Young India* publishes the following as the seventh instalment of its article headed "A Case for Home Rule":—"India wants self-government, because she wants that equality in the Empire, she wants to get rid of the nightmare of ascendacy of race, our race, which the present system has created and which Queen Victoria had abolished in her statesmanlike proclamation of 1857. Every other evil could be partially remedied, or otherwise guarded against;

Home Rule is necessary for India if the evils resulting from inequalities of race are to be done away with.

Young India (10), 12th Jan.

but so long as the present form of government continues the spirit of the Queen's proclamation will never come, and the sense will always grow keener that the white race is the more dominating of the two. Apart from the injustice of race-ascendancy, its reaction on the life of the people is fatally powerful. Even more far-reaching, by far more ruinous than the effects of political domiation—are the effects of a consciousness of racial inferiority on the part of the Indians. This sense of inferiority creates a disgust for everything that belongs to us, a corresponding respect and fondness for all that belongs to the ruling race. It deals a death-blow to all that is indigenous—sentiment, feelings, modes of thought and ideals of life. It stifles the inspiration of that civilization, for which the Motherland stands, which she has preserved through ages. It crushes all development along natural lines which alone can make us great, and forces our being in artificial channels till sick with a sense of self-imposed inferiority the genius of the race wither away, when we ask for a recognition of India as an equal as well as important part in the Empire, we ask that an opportunity may be given to us to drive away this sense of inferiority. The nation can live its own life, justify its existence or contribute its intellectual wealth to enrich the world unless it feels that it has dignity to defend, a message to deliver, a civilization to uphold. Swadeshism in sentiments makes a nation more than the Swadeshism of industrial products. Human beings invariably love to imitate what they admire and they always admire what is placed beyond their powers. The present bureaucratic form of government perpetuates an impossible cleavage between the races of India and the white races; invests the latter with an artificial splendour which blinds the admiring eyes of the former; and leaves the Indians to forget their fathers' sublime civilization in aping the second-hand tinsel from a foreign land. This present education of ours, over which we run in wild ecstasy at times, is also an unconscious handmaid to the political system. With well-intentioned zeal self-complacent Macaulay rejected the indigenous system of education to give us a curious hybrid of a system which made us ashamed of our glorious past, and made us know only as much as was sufficient to keep us stunned with the overpowering puissance of the Western civilization. It sapped the physical and destroyed the national stamina of the race. It left us half-dazed admirers of Western culture and determined scoffers of what was conclusively proved by missionary logic to be the barbarism of our 'uncivilized' ancestors, we left the sandal paste, and gloried in the powder and the pomatum; sneered at the solemn chant of Sam and the powerful melodies of Tansen to dance to the thunderously hideous din of the brass-band; boycotted the nautch girl to gaze enraptured on the ballet girl, by courtesy called dressed; broke the caste of birth to create the caste of fashion and of wealth, forgot the architectural grandeur of the Moguls to praise the so-called classic taste of European architects. If we left the vice and the folly which degeneracy had brought to us, why should we have walked to the west to borrow the same or similar evils? Had not the venerable culture of our land one single spark of its ancient fire to consume the evils which beset us? No; but the ascendant civilization was too alluring; the attempt to foist it upon us, too forcible. And the mother of civilization, which had nursed and adopted races after races during three thousand years was neglected, spurned at, hooted at by sons whom the political system, and education had taught to fall desperately in love with what was called superior civilization. The present clerk-making education, for 40 years, flourished with unquestioned might, till the awakening mother saw that the originality and genius of her sons were stifled by uncongenial methods; that the sons of the Gita could not be nourished on the tasteless scrip of Dr. Smiles, that their salvation lay in nothing but invoking the spirit of indigenous life."

5. Before the outbreak of the war no one paid heed to Indian questions and Lord Morley had to make his budget speech before empty benches in Parliament. The wailings of the teeming millions of India were a cry in the wilderness though everybody belauded the so-called wonderful administration of India by the "heaven-born" Civil Service. When the Indians complained of maladministration of India and asked for the fulfilment of the pledges given by Queen Victoria their liberty was restricted by the Arms Act and the Seditious Meetings Act. The organs of public opinion were

England must instruct India in the art of war; without that all else is futile.

Gujarâti (12), 9th Jan.

gagged by the Press Act and patriotism was held to be treason. The British public gave their support to all these measures; but now England's angle of vision is said to have undergone a change because of the loyalty and readiness displayed by India to fight against Germany and the steadiness with which Indian troops have resisted the advance of the enemy. Now the British people want to learn why the Indians possess no self-government. Why have the Indians not become equal to Britons? Are the Indians pleased with the administration of the Civilians? What do the Indians want? Will the Indian troops fighting for the freedom of Europe be submitted to the yoke of bureaucracy after their return to India? These questions indicate the sense of justice of the British people. The British people, moreover, ask why the Indian should be made to content himself with being a sepoy in the army. Why do not the Indians possess the right of defending their country and the Empire as volunteers? The *Times of India* considers the question of the military training of Indians as an important one and such as should be settled at an early date. The question not only affects the welfare of India but that of the British Empire. Indians are prepared to share the responsibilities of defending the country as they are desirous of undertaking the internal administration of the country. Why should Indians be debarred from using arms and defending their own country when the colonies possess the privilege of doing the same? Indians consider it a degradation to be mere lookers-on when others defend their country. The thought rends their hearts in twain and casts a slur on their self-respect. The present war has dispersed all doubts about Indians rising against England if they are given arms. History proves that Indians never misused the privelege of holding arms by fighting amongst themselves. [After quoting the arguments of the President of the last sessions of the National Congress in favour of military training of India, the paper refers to Lord Brice's statement that India would always stand in need of British troops and remarks :—] British troops are needed in India because Government have created the difference between the rulers and the ruled. Once the difference is removed, there will be no necessity of British troops in India. Who needs help at present? What would have been the position of England if Indian troops had not gone to the rescue of France and defended Egypt? Experience has shown that the present military strength of the Empire is not adequate and that England alone is not in a position to defend the Empire. The future is gloomy and India wants military training in order to be able to defend herself. In course of time another war might break out and there is no guarantee that England will be in a position to get the help of her friends as fresh alliances will be formed. All that England has done for India in the matter of good administration will be blown to the winds if she does not teach India to stand on her own legs and to defend herself by land or sea and to be self-supporting in the matter cf munitions of war.

India's need of a united party and a leader.
Jam-e-Jamshed (18), 18th Jan., Eng. cols.

6. In the course of a long article the *Jam-e-Jamshed* contemplates not without anxiety "the ominous shadow of the Home Rule League" which owes allegiance to a "vitriolic genius like Mrs. Besant, whose persuasive eloquence and immense influence on the minds of the more impulsive section of educated Indians might be easily exercised to inflame hopes and passions which patriotic Indians themselves might view with alarm and misgivings." It points to His Highness the Aga Khan as the likely leader of both Hindus and Moslems and concludes :—"There cannot be the slightest doubt as to the truly patriotic and enlightened sections of the Indian Muhammadans—the more impetuous of the All-India Moslem League included—confirming their confidence in His Highness' leadership any day. And as to the Congress, after the above speech [delivered by His Highness at the Gokhale Memorial meeting held in Bombay and the Mehta Memorial meeting held in London in which Mehta, Gokhale and Badruddin Tayabji were praised for their exemplary political careers], can its most ardent and devoted followers ever have the slightest doubt as to his fitness to be their leader?"

7. Referring to the recent introduction of the Compulsion Bill in the British Parliament the *Bombay Samdchdr* expresses a strong belief that the Bill will receive unstinted support from the British public and goes on to observe:—The question now arises why the demands of the Indian citizens for serving the Empire, by standing shoulder to shoulder with their English, Scotch and Colonial brethren, are not accepted and this inexhaustible strength of India not utilised when the people of England and Scotland are accorded the opportunities of manifesting their loyalty. The citizens from every part of India have, from the very commencement of the war, expressed their desire for the formation of volunteer corps and military training but Government have not been able to gratify their desire. It may be that the Indian poople unused to arms may take so long to be efficiently trained that by the time they are fit for active service there may be no war in which to utilise them. We, nevertheless, beleive that it would not be amiss if armies were raised in India in the exercise of that foresight which has at present prompted the authorities to raise them in England. [The *Bombay Gujardti* while referring to the compulsory military service that is to be introduced in England deplores the want of military training in India and the lack of facilities for the people of India to volunteer their services in the defence of the Empire and expresses a hope that His Majesty's Government will be pleased to allow the people of India to show their valour on the field of battle by giving them the privilege of being volunteers.]

Raise armies in India as you pass Compulsion Bill.

Bombay Samdchdr (49), 10th Jan.; *Bombay Gujarati* (48), 9th Jan.

8. Referring to the fears expressed in certain quarters about the possibility of a serious falling off of the male population of the British Empire capable of bearing arms owing to the war, the *Shetkari* makes the following remarks about India:—The people of India have been rendered so timorous that they are afraid of ordinary penknives and scissors. It is not that they possess no spirit. But their spirit has been covered over by a sky-high heap of the ash of disarmament for the last century and a half. A single stroke of the pen will remove that heap of ashes, but it all depends upon the extent to which the British Government pays attention to the matter.

'Indians have become cowards owing to being disarmed.

Shetkari (34), 9th Jan.

9. The *Bombay Samdchdr* refers to the Press Note recently issued by the Bengal Government in connection with Village Punchayats and remarks that it will be no exaggeration to state that local self-government has received a great impetus during the *regimé* of Lord Hardinge. It believes that the people will greatly rejoice to note that the policy laid down by the Indian Government in the Resolution published in April last, as to the lines on which to develop local self-government in India, is now being translated into action. The paper then goes on to trace the history of local self-government as it obtained in India in ancient times, and observes that the present Government policy of establishing village self-government is but a revival of the old system on improved lines. It is of opinion that for its success it will be advisable for Government to place entire confidence in the backward classes among the people. However backward the village people may be, the paper believes that the experiment will succeed if district officers are sympathetic.

To make village self-government a success confide in the backward classes.

Bombay Samdchdr (49), 12th Jan.

10. When the Indian Press appealed to Lord Hardinge to be merciful to the culprits involved in the Láhore Conspiracy Case, the Anglo-Indian papers accused them of disaffection and fomenting conspiracy. But we would very much like to know what our contemporaries have to say on the release of De Wet who rose in rebellion against the South African Government. De Wet was released on a special resolution moved

De Wet's release and the Láhore conspirators.

Hindusthán (16), 8th Jan.; *Kaiser-i-Hind* (19), 9th Jan.

in the Union Parliament, and a strong speech was made in support of the resolution which shows that the Boer leaders objected to the mildest punishment awarded to De Wet. People in this country have never made a demand of this kind. The Anglo-Indian papers generally pass over such incidents in silence. [The *Kaiser-i-Hind* remarks that by granting pardon to De Wet and his accomplices and setting them free the British Government have spread great joy among the Boers and have, by this liberal action of theirs, won the confidence and affection of the people of South Africa. It pleads for a similar kind and liberal treatment for the convicts implicated in the Lahore Conspiracy Case. The paper opines that it will not be a misplaced mercy if they also are granted amnesty and given an opportunity to display their redoubled gratitude.]

Swami Vivekananda's condemnation of political agitation.

Indian Social Reformer (3), 13th Jan.

11. "The *Prabuddha Bharata*, the organ of the Ramkrishna Mission, published at Mayavati in the Himalayas, is alarmed lest the habit of looking at Indian problems from the political point of view might affect her spiritual concerns. 'More than a decade ago,' writes our contemporary, 'Swami Vivekananda sounded a clear note of warning when he pointed out to us how the choice of a political ideal for the great task of nation-building would inevitably drive us towards annihilation. But this warning produced no effect on the minds of our educated political leaders inebriated with the ideals and methods of political nationalism. Even their imagination is being still led captive by fond paper schemes of political self-government under the most tempting names, while the real task of organisation on our own national lines lies neglected to a deplorable and even culpable extent. It is, indeed, a very difficult task now to divert the enthusiasm of our educated contrymen to that spiritual type of Indian nationalism to which we are pledged by the whole course of our past history. To redeem and reclaim cultured minds in India from the Western type of patriotism, into which they have drifted, by the enthusiasm of a new patriotism centred round the spiritual mission of our collective life, is a task that requires the utmost perseverence'."

Importance of developing Sind in view of the future of Mesopotamia.

Bombay Samáchár (49), 10th Jan.

12. From the different addresses presented to His Excellency the Governor during his recent tour in Sind and from his replies thereto the *Bombay Samáchár* foresees a bright future for that province. It believes that the completion of the canal schemes, the giving of practical effect to the results of the Educational Committee, etc., will be greatly instrumental in enhancing the prosperity of Sind after the close of the war. It is of opinion that the carrying out of the "Triple Project" and the "Rohri Canal Scheme" and the construction of the Delhi-Karáchi Railway will not only add to the importance of the Karáchi port and increase its exports, but will, as a natural sequence, increase the volume of its imports. It also opines that the firm establishment of the British authority in Mesopotamia after the termination of the war, will very much benifit Karáchi, it being the nearest Indian port. Under these circumstances the paper regards it farsighted on the part of the Karáchi Municipality to make a request for the application of the Town Planning Act to that City.

Purchase of wheat by Government affects the poor.

Praja Mitra and Pársi (21), 13th Jan.

13. The *Praja Mitra and Pársi* describes how the Sugar Commission appointed by the British Government at the commencement of the war purchased sugar greatly in excess of the requirements of the army and how the people of Great Britain had to pay heavy prices for it on account of Government stopping its import in order to enable the Commission to re-sell it without a loss. The paper remarks that the poor were thus indirectly taxed without any sanction from Parliament and wishes that the wheat policy of the Indian Government does not meet with a similar failure. It believes that bread has become dear and the poor suffer because Government purchase wheat at

present and expresses the hope that the Government of India will profit by the experience of the Home Government in connection with their sugar policy and will shape their wheat policy accordingly.

Dissatisfaction at the non-publication of the Local Boards Committee's Report.
Dnyán Prakásh (30), 9th Jan.

14. It was expected from what His Excellency the Governor said at the time of the opening of the sittings of the Local Boards Committee that its report would be available to the public about the end of October last. It has, however, not been published as yet and we do not know for what reason. It was rumoured some time back that the report was not particularly favourable to the demands of the public. Has it been withheld from the public owing to that reason, just as has been done in the case of the Public Services Commission? Other provinces have been trying hard to give practical effect to the suggestions of the Decentralization Commission in the matter of local self-government. But in this Presidency even the improvement of the Local Boards is still postponed. This state of things is not satisfactory.

The *Blue Book Quartely*.
Gujarátí Punch (14), 9th Jan, Eng. cols.

15. The *Gujarátí Punch* considers the *Blue Book Quarterly* of general public interest, and "a very useful and interesting publication", and adds :—"With the help of the *Quarterly* we can have a glimpse into the periodical progress as indicated by Government measures. We also find in it the various Press Notes and Resolutions issued from time to time by Government properly reviewed. The *Quarterly* is by all means a very useful publication and the fact that it is published by the Government of Bombay vouches for its precise accuracy. The October number contains among other things useful information on the head of education. Full details have been given about the College of Physicians and and Surgeons, Bombay. Under the heading 'Education of depressed classes and backward tribes' we find that efforts have been made by Government for the education of these classes and how far these efforts have been successful."

Prayer for extension of Lord Hardinge's term of Viceroyalty.
Bombay Gujarátí (48), 9th Jan.

16. The *Bombay Gujarátí* in its Hindi columns lends its full support to the request that is made to His Majesty the King-Emperor to extend the term of Lord Hardinge's Viceroyalty as in its opinion much of the work he has commenced still remains to be accomplished and as his presence in India is likely to inspire the people with confidence. It is of opinion that the people will be greatly disappointed if Lord Hardinge leaves India at this juncture and prays His Majesty to extend His Excellency's term of office at least by two years.

Their Excellencies Lord and Lady Willingdon's tour in Sind.
**Kaiser-i-Hind* (19), 16th Jan., Eng. cols.; *Sind Observer* (9), 5th Jan.

17. "Their Excellencies Lord and Lady Willingdon went through a very important programme of functions, at Karáchi, last week, much useful and beneficient activity being happily blended with the performance of purely ceremonial duties. The consummate grace and elegance with which Her Excellency Lady Willingdon always plays her part at such functions, and the useful and ennobling purposes to which His Excellency Lord Willingdon has the knack of turning them, by his friendly advice and statesmanlike exhortations to the people and the officials alike to exert themselves strenuously to add to the public weal, never fail to make a deep impression whenever their Excellencies go; and, according to all reports, people of Karáchi, and of Sind, generally, who flocked thither in honour of the occasion, would appear to have been mightily pleased with what their Excellencies did and said among them. The one chief merit of Lord Willingdon's public utterances is that they are not the embodiment of mere official commonplaces, intended merely to glorify the officials and to belittle and chide and rebuke the people for

their many sins of omission and commission. Lord Willingdon always speaks as a genuine, large-hearted friend of the people; and the people, in their turn, love to listen to him and hearken to his advice, always confident that he means well..... It is no exaggeration to say that the impress on the popular affections and imagination, made by their Excellencies Lord and Lady Willingdon, has been altogether genuine, and that it is so deep and happy that future generations would not find it difficult to believe in the verdict of contemporary opinion as absolutely sincere." [The *Sind Observer* remarks as follows in the course of its article on His Excellency the Governor's tour in Sind:—"Perhaps the most dominant note in all of His Excellency's replies is the expression of very real pleasure at being once more with old friends in Sind and Karáchi. Next is the very sympathetic reception which has been accorded to the presentation of local problems; at the same time some really sound advice has been offered to local bodies and associations in connection with their affairs. We have not the slightest doubt that nothing but good can ensue from the two opportunities which Sind has now had of coming into contact with the Head of the Government of the Bombay Presidency, to whom its ultimate administration has been entrusted, and in associating ourselves with the welcome accorded by the municipality and the other public bodies in their welcome to Their Excellencies to our city, we are confident in the hope that the needs of Sind will receive fuller and more sympathetic consideration than before at the seat of Government in Bombay."]

18. In the course of its comments on His Excellency's Lord Willingdon's replies to the various addresses presented to him at Karáchi, the *Phœnix* writes:—"Taking his reply to the Municipal address first, we are struck with a feature unusual in the common run of gubernatorial utterances: it is at once laudatory and apologetic. The Karáchi Municipality made no reference to the proposed appointment of a Municipal Commissioner in their address of welcome mainly, we believe, from considerations of delicacy. Lord Willingdon in his reply, however, makes special mention of that matter with an apologia in favour of appointing a Municipal Commissioner despite the protests of the Municipality. The Karáchi Municipality has from time to time been declared by high authorities to be a well-managed body. So a Municipal Commissioner cannot be forced upon this body on the score of mismanagement of its affairs as was proposed to be done in the case of the now suspended Hyderabad Municipality. So the official wit resorted to the 'Heads-I-win, tails-you-lose' argument and declared that because the Karáchi Municipality was a well-managed body, it must have a Municipal Commissioner. Consistency is evidently the argument of fools. Lord Willingdon has tried to soothe the overwrought nerves of the Karáchi Municipality not for this reason alone. Lord Willingdon knows too well that so far as the Karáchi Municipality was concerned an undertaking was given in the Council hall that a Municipal Commissioner would not be appointed for Karáchi for some time to come. The Municipality drew the attention of the Bombay Government to this solemn promise, but to no purpose. Mr. Harchandrai even went to the length of inditing a letter regarding that promise in the Bombay papers, which remains uncontradicted. In view of these stubborn facts Lord Willingdon has come out with an apologia regarding the appointment of a Municipal Commissioner for Karáchi. We are constrained to observe that the apologia is as unconvincing as it is reticent about Sir P. Pattani's promise referred to above..... The Indian Merchants' Association of Karáchi asked for direct representation on the Karáchi Port Trust Board and some voice in the deliberations of the Bombay Legislative Council..... Lord Willingdon seems to believe that the Indian mercantile community of Karáchi will feel pleased at the announcement that 'one of the representatives of Sind on my Council is an Indian merchant of Karáchi'. We take it that Lord Willingdon refers to our old friend Mr. J. H. Kothari. If our surmise is correct, we may be pardoned for observing that, though Mr. Kothari may be an Indian merchant of Karáchi, he is the last person to whom the Indian merchants of Karáchi

Phœnix (5), 8th Jan.

will turn for help or advice. Mr. Kothari is possessed of the bureaucratic angle of vision in matters Indian. What the official class thinks to-day Mr. Kothari thinks to-morrow. We may assure Lord Willingdon of the fact that the Indian mercantile community of Karáchi consider Mr. Kothari as the last person to represent their interests on the Bombay Legislative Council and, for that matter, anywhere else. The address of the Sind Muhammadan Association contains some sentiments which are unlikely to evoke approval from other communities. Their demand for introduction into Sind of communal representation on Municipal Boards on the lines of the Punjáb system was sternly refused by Lord Willingdon. We confess we are not much charmed with the Sind Muhammadan Association's demand for communal representation. Why should the Sind Muhammadans who form three-fourths of the population of the Province ask for communal representation? That they are not able to secure a sufficient number of seats by election is no fault of others..... The urgent need of the Muhammadan community of Sind is education which needs to be widely diffused among them. With the spread of education the Muhammadans of Sind will be able to hold their own against other communities; and Municipal seats will come their way easily..... It was, therefore, a great pity that Mr. Bhurgri's Sind Muhammadan Educational Cess Bill was wrecked. Is there no hope of resuscitating it? Will the leaders of Sind Muhammadans consider over this matter? It should be the duty of the Sind Muhammadan Association to take this matter up. But we forget that that body is leading a straggling and struggling life."

19. The *Bombay Samáchár* pays a tribute of praise for the interest evinced by His Excellency Lord Willingdon in the agricultural development of the Bombay Presidency and thanks His Hxcellency for the assurance of Government help given at the Cattle Show at Karáchi to any sound and practical suggestion that Mr. Lucas, the Commissioner in Sind, might put forward. It expresses a hope that the announcement would further stimulate the chief breeders of milch cattle in the province of Sind to co-operate and come forward with all possible assistance for the establishment of the proposed stud farm. It believes Lord Willingdon's fine example and his active interest in agriculture will tend to awaken love for agriculture among the educated classes and check their hankering for service.

Lord Willingdon's active interest in agriculture.

Bombay Samáchár (49), 11th Jan.

20. Mr. C. E. Mallet's report for the past year reflects great credit upon Indian students in England. The relations between the British public and Indian students have not been very satisfactory of late. Some enemies of India have spread unfavourable reports about Indian students and so the doors of educational institutions and factories have practically come to be closed against them and University students were led to regard Indian students as unworthy of their company. The Indian Students Department has not succeeded in removing the disabilities of Indian students. Unfortunately the Department does not command the confidence of those for whom it was created and they have come to look down upon it as an agency of espionage that tends to increase their difficulties instead of helping them. The part played by Indian students in England will strengthen the demand recently made by the Congress for the military training of Indians and the opening up of the higher commissioned ranks for them. The Indians have clearly proved that if they had not been regarded with suspicion and if they had been freely admitted into military service England would not have had to depend upon outside help and to introduce conscription. Now, however, the angle of vision of the British public has changed and they will not regard their own interests as any way conflicting with those of the Indians and will work hand in hand with them for the advancement of their common welfare.

Comments on the working of the Indian Students Department in England.

Bombay Samáchár (49), 11th Jan.

21. The *Jdm-e-Jamshed* refers to the loyal spirit of Indian students in England which prompted a large number of them to make offers for serving in the British Army at the front, of which fact mention is made in Mr Mallet's report, and expresses regret that in England the condition of these loyal sons of India is growing more unpleasant every day. It is of opinion that in the absence of any effective steps on the part of Government this state of affairs will spread great discontent in India. The paper points out that it would be nothing more than justice if the India Office were to let those colleges that refused admission to Indian students know that their students would be debarred from public services in India should they not admit a certain number of Indian students and if that Office ceased to give its patronage to those English factories that closed their doors against Indian candidates. It maintains that it is now high time the promises of looking at Indian questions from a "different angle of vision" were made good. The paper then dwells upon the necessity of conducting an independent inquiry into the difficulties attending the problem of the education of Indian students in England, and suggests that either the deputation which is going to be sent to England by the Congress or a sub-committee of the Congress Committee in England should undertake this task in co-operation with the proper authorities in England.

Jdm-e-Jamshed (18), 10th Jan.

22. "Mr. Mallet's report on the working of the Indian Students Department is as barren as any report can ever be. A record of time-worn platitudes, mild suggestions and pious hopes—we wonder why it was issued at all. Not a single step has been taken in furtherance of the interests of the Indian students to justify the existence of the Department, and it is quite satisfied with reviewing splendid response made by all classes of Indian students for men. The most serious and deeply-felt grievance still remains unredressed in spite of the eagerly expressed desire to be allowed to join the officers training corps, and on the whole the report is quite depressing from the Indian point of view. It is no credit to the Department that Indian students being most unjustly deprived of the chance of joining the officers training corps and to drill and train along with their more fortunate English fellow undergraduates had to find out the best way they could serve the country in the war, and we need not go to Mr. Mallet to be told that the good work done by the members of the Indian Volunteer Ambulance Corps fully justified its organisation and enabled many Indian students and other Indian residents in the United Kingdom to give honourable and useful services in the war..... It is bitter to think that the loyal and generous offer of hundreds of deserving students met with a cold refusal even in this greatest crisis of the Empire. The Congress has taken up the question and we hope to see something done soon..... The report is a story of unredressed grievances, and a revelation of the total failure of the Department."

Young India (10), 12th Jan.

23. "Mr. Mallet's report of his work in connection with Indian students in England is a very valuable testimony to the department's inutility. Absolutely no benefit to the Indian students has been obtained through that Department..... They asked for permission to join the Officers' Corps along with other British students. Mr. Mallet joyfully notes this, but his report is supremely silent as to why the request was refused..... Mr. Mallet points to the large number of students prosecuting their studies under his 'guidence'. The fact proves nothing complimentary to the department, which has practically made it almost impossible for Indian students to get admission into any institutions, unless they go through its own doors..... The report proves the department to be a costly luxury—'costly' in an economical and moral sense too. Unless Indians in India wake up to their responsibilities in the matter and bring pressure to bear upon the authorities concerned, the department would continue to ride rough shod over the real interests of the students while pretending to be its [?] friend. It must be made clear that Indians would prefer to do without the grandmotherly kindness of paid friendship, which is always superfluous where it is not either supercilious or dangerous." [The

**Mahratta* (4), 16th Jan.; *Kesari* (89), 11th Jan.

Kesari observes:—Only four white students from India are admitted to the Officers' Corps. It would have been better if Mr. Mallet had made no mention of this in his report, for then Indians would at least have remained ignorant of this partiality of treatment. Two hundred Indian students, in spite of this favouritism, formed themselves into an Ambulance Corps, that is, a corps for removing corpses. Mr. Mallet remarks that Indian and English students will realise the identity of the interests of India and England, forgetting that an evil effect is sure to be produced on the minds of Indian students by the refusal to admit them to the Officers' Corps.]

The Moslem League disturbance.

Gujardti (12), 9th Jan., *Bombay Samdchdr* (49), 14th Jan.; *Prdja Mitra and Pdrsi* (21), 11th Jan.; *Akhbdr-e-Islám* (46), 15th Jan.; *Kaiser-i-Hind* (19), 9th Jan.

24. The *Gujardti* believes that whatever be the motive of those who created the disturbance at the last session of the Moslem League and whatever the object with which they were made cat's-paws of, it is a matter of great regret that those endeavouring to create difference of opinion in matters political amongst the people of this country are incapable of gauging the powerful current of natural inclinations. Be he a Hindu, Musalman, Parsi or Christian, of whatever religion or colour, the salvation of all lies in being borne along the current of natural impulses. There are some, who for the purpose of preserving their communal interests—and according to our belief their special privileges constitute selfishness—go against the current of these inclinations; but what is their condition? During the Christmas, the Anglo-Indian Association held a session in Bombay, and what is indicated by the accounts of the proceedings and the discussions about them appearing in the Anglo-Indian papers? Anglo-Indians and Christians find themselves isolated, because by the lure of service under Government they have created a hedged-in class of their own. There, however, is the fact that Government appointments carrying high salaries are given to Civilians and those who have been educated in England, and Anglo-Indians and Eurasians are forced to take to clerkship in railways and in other Government institutions. They have no merchants, no factory owners, etc., of their own. And after all it is service that is their lot. Though they enjoy influence and special favours they are neither here nor there. Hence the best course for every community, large or small, is to swim with the current of natural impulses and for each to accept such advantage as their respective merits and capacities secure. We decline to believe that thoughtful and educated leaders of the Muhammdans do not realise this situation. [The paper then goes on to point to the results of the suppression of Muhammad Ali's paper and of his personal internment and commends them to the consideration of the authorities.] Whatever may have been aimed at by the authorities, to-day he and his *Comrade* have become household words. Perhaps the authorities fancy that the spread of certain thoughts among the people can be arrested by the interdiction of the written and spoken word, but they forget the welknown instance of the prohibition enjoined on Adam and Eve against the tasting of the fruit of the tree of knowledge. The safest course, therefore, is not to rake up old sores and not to excite public curiosity. [Turning to the frivolous objection raised at the session of the League, the writer proceeds:—] If in the course of a novel English dress, the English language and English customs were criticized the procedure would be construed into an intent to desseminate discontent. The authorities would not grasp that this was a method for enabling them to realise the thoughts and sentiments of the people. We expect the expressions given vent to at the disruption of the meeting will open the eyes of Government. Although it is a ridiculous matter, and thoughtful men lend no countenance to it, still it is well worth attention. What is suggested by the fact that the dissenters objected to Mr. Mazharul Haque's English education, English dress and the English language? Enthusiasm for the Moslem mode of dress, the Urdu language which is employed as much by the Hindus as by the Musalmans—for the beard and for whiskers! We do not propose to reproduce the language indulged in at the last session, we do not desire to set one community against another, still a good deal will have been gained, if responsible

people who have adopted the policy of sowing discord in a community become aware of it and abandon that policy of theirs. [The *Bombay Samdchdr* severely condemns the attempts made in some quarters to publicly defend those who were responsible for the disturbance at the session of the Moslem League and to show that the event was but natural. It regrets that these advocates of the rowdies have thought fit to support the latter's stupid vapourings against the personal appearance and dress of the President and the language in which he delivered his address. The defence of the objections raised at the session was untenable inasmuch as the dress and appearance of the President were not at all novel to the objectors and the English language, in which the presidential address was delivered in common with similar addresses delivered at the sessions of the League in the past, was not only not taken exception to on the first day but was punctuated with applause. The third ground of the defence, *viz.*, that the views expressed by the President in his speech were not in consonance with the objects and ideals of the League as originally fixed, is also unfounded, for their opinion that those views were not calculated to promote the Moslem interests would not find the support of the general public. The *Praja Mitra and Pársi* also deprecates the endeavours made in a certain section of the press to vindicate the action of those who organized the disturbance at the League. It opines that the fact that all the resolutions were unanimously passed by the members from all parts of India gives the lie to the contention of those who created the disturbance that the resolutions that were to be brought before the session were not in keeping with the established principles of the League. The *Akhbár-e-Islám* expresses its regret that some English and Gujaráti papers of Bombay which favoured the holding of the last session of the League have, after the occurrence of the disturbance, made it a point to dwell only upon the bright side of those who conducted the League proceedings and upon the dark side of the opposite party. It remarks that it will not, therefore, be surprised if uneducated Muhammadans interpret their attitude as implying that the Congress does not wish to be friendly with the Moslems but is only desirous of seeing a split among them. However successful the sessions of the Congress and the League may be made to appear, the paper is of opinion that the principal aim of both these bodies which was to secure from Government this year their sanction for *Swardj,a* during the continuance of their present difficult situation created by the war, giving it the semblance of the voice of a united India, has received a severe blow. It observes that if the leaders of the League were really qualified to represent the seven crore Muhammadans of India they would not have rushed through their programme, on the day following the disturbance, with closed doors at the Taj Mahal Hotel. The *Kaiser-i-Hind* remarks that when they read the account given by Mr. Jinnah at the Taj Mahal meeting of the conversation that he had with the Police Commissioner, Mr. Edwardes, in connection with the putting down of the disturbance at the mandap session, not only the members of the Moslem but also of other communities of Bombay must have opened their eyes wide in amazement. It observes that the grounds set up in defence of the disturbance and the undignified language used and the scenes enacted at the session have met with not only strong disapprobation but resentment from the general public as well as the thoughtful section of the Moslem community.]

25. "All true followers of Islám and well-wishers of the All-India Moslem League would deeply regret the disturbance that occurred in the pandal of the League on the 31st December 1915. Among the promoters of the disturbance who raised a roar of voices in the pandal are included the names of Moulvi Abdul Rauf Khan and Abdul Sumad Khan. Our readers in Sind will somewhat be surprised to learn that this so-called Moulvi by the name of Abdul Rauf Khan is the same man who is better known in our province as Ali Khan. He is a Sindhi by birth and belongs to a small village standing a few miles away from the Kotri Station. For some time he lived at Karáchi where he started a Club with the object of showing some performances to the people. But the Club died its natural death and he forthwith

Al-Haq (38), 8th Jan., Eng. cols.

proceeded to Sukkur where he got an employment in a Railway Workshop. But he was soon displeased with his honest profession and started a theatrical Company there with the help of a bania. His friendship with the bania did not last long and at last he migrated to Bombay where he seems to have made his home. There we don't think he is financially better off than in Sind. But in Bombay he has been suddenly transformed from Ali Khan into Abdul Rauf Khan with the degree of Moulvi prefixed to his name. It is a matter of inquiry for the police to ascertain the causes of the conversion of his name. He cannot be a Moulvi as he has not been educated in any Arabic Madressah and possesses a very poor knowledge of Arabic—nay even of Persian. Moulvi is the title given to one who gets a certificate of being an authority on Islam from one of the recognised Arabic institutions in India. Then another man who created a row in the pandal has been wrongly given out to be Abdul Sumad Khan. In fact this gentleman did not move an inch from his chair and did not speak a word in the Pandal. The real man who insulted the chosen representatives of Moslem India, uttered obscene words against English literature and culture was Amir Khan and not Abdul Sumad Khan as published by the *Times of India*. What kind of man Amir Khan is, is best known to the police. Whether he has suffered any imprisonment or not is also a matter which the police must know better than any body else. Now it is for the candid public to decide whether Ali Khan and Amir Khan are men of any weight or importance and whether the disorder raised by them can be said to have come about owing to some honest differences of opinion between the Muhammedan leaders."

26. The *Sind Advocate* thus concludes an article in which it deplores the disturbance at the recent session of the Moslem League :—" What has happened need not dishearten friends of liberal political thought and of national unity. In spite of the temporary collapse, it is clear that Muhammadan thought is largely coming into line with the larger national thought. The final issue of the differences will be good, and there will be a strengthening of the movement as in the case of the National Congress which for a time looked as if the differences between Moderates and Extremists were going to kill it. Moreover, in various ways even the uncompleted Moslem League Session of Bombay may he said to have achieved its object in a rather peculiar sense. The Hindu leaders' party to the Moslem League delegates was a sign of the times and its effect could not be mistaken. The reception given by Hindus all over Bombay and at the League sittings, being so cordial, could not fail to promote good will. The Moslem Leaguers will be more and more drawn to the Congress platform by the reactionary attitude of the unreasoning and bigoted zealots." [Elsewhere the paper writes :—" With regard to Mr. Jinnah's mission to the Police Commissioner, it is difficult to see why a posse of police could not be sent to the meeting to *prevent* mischief and allow of peaceful members going on with the work. Of course *after* the outbreak of a disturbance the police could not undertake the task of picking out the rowdy element but would naturally clear the Hall of *all* people. But prevention was quite within their province. Why did they not do it? As it is, rowdyism has neatly triumphed over law and order. From fuller accounts it appears that, what Mr. Jinnah asked the Police Commissioner was to clear the Hall of the 'public' who had no right to be there save as a matter of concession by the League. This the Police Commissioner should surely have done and he has clearly, to our mind, failed in his duty by refusing the request made on behalf of the League."]

Sind Advocate (7), 6th Jan.

27. Every Muhammandan is sorry for the unpleasant termination of the last session of the Moslem League. What is sadder is that Mr. Mazhar-ul-Haque's party is laying the blame on the Muhammadans of Bombay for the unhappy end. Reports sent out of Bombay tend to show that Government officials and their proteges prevented the holding of the second day's meeting. Everybody knows that the Bombay Muhammadans were determined that no session of the League should be held (in 1915). But high officers of Government, out of respect for the supporters of the League, brought about a com-

Isldmic Mail (117), Urdu edition, 10th Jan.

promise, and thus cleared the way for the holding of a session. Had they been personally opposed to the session of the League, why would they have assisted in effecting a compromise? Again if they had a desire to break up the meeting why did they not do so on the first day of the session instead of on the second? This would have rendered it impossible for Mr. Mazha-ul-Haque to give vent to the poisonous views which figure in his address. In reality it was after the publication of Mr. Mazhar-ul-Haque's address that the people discovered that they had been sold to the Congress and that dissatisfaction and restlessness made their appearance. All the papers which support the Congress are at one in holding that if the word '*Islam*' be left out wherever it appears throughout the address, it would resemble the speech of a Congress President. The Muhammadans did not agree with the President regarding any of his views except what he said about Turkey and about loyalty to Government. Hence they protested against it. As no other Moslem leader undertook to help the Muhammadans, Mr. Kasim Mitha, who is a true leader of his community, imposed this duty on himself. Mr. Mitha, however, is not a practised writer or speaker; hence he could not well discharge the duty. The fact remains that the responsibility for the *contre-temps* rests on the shoulders of Messrs. Mazhar-ul-Haque and Wazir Hasan who arranged for the Bombay session of the League in the teeth of the opposition of the local Muhammadans, and started a discussion of subjects which were barred by the terms of the compromise. It is a very great pity that a breach occurred among the Muhammadans at a time when they should present a perfectly united front.

The Moslem League Meeting and His Excellency the Governor.

Gujarâti (12), 16th Jan., Eng. cols.

***28.** The *Gujarâti* discusses the position of His Excellency the Governor with reference to the last meeting of the Moslem League and remarks:—" The proceedings of the 8th session of the All-India Moslem League were marred by obstruction on the part of men who were mere spectators or visitors and who had no right to take part in them or make any speeches. It is a mystery how Kabulees and Pathans became so profoundly interested in the deliberations of the League. We are not called upon to solve this mystery nor is it possible for outsiders to do it with success. If these strangers felt any real concern in the doings of the League, after all that is a good sign for the future of the Muhammadan community. If they did not, the organisers of the League meeting in Bombay need not feel discouraged, because *ex hypothesi* it was nothing but spurious opposition on the part of men who, as outsiders, had no *locus standi* at the meeting. The same, however, cannot be said of the attitude of Mr. Cassum Mitha. He was a party to the compromise arrived at with the help of His Excellency. The question whether His Excellency should have at all interfered in what was after all a domestic question affecting the Muhammadan community has been hotly discussed in private circles and answered in different ways. Whether the compromise should have received official sanction by its authoritative publication in the *Bombay Government Gazette* and whether it should have been notified to the world at large that His Excellency was acting in his official capacity is open to serious question. It may be that some one has blundered in this matter. But that again is not our immediate concern. The point is whether Mr. Cassum Mitha should have gone back upon the understanding which was entered into by both the parties at the instance of His Excellency. The compromise having been solemnly entered into in His Excellency's presence, notified in the *Government Gazette* and thus received the hall mark of official approval, what is the remedy for its breach, direct or indirect? It is not for us to suggest it. That is a matter for the high authorities to consider very carefully. From the strictly constitutional point of view His Excellency's intervention may be regarded as unconstitutional, though His Excellency acted with the best of motives and intentions. The Council of the League could not possibly be bound by any compact arrrived at behind their back. That is the strict constitutional position. But even then the League accepted the

compromise with good grace with a view to conciliate all parties and did its utmost to carry it out faithfully and loyally. His Excellency has all along acted in a thoroughly straightforward manner, whenever he was consulted as to his views regarding the advisability of holding a session of the League this year and it was in the same spirit that His Excellency offered his mediation in order to make up the dispute. Was it then right that any one who was a party to the compact should have resiled from it and marred the harmony of the proceedings of the League? If His Excellency had in no way been connected with the compact, he could have afforded to remain indifferent to what occurred. Under the circumstances as they have happened, we do not think that is possible. We are sorry for what took place at the meeting of the League and His Excellency too must be no less so. The question is being discussed whether the reasons which induced His Excellency to act as an adviser or arbitrator and the official publicity that was given to the compromise do not require an unmistakable expression of His Excellency's views in some form on the deplorable occurrences that would not only have defeated the object of the compromise but resulted in still more lamentable consequences but for the self-restraint and prudence that were displayed by the organizers of the session of the League in Bombay. The grounds on which the proceedings of the All-India Moslem League were obstructed were so meaningless and childish that they showed the obstructors and their instigators, if there were any, in their true light. The presidents of the League have always delivered their addresses in English. Many educated Muhammadans have gone in for English dress and the plea that the president of the League had no beard and wore European custume and delivered his address in English is on the face of it so ridiculous that those who put it forward show how senseless their opposition was and how unreasonable their friends are in their attempt to justify what occurred on 31st December in the Moslem League Pandal. A Muhammadan correspondent points out in the columns of the *Bombay Chronicle* that the Caliph of Islam wears European dress and has only grown his beard since ascending the throne of the Ottoman Empire. His Highness the Aga Khan affects European clothes without the luxury of a beard and the same observation applies to Sir Ali Imam, the Right Honourable Mr. Ameer Ali and many other prominent Moslems. That such absurd objections should be raised for the purpose of marring the harmony of the proceedings of a gathering only demonstrates the absolute insincerity and hollowness of the opposition. It is unthinkable that there can be any difference of opinion between the programme of the Indian National Congress and that of the All-India Moslem League on the fundamental questions affecting the welfare of the country. We can well understand if Muhammadans advanced special claims on behalf of their community in regard to representation in the Indian Legislative Councils and in the local bodies, even though we may not be prepared to support them *in toto*."

29. Both Mrs. Besant and the Moderates are satisfied with the resolution on self-government passed by the National Congress, but the *Englishman* has decided that India is unfit for self-government. Probably the paper has never heard of Gladstone's *dictum* that the fitness to have independence is produced by enjoying it. It is not very difficult to determine whether we should have *Swarájya* or self-reliance first. It is clear that we have not got the things we want because we have no political independence. Our rulers may refuse to grant us the rights of *Swarájya* because they are powerful, but they should not argue falsely about the fitness or unfitness of Indians. When did the Anglo-Indian papers say that we were fit even for the Morley-Minto reform? Government may admit after all our fitness but if it is to depend on the will of Anglo-Indian papers we shall never be able to prove our fitness. If the fitness of a nation to have *Swarájya* is to depend on its ability to defend itself there are many nations in Europe at present which are unfit to enjoy *Swarájya*. Does England admit the unfitness of those nations which have lost their independence because they have been conquered by foes

The resolution on self-government in the National Congress shows that Moderates are going over to the Extremists' side.

Kesari (89), 11th Jan.

stronger than themselves? England is trying her best to disprove this wicked doctrine. The *Englishman* has reached the depth of its shamelessness in remarking that India's money cannot suffice for itself as if England spends her own moneys for carrying on the Government of India. The cry of the drain of India's wealth to England has been raised for the last fifty years and yet we find the *Englishman* writing in the above manner. This only shows that the paper has joined the base conspiracy of denying independence to India. Sir. S. P. Sinha has challenged Government to declare its definite policy in the matter and this will go on happening with even greater frequency hereafter. There is no hope of any Extremist becoming a Moderate hereafter, but on the contrary the trusted Moderate is going over to the Extremist side. This is no treachery on the part of the Moderate but the victory of a just cause.

Congress propagandism.

Praja Mitra and Pársi (21), 13th Jan., Eng. cols.

30. The *Praja Mitra and Pársi*, distinguishing between the propagandist and educative part of the programme of the Congress Committee, and addressing itself to the promoters of the former, asks :—"We unhesitatingly put it to those who would like to see the country swamped into a discreditable agitation by the adoption of an active propagandism on these matters to look into their hearts and say whether they are not likely thereby to render a great disservice to the country, which they profess to love, at a time of crisis in her history; whether they will not thereby jeopardise the very cause which they espouse; whether they will not thereby strengthen the hands of those who are opposed to reform and weaken the hands of those in high authority who have ungrudgingly acknowledged the force of this country's claims; whether they will not thereby, above all, besmirch the fair name of India."

Protest against proposed extending of the closing hour of the liquor shops at Poona in the evening by half an hour.

Mahrátta (4), 16th Jan.

*31. "We understand that the hours of sale of liquor in the local shops are to be prolonged by half an hour and that thus increased facilities will be given to drinking—which is seldom 'moderate' drinking, so far as Indian drinkers at any rate are concerned. Properly speaking liquor shops ought to be closed at sunset—if the Government standing order means anything to the executive. [Here the paper quotes the order.] But this order has now become a dead letter and now lies buried in the dusty volume of old standing orders of the Government. It is ignored by all, except by the temperance workers who find to their surprise that the order was all but totally forgotten by the Government themselves until 1909. Liquor shops were not only not closed at sunset, but they were kept open even after 10 P.M. as a general rule. The Government standing order allowed *as an exception* their being kept open until only 8 P.M. However, let the dead past bury its dead. Let at least the 8 P.M. limit fixed some years ago be not overstepped, if the sunset limit be not practicable in the eyes of the Government. We are, however, shocked to see that authorities propose to take the step of increasing the present period during which liquor could be sold after sunset. The liquor shops at Poona are now closed at 8 P.M. But three out of four members of the local Advisory Committee have, we understand, recommended to Government that the hour should be 8-30. The fourth member, who is the only non-official member, has objected to the proposal. The reason which the three official members adduce in justification of their recommendation is that there is much crowding at the liquor shops at night and in order to relieve that, opening of additional shops is the only remedy. Conceding that the shops are crowded, and conceding further that the desire of the crowd for liquor which is admittedly deleterious to their body and soul ought to be gratified by a Government which calls itself *paternal*, we might ask whether there was no other way of getting rid of the crowding difficulty than that suggested by the official trio. Instead of *prolonging the period of selling* liquor, is it not better to *extend the premises* of the liquor shops which show undue crowding?..... The recommendation of the official members of the Advisory Committee is against the declared policy of Government and moreover it is repugnant to the public feeling on the matter."*

32. While noting with gratification the fall of about 21 lakhs of gallons in the consumption of country liquor in the Bombay Presidency during the year 1914-15 as compared with the corresponding figures in the year 1910-11, the *Sánj Vartamán* remarks that the decrease is not quite satisfactory in view of the great population and extent of the Presidency. It expresses a hope that the Abkári Department will take measures calculated to bring about still further reduction in the consumption of liquor. The paper regards with misgivings the decrease in the consumption of country liquor due to enhancement of still-head and other duties lest it might lead to corresponding increase in the consumption of cheap and unwholesome foreign spirits. It, therefore, suggests that the Annual Excise Administration Report should, along with figures representing the consumption of liquor and toddy, embody those indicating the consumption of foreign spirits during each of the preceding five years. Disagreeing with Government the paper attributes the fall in the consumption of liquor during the year under report to the war rather than to the increase in the Abkári duties. It adds:—The public welcomes the step Government have taken to encourage the use of liquor of lower proof in preference to that of stronger liquor and of reducing the duty on the former and enhancing that on the latter. The policy, however, of discouraging the distillation of toddy spirit in favour of mowhra spirit is one which we cannot understand. Toddy spirit undoubtedly is the mildest sort of liquor and there is no harm in its use being encouraged. It is gratifying to note that there has been an increase in the consumption of toddy as a result of Government acceding to the public demand for encouraging its consumption in preference to liquor. In Bombay, however, pure and unadulterated toddy is scarcely available. It is, therefore, as great a duty of the Abkári Department to see that people get pure toddy as it is necessary for that Department to encourage its use in order to minimize the evils of indulgence in liquor. To promote the consumption of toddy it should also be made cheaper.

Excise policy of Government regarding toddy.
Sánj Vartamán (26), 18th Jan.

33. The *Praja Mitra and Pársi* appreciates the Excise policy of Government with regard to toddy and says:—The Government Resolution on the annual report on the administration of the Excise Department in the Bombay Presidency for the year 1914-15 bears testimony to the beneficial effects of the weight which Government have been pleased to attach to public opinion in the administration of the Department. We are glad to note that Government have respected the voice of the public in giving every possible encouragement to the consumption of *toddy* and have allowed *toddy* shops to be opened at 6-30 A.M. while the liquor shops are not allowed to open before 9-30 A.M. We are of opinion that still more beneficial results will follow if the liquor shops are made to open still later and if the example of Bombay is followed in other parts of the Presidency. We would like to point out that Government have taken a wrong step in stopping the manufacture of spirit from *toddy* which in our opinion is more wholesome than *mhowra* spirit. We would, therefore, ask them to take further steps after consulting the Chemical Analyser. The public will thank Goverment for substituting mild liquor in place of strong and for recognising the services of the Local Committees. Now that the usefulness of these Advisory Committees has been proved we would ask Goverement to give them the full rights of local option and to remove the discretionary power now vested in the Commissioners with respect to the recommendations of these committees.

Praja Mitra and Pársi (21), 12th Jan.

34. "A correspondent writes that when the Commissioner, C. D., visited Sholápur on the 2nd instant, in connection with the prohibition of the local fair, a deputation waited on him and offered to take all measures to minimise the overcrowding but earnestly requested him to grant permission to hold the fair as usual. The Commissioner, C. D., in reply regretted his inability to interfere with the decision of the Sanitary Commissioner. Thus the order of the Sanitary Commissioner

The prohibited Sholápur Siddheshwar fair.
Mahratta (4), 16th Jan.; *Kesari* (89), 11th Jan.

without any regard as to its necessity or reasonableness was upheld as inviolable, and about one thousand people who in the afternoon had repaired again to make fresh representations to the Collector and the Commissioner were dispersed by a police party, and not even half a dozen of them were allowed access to the Commissioner who left that evening. The people, writes our correspondent, are sullen and much depressed. They have good reason to be so. The Sanitary Commissioner owes an explanation to the public proving conclusively that the holding of the fair would certainly—not even probably—have resulted in the increase in plague mortality." [The *Kesari* observes:—People say that the man given out as dead in the leaflet giving a substance of the Sanitary Commissioner's speech at Sholápur is still living and the matter should, therefore, be fully inquired into. It is reasonable for Government to adopt measures for the prevention of the spread of plague. But officials should carefully see whether a particular measure is appropriate or not. No official has prohibited uptill now the fair though plague has visited Sholápur nearly eleven times uptill now. Full explanation must be given as to why the officials prohibited the fair this year. The prohibition of the fair is interference with the customs of society. Unless people are convinced that a particular measure was unavoidable they cannot help criticising it.]

35. Under the heading "Dearth of qualified nurses" the *Rast Goftár* writes:—"The paucity of qualified nurses is no recent grievance. To meet their want a scheme was started some years ago by Mr. Justice Crowe and his wife to raise funds for an institution in this City to train up Indian nurses. With the aid of Mr. Rustom P. Jehangir and one or two other Parsi gentlemen, funds to the tune of a lakh and a half of rupees were collected, of which the major portion was contributed by the Parsis. A Nursing Association was established and laid under the control of a managing committee. That scheme has, however, failed in so far that its original purpose which was to train up Indian nurses has been very nearly lost sight of. Complaints have been made of racial distinctions between European and Indian probationers, of uneven scales of pay and differential treatment, to the detriment of the latter class of nurses. Complaints have also been made that the Indian probationers are drawn for the most part from very poorly educated women, with the result that they fail to meet the required standard of qualification, and such failure is afterwards wrongly attributed to a general incapacity in Indian women for the nursing profession." [In its issue of the 9th instant the paper makes similar observations in its Gujaráti columns and respectfully appeals to Her Excellency Lady Willingdon, who shows great sympathy and enthusiasm in the affairs of hospitals and other similar charitable institutions, to look into the said complaints with a view to their removal.]

Need of more qualified nurses.

Rást Goftár (25), 16th Jan., Eng cols.; and 9th Jan.

36. A correspondent over the signature of "Impartiality" supports the suggestion made in the *Rást Goftár* that the Chair of Ophthalmology in the Grant Medical College "be in future filled by some specialist of real fame with British credentials" and states that Indians of the requisite qualifications are available in Bombay.

Chair of Ophthalmology in the Bombay Grant Medical College.

Praja Mitra and Pársi (21), 13th Jan., Eng. cols.

37. Commenting on an article on jail reform in the Social Service Quarterly, the *Indu Prakash* writes:—"The different Inspectors-General have written strongly against the absurd system of muddle-headed magistrates who sentence children to rigorous imprisonment. We are quite pained to read that a girl of eleven was sentenced to six months' rigorous imprisonment under section 109 of the Criminal Procedure Code and that a boy of eight was sentenced to one month's rigorous imprisonment for a paltry theft in the Bombay Presidency. We hope the local Government has already taken steps to remove these worthies from the magisterial benches if not to send them to prison for passing such monstrous

Magistrates and juvenile offenders.

Indu Prakash (32), 12th Jan; Eng. cols.

sentences. The High Court should devise some means to correct the vagaries of magistrates as early as possible after the pronouncement of the judgment. Presumably a circular asking Magistrates to submit all cases of juvenile offenders to District Magistrates before carrying out the sentences would be helpful. There should be closer co-operation between Released Prisoner's Aid Societies and the authorities. The juvenile habituals also should be separated from adult and habitual convicts. It is surprising to find that the only province that has made some arrangements for female juvenile offenders is the Punjáb. We hope Bombay will not far long lag behind Calcutta in establishing a Juvenile Court for offenders under the age of 13 years. One other urgent reform that deserves to be undertaken by all Governments is to give time to offenders to pay fines and withhold sentences of imprisonment for defaults..... It is simply scandalous that as many as 1,063 persons were undergoing sentences in security for good behaviour cases in the Punjáb. To place a man in jail because he is likely to commit an offence will end probably in inducing him to commit the offence after release. The proper solution for all these transgressions which are so many recruiting agencies for habitual criminals is the creation of indepedent Magistracies absolutely independent of executive control or police bias. Our mofussil magistrates are too much under the thumb to exercise an independent and humane judgment."

38. Preliminary to examining the Honours list in detail, the *Praja Bandhu* states:—"The Honours list issued on New Year's day does not differ materially from its predecessors in all essential particulars. Many of the titles have, as has not unoften happened in the past, gone to officials, while a few have been awarded to non-officials whose work has been deemed worthy of recognition by the authorities concerned. It is nevertheless somewhat gratifying to note that several of the officials who are recipients of honours deserve them well. We, however, hold the view, which we have already expressed before, that a large number of the titles should be reserved for non-officials as a mark of recognition by Government of services rendered in one form or another, so that it may act as an incentive to others to do likewise, while they should be sparingly distributed among those officials only who render extraordinary services."

The New Year's Honours list.

Praja Bandhu (24), 9th Jan., Eng. cols.; *Islámic Mail* (45), 9th Jan., Eng. edition.

[The *Islámic Mail* thus concludes its remarks on the New Year's Honours List:—"We regret to note that with the solitary exception of the editor of the Urdu newspaper *Albashir* of Etawah no journalist has been decorated this year. Dr. Stanley Reed as the leading journalist in India deserved some form of recognition and in the Native Press Babu Surendranath Bannerji, editor of the *Bengalee*, merits some distinction. No Muhammadan leader is honoured except our friend Sahebzada Abdul Kayoom Khan of Khyber".]

39. Referring to the Honours List published on the last New Year's day, the *Sdnj Vartamán* expresses its gratification that Government have conferred upon an ordinary police constable an honour worthy of a Deputy Police Commissioner. It mentions the case of the constable Dhondu Narayen who has been awarded the King's Police Medal for attempting to arrest a thief armed with a large knife and for his courage to pursue him after receiving four wounds. The paper remarks that it was a piece of bravery such as is at times displayed by soldiers in the present war and is an effective rejoinder to those who charge the Indians with lack of courage at critical times. It points out that the case of Head Constable Abdul Wahab, who has been also awarded the King's Medal and who has hitherto received 106 prizes and certificates for detecting offences, testifies to the capacity of the Indians for detecting crime. The paper then mentions the name of Khan Saheb Muhammad Taki who has been the recipient of a medal of the Royal Victorian Order. It recounts the services rendered by Khan Saheb Taki to Government including those in connection with the Turkish subjects residing in Bombay. It also makes an appreciative mention of the skill displayed by Khan Sahebs Muhammad Taki and Kavasji Petigara of the Criminal Investi-

Sdnj Vartamán (26), 8th Jan.

gation Department in discovering a clue to the theft of Rs. 39,000 recently committed at the General Post Office, Bombay, within a few hours of its committal and expresses the hope that this service on their part will receive due recognition at the hands of the higher authorities.

Comments on the reported intention to raise the speed-limit under the Bombay Motor Vehicles Act.

Rást Goftár (25), 16th Jan., Eng. cols.

*40. The *Rást Goftár* strongly deprecates the reported intention to increase the speed-limit under the Bombay Motor Vehicles Act from 15 miles to 20 miles, and remarks:—"This would be a most suicidal step to take in a crowded city like Bombay; and there would be practically no safety for pedestrians if the limit was not reduced to a maximum of fifteen. And where was the necessity at all of extending the limit by five miles? No pressure of any sort has been publicly brought to bear upon Government for an increase in the speed. Why is then this most risky experiment initiated? Is not Government aware that it was constrained some time ago to criticise the increase of accidents in the streets of Bombay? The public must certainly take steps to call a meeting to condemn this extra premium which has been placed upon wreckless driving and to represent Government for a reduction of the maximum limit to fifteen miles as hitherto. Even fifteen miles is not a safe limit in a city where pedestrians honour the rules of the road more in the breach than in the observance and where side-walks and foot-paths are conspicuous by their absence."

The Haj Traffic.

Muslim Herald (119), 14th Jan.

41. The *Muslim Herald* states that Messrs. Turner, Morrison and Company undertook to charter ships for the Haj traffic subject to two conditions, namely, that the purchase of return-tickets should be compulsory, and the retention of the services of the licensed brokers should not be obligatory on the Shipping Company. The paper asserts that the result of allowing these conditions to be put into force would be to sound the death-knell of the Muhammadan Shipping Companies and to confer a virtual monopoly regarding the Haj traffic on Messrs. Turner, Morrison and Company. This would, adds the paper, kill all competition and end in a complete disregard of the interests of the Hajis. The paper refers to the loss of the return-halves by Bengali pilgrims who are too poor to buy a fresh ticket and who are at present *rotting* at Jeddah. It also affirms that many Arabs and religious teachers have performed the inward voyage by means of tickets stolen from the pilgrims of Bengal, the latter perishing in Arabia in consequence of the theft. In conclusion the paper requests Government to adopt measures which would ensure the existence of Muhammadan Shipping Companies and to safeguard the best interests of the Musalman pilgrims.

LEGISLATION.

The Bogus Medical Degrees Bill.

Kesari (89), 11th Jan.

42. The *Kesari* commenting on the Calcutta protest meeting against the Bogus Medical Degrees Bill held under the presidency of Dr. Niyogi observes:—No one will object if any private practitioner convicted of dishonety is punished. But the real grievance of Government is that institutions over which they do not exercise any control grant degrees. As Government can command any amount of money they can start and conduct model Medical Colleges. But that does not mean that no second rate medical Colleges should be allowed to exist. As Government cannot prohibit private practice by men who have not received any training, the present action of Government will transfer practice from educated to uneducated hands. The Medical Department wants to enhance its own prestige and to have a monopoly of practice for its own graduates and the argument advanced by it that it is moving from philanthrophic motives is quite false.

EDUCATION.

43. Commenting on the attitude of Government with respect to the proposed Karnátak College, the *Indu Prakásh* remarks :—"Government have penned an unfortunate remark in the Government Resolution reviewing the Director of Public Instruction's Report which is being utilised by some people to run down the Karnatak College movement and which has apparently induced the Honourable Mr. Godbole to come forward to request Government to hand over the Karnátak College to the Deccan Education Society..... We hope now at least Government will realise the harm they have unwittingly done to the College movement and we trust they will take an early opportunity to correct the misunderstanding which will be very likely utilised to run down the idea of a Government College and to push forward the idea of a private college by some people. We are glad to learn that the scheme of a Second Grade Arts College which may in the fulness of time be devloped into a First Grade Arts College has been placed before the authorities. The total cost of the Second Grade Arts College will not exceed even on the most liberal scale Rs. 30,000 per annum. Fees and the income of the endowment fund will amount to more than Rs. 24,000 per annum leaving a magin of about 5 to 6 thousand net expense to be borne by Government. We do not think that even during war-time Government cannot spare even such a small amount for the maintenance of a Second Grade Arts College at Dhárwár. No doubt, the fell war has come in the way of the Karnátak College as in the way of so many other things but real statesmanship does not consist in brushing projects of imperative necessity aside but in finding out a way out of the difficulties. The war should not be allowed to interfere with the normal development of the country and especially with education, as Lord Morley has said."

The Karnátak College and Government.
Indu Prakásh (32), 10th Jan., Eng. cols.

44. The *Praja Mitra and Pársi* approves of the suggestion made by the joint committee appointed by Government and the University for the amalgamation of the Matriculation and the School Final examinations. It is, however, of opinion that the appointment of a special Board for conducting the examination would be both unnecessary and wasteful and, therefore, suggests that the examination be conducted solely by the University. [The *Indu Prakásh* also condemns the creation of the proposed Board and suggests that the Examinations should be conducted by the University itself, Government, if necessary, appointing some of the examiners. It expresses itself against the holding of the examinations in every district town and the raising of the standard of the Matriculation and suspects that the latter proposal is "a dodge to reduce the recruitment of colleges".]

Matriculation and School Final Examinations: approval of their amalgamation.
Praja Mitra and Pársi (21), 10th Jan.; *Indu Prakásh* (32), 14th Jan., Eng. cols.

45. The *Bombay Samáchár* refers to the recommandations made by the Committee appointed by the Bombay University to consider the suggestions of Sir Alfred Hopkinson in connection with the Matriculation and School Final Examinations and remarks that, whatever may be thought of the merits of the Committee's recommendation to place the conduct of the examinations in the charge of a board as suggested by Sir Alfred, since the Committee has laid emphasis upon the University securing a guarantee from Government for the possible loss it might sustain on account of the change suggested with regard to the conduct of the Matriculation examination, it will not be surprised if, under the present circumstances, Government were to remain silent in respect of that recommendation. The paper opines that the recommendation of the Committee to replace Geography, Elementary Science, &c., which were eliminated from the curriculum of the Matriculation Examination in the teeth of opposition from the elected members of the senate,

Bombay Samáchár (49), 12th Jan.

will be looked upon by the people as preserving the true interests of the students, and adds that the restoration of these subjects will meet with public approval. In view of the complaints that have been raised in the past of injustice to students on the score of difference in the percentage of failures at the various centres where the examination is conducted at present, the paper doubts if the uniformity of test will be preserved by allowing the examinations to be conducted at the high schools instead of at certain fixed centres, as recommended by the Committee.

RAILWAYS.

Alleged malpractices of luggage clerks at railway stations.
Mahrátta (4), 9th Jan

46. "Mrs. Annie Besant in the *New India* brings forward a complaint against a railway official at Nágpur where her luggage was, she says, unduly charged. The *same* luggage when weighed at the time of her departure from Nágpur weighed less and was allowed as within the weight allowed. *Apropos* of this complaint, we might relate our own experience. We have more than once found that our luggage was declared to be abnormally heavier than we or our experienced friends expected. The *denouement* of the little plot is something like the following. The porters who declare the weight gently drop a hint that the charges for excess fare would be very heavy and that some means should be taken to have the weight made less. They of course mean that money dropped into the hands of the clerk at the table would turn the scales in the passenger's favour. Supposing that the latter yields, the clerk gets something in addition to his pay, without, however, having to risk anything, in a wordly sense, of course. The luggage which is properly, say, 3 maunds is declared by the porter to be 4 maunds 20 seers and the clerk does nothing else than remit 1 maund 20 seers for the consideration given. The railways are not defrauded thereby, nor is there any possibility of his being taken to task for allowing more weight to pass than allowed. The remedy is of course in the hands of the passenger, if he has time enough to scrutinise the weights and quarrel with the porter. But many a time it so happens that the passengers are in too great a hurry to catch the train to care for the additional charges, unduly levied upon them. Another difficulty is that many passengers cannot decipher the weights. We hope that the Railway authorities would take some steps which would minimise the possibilities of such nefarious practices of some railway clerks, taking undue advantage of the ignorance of the hurry of the passengers, to fill their own pockets."

Grievances of third class railway passengers.
Hindusthán (16), 8th Jan.

47. In the course of an article headed "Hardships of railway passengers", the *Hindusthán* observes that the people of India are more influenced by considerations of their 'duty' than the Western people, and they presume that others will fulfil theirs, whereas the Westerners pay special attention to their 'rights' and presume that others will take care of *their* rights. Since both these ideals co-exist in India, whenever the Indians have failed to put forward their rights in the hope that others will be true to their duty those rights have been treated slightingly. The paper then goes on to refer to a letter published in the *Bombay Chronicle* of the 5th instant, in which one Mr. Ganpule complains about the conduct of some railway officers in compelling three passangers, including himself, to get out of their compartment at 2 o'clock in the morning at Igatpuri station, for the convenience of an ordinary railway servant. What must be the fate of other uneducated passengers, asks the *Hindusthán*, when an educated man like Mr. Ganpule, capable of getting his complaint inserted in a public paper, was meted out this kind of treatment? The paper exhorts the railway authorities to bear in mind that educated persons can no longer tolerate that the general public should be made to suffer such hardships and reminds the people that the present is an age of preserving one's own rights and advises them to raise a united protest and place it before the powers that be, whenever their rights are encroached upon by the members of the public or other individuals. Writing about the great over-

crowding in railway trains during the Diwali, Christmas and other holidays it dwells upon the lack of public spirit displayed by the Indian people in not asking the railway companies to run special trains on those days. The paper wishes that the Servants of India Society may take up the redressing of grievances affecting the Indian passengers and expresses a strong hope that the Society's efforts will be productive of beneficial results.

48. The *Shri Venkateshwar* is afraid that the advice given by the *Bombay Chronicle* to the third class passengers to resist overcrowding might bring poor illiterate passengers into trouble and consequently asks the educated people to try the experiment themselves in the first instance so that the railway authorities may be induced to take the necessary steps to prevent overcrowding.

Let the educated and not the illiterate classes first attempt resistance to overcrowding in trains.
Shri Venkateshwar (69), 9th Jan.

49. Mr. Vishnu Ganesh Javadekar, writing to the *Kesari*, objects to the increase of railway fare to Pandharpur by the Bársi Light Railway from 7½ annas to 10 annas, out of which 2 annas are for pontage charges. He says that formerly people had to pay only ½ anna as the ferry charge and that too only in the rainy season. Pontage charges, he further remarks, are unknown in the case of other Railway bridges and that the Barsi Light Railway has constructed the Pandharpur bridge more or less to serve its own ends as it wants to connect Miraj and Pandharpur and it would have had to build the bridge one day or the other. He expresses his surprise that Government sanctioned the increase in rates and hopes that some honourable member will move in the matter and have the rates reduced.

Protest against the increase of the railway fare to Pandharpur.
Kesari (89), 11th Jan.

MUNICIPALITIES.

50. The *Praja Mitra and Pársi* draws the attention of Government to the contention raised by the petition submitted to them by Gokalji Walji Sunderji with respect to the defraying of the expenses of the closing of wells in the city of Bombay. The paper supports the claim made by the petitioner for the charges being defrayed by the municipality on the ground of the wells being contaminated by leakage from sewage. It asks the Municipality before it closes a well or a tank in any locality to provide a substitute for the convenience of the people. [In the subsequent issue the paper requests Government to instruct their Chemical Adalyser to analyse the water of wells on the spot in consultation with the Chemical Analyser of the Municipality in contested cases. It is of opinion that the inclusion of a private medical practitioner in the Committee for analysing well water will be highly welcomed by the public. The *Bombay Samáchár* dwells upon the futility of questioning the policy of the Bombay Municipality in closing wells for the prevention of Malaria It is, however, of opinion that it was not proper on the part of the Municipal Commissioner to attach no weight to the opinion of the Chemical Analyser to Government in a contested case. The *Jám-e-Jamshed* hopes that the General Department of the Bombay Government will not fail to make due inquiries into the objections raised against the filling up of wells in the petition which was submitted to Government by the committee appointed by the Town Hall meeting before arriving at a dicision in the matter of that petition. In view of the difficulties of the people to get the requisite supply of water in spite of the recent duplication of the Tansa mains the paper supports the request contained in the petition not to fill up those wells the water of which may be sufficiently good for washing as well as religious purposes. It remarks that an effective way to remove the irritation and discontent of the people in connection with this subject is to appoint a Committee, composed of experienced official and non-official members to inquire into the complaints, as suggested in the memorial submitted by the citizens of Bombay, and to deal with the recommendations that might be made by the Committee in a sympathetic manner.]

If you fill up the wells, provide a substitute; the Tansa supply is inadequate.
Praja Mitra and Pársi (21), 12th and 13th Jan.; *Bombay Samáchár* (49), 13th Jan.; *Jám-e-Jamshed* (18), 15th Jan.

51. Referring to the statement made by His Excellency the Governor during the course of his reply to the address recently presented to him by the Karáchi Municipality, to the effect that the municipal administration would greatly improve by the appointment of a separate executive officer, the *Hitechchhu*, while admitting the truth of His Excellency's contention, remarks that an efficient Chief Officer can better serve a municipality than a Commissioner, inasmuch as the former is its servant while the latter is not expected to conduct himself as such. It, therefore, maintains that His Excellency's plea in favour of the appointment of a Commissioner for the Municipality is not likely to be favourably received by that body. It is impossible for the people to believe that it is to their interests to have the shears thus applied to their rights of local self-government by the appointment of a Municipal Commissioner at a time when India is making a demand for self-government in political matters also. The appointment of a Commissioner is inexplicable, it observes, in view of the praises bestowed upon the municipality by the Governor as well as the Commissioner in Sind. It suggests that there is every possibility of the independent spirit, which has been exhibited by the Karáchi Municipality in the management of its affairs and which has been praised by the Commissioner in Sind in his last year's report, being suppressed by the appointment of a Commissioner.

Appointment of Commissioner for the Karáchi (Sind) Municipality: how it will suppress spirit of independence.
Hitechchhu (55), 9th Jan.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th January 1916.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 22nd January 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo; Native Christian; (Roman Catholic); 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A.; Hindu (Madrási Bráhmin); 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon; Native Christian; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel; Pársi; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás; Hindu (Bania); 44	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái; Hindu (Bania); 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Shápurshá H. Khasukhán; Pársi; 40 ...	1,000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár; Pársi; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah; Modh Bania; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái; Hindu (Khatri); 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán; Pársi; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan; Pársi; 59 ...	4,500
23	Pársi-Samáchár	Karáchi	Do.	Rustomji Kharsedji Sidhwa; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi; Hindu (Shrimáli Bráhman); 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai; Pársi; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi; Pársi; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania); 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	350
	Anglo-Maráthi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hasen; an American; 30 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 43.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Maráthá); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpáwan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Asiz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjimmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujarati.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Telkhuvan; Hindu (Gujaráti Bráhmaan); 38.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Kshatri); 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahmin); 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Shrawak Bania); 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur; Hindu (Audich Bráhmin); 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu Jain; (Bania); 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar; Hindu (Modh Bráhmin); 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán; Pársi; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt; Hindu (Audich Bráhman); 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Dasha Shrimáli Bania); 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty; (Bengali); 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman); 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmin); 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin); 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpâvan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Sind) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARÁ'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 84 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
38A	Frontier Gazette ...	Jacobabad ...	Weekly ...	.....	...

Nos. 108, 105 and 110 have stopped publication temporarily.

No. 107 has ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

1. "We have not the slightest desire to prejudge Lord Chelmsford, the Viceroy Designate of India, or to condemn him without trial. For aught we know, he may prove a great ruler and initiate new movements of progress and reform and otherwise give satisfaction to the millions, over whose destinies he has now been called upon to preside..... We will also admit that there are not a few points in his favour. He is a man of noble birth, has received good education, has had parliamentary training and administrative experience and to all this are to be added his Governorships of New South Wales and Queensland..... Nor must we forget to mention his military training and patriotic acceptance of the comparatively humble function of commanding a territorial regiment under training in this country for over a year. We suppose this is the greatest asset in the qualifications of Lord Chelmsford. Fourteen months' stay in India, almost immediately prior to being appointed Viceroy cannot but be a great advantage, assuming, of course, that the stay has been utilized for getting an impartial acquaintance with the state of things and of public opinion of all shades, parties and character. Granting, however, that the things mentioned above as being in Lord Chelmsford's favour, taken in the agregate, do make no mean sum total, still the fact cannot be gainsaid that the appointment is a great disappointment to India from more points of view than one. In the first place, this is spurning India's demand—we mean popular India's demand—for an extension of the period of the Viceroyalty of Lord Hardinge if not full five years more, at least till the termination of the war and the adjustment of India's claims in the settling of the Empire's affairs after the war. Secondly, it is a Tory politician, who voted for Lord Lansdowne's motion to put the Irish Home Rule Act again before the electorate, that is one who is, we presume, opposed both to the Parliament Act and to Irish Home Rule that has been given to us as Lord Hardinge's successor! And this they have done at a time when from one end to the other India is reverberating with the popular cry of great constitutional reform on democratic basis. Indeed the so-called National ministry has been more or less a disaster to India. The appointments of a Tory as our Secretary of State and a lukewarm politician to be his assistant have now their complement in the appointment of a Tory Viceroy. Nor has there been any consultation, any exchange of views at least orally between him and any of those ministers of His Majesty who appointed him. What are we to gather from all this? We are afraid that it means that for those exigencies for which Mr. Asquith gave up his liberal colleagues and consented to have by his sides Tories as brother-ministers, he has completely sacrificed India and handed her over to Tory reaction. That is the only explanation of the jubilation expressed by the *Pioneer* at Lord Chelmsford's appointment."

Comments on the appointment of Lord Chelmsford as Viceroy of India.
Indu Prakash (32), 18th Jan., Eng. cols.

2. "The laws by which the official planets and comets appear on the Indian horizon shedding their beneficent or malevolent influence are not in the hands of Indians..... They are simply expected to worship the sun or comet which visits their part of the territorial orb..... It is feared that Lord Chelmsford might have caught Anglo-Indian influence from his brief sojourn in India but it is equally likely that he has come to know non-official Indian opinion, from an angle which is rarely the lot of a Viceroy. It is to be seen whether the touch of Anglo-India or India is more powerful..... We do not care to go deeper into the horoscope, for candidly we have scant faith in political as well as other astrologies as arts practised by most of the professionals. We simply welcome the rising planet with all our heart and hope that his influence will be beneficent. The tree is known by its fruit and time will in due course reveal the fruit." [The *Kesari* gives a history of Lord Chelmsford's career and says that it can easily be seen therefrom, how he would deal with *Swardjya*. It need not be told, it further remarks, that he

**Mahratta* (4), 23rd Jan.; *Kesari* (89), 18th Jan.; **Sandesh* (97), 25th Jan.

possesses the great qualities of skill in playing cricket and of 'sympathy'. The Sandesh expresses the hope that the new Viceroy will walk in the footsteps of His Excellency Lord Hardinge.]

Bombay Samdchár (49), 19th Jan.; *Praja Mitra and Pársi* (21), 17th Jan.; *Indian Loyalist* (17), 20th Jan.; *Akhbár-e-Islám* (46), 18th Jan.; *Shri Venkateshwar* (69), 18th Jan.; *Hindusthán* (16), 17th Jan.; *Sánj Vartamán* (26), 17th and 21st Jan.

3. The *Bombay Samdchár* reconciles itself to the loss India is likely to sustain at the unexcepted departure of Lord Hardinge from India with the reflection that there must be greater need of his services for the Empire and therefore abides by the decision of His Majesty the King-Emperor in appointing Lord Chelmsford as the Viceroy of India. It expresses a hope that the new Viceroy will walk in the footsteps of Lord Hardinge and examine all questions submitted to him from the view-point of the public. It believes that the independence that characterises Lord Chelmsford will make ample amends for his lack of experience or special merits and will in the long run gain the admiration of those who have not sufficiently been impressed with his career in the past. It trusts that the firsthand information that Lord Chelmsford has gained during his fourteen month's stay in India as a military officer will go a great way in enabling him to satisfy the aspirations of the Indians and to justify his selection as the successor of Lord Hardinge. [The *Praja Mitra and Pársi* and the *Indian Loyalist* welcome Lord Chelmsford's appointment and hope that the experience he has gained in Australia will enable him to solve the question of the position of Indians in the Colonies in a satisfactory manner and that the personal experience he has derived in India will guide him in the path pursued by Lord Hardinge. The *Akhbár-e-Islám* and the *Shri Venkateshwar* join in wishing success to Lord Chelmsford in his administration of India and they consider his past career and experience a sufficient guarantee of his satisfying the hopes and aspirations of the Indian people. The *Hindusthán*, on the other hand, does not consider Lord Chelmsford as a worthy successor of Lord Hardinge and is afraid his appointment will give rise to disappointment throughout India. It takes objection to the remarks made by the *Pioneer* to the effect that Lord Chelmsford's not being a politician is not a drawback, since India does not stand in need of a politician, because such a remark tends to give rise to unrest in India and to create an impression that the "change in the angle of vision" is a mere myth. It, therefore, suggests that Lord Hardinge should under the circumstances take steps to inaugurate a liberal policy that would not by any possibility be changed for the next five years. The *Sánj Vartamán* also expresses disappointment at the selection of Lord Chelmsford on the score of his being a Unionist and is of opinion that the nomination of Mr. Churchill or Mr. Montagu would have been more welcome to the Indian public. In a a subsequent issue the paper expresses annoyance at the jubilation expressed by certain Anglo-Indian papers at the appointment of Lord Chelmsford and the attack they have made on the policy of Lord Hardinge. The paper after a careful study of Lord Chelmsford's career is led to think that his administration might possibly prove successful from the public standpoint and therefore asks people to suspend judgment and await the progress of events.]

Jám-e-Jamshed (18), 20th Jan., Eng. cols.

4. The *Jám-e-Jamshed* considers Lord Chelmsford's appointment wholly unexpected but believes that "the one most gratifying feature of the appointment is that it has saved us from the unpleasant prospect of welcoming some one from among the leading lights of Unionist Imperialists—a statesman like Lord Milner, for instance—who have by their utterances and action shown that they count India and its people for little, and are for the aggrandisement and the greatness of the whites of the self-governing colonies alone." It then continues:—"The one thing most reassuring about Lord Chelmsford is that, in addition to his many notable personal gifts, he has a close personal knowledge and experience of the country. He has studied Indian problems on the spot. He knows the Indian aspirations of the hour after being in close and intimate

touch with people of all creeds and classes for months together. He has seen them, and studied their ways of life and habits of thought and action from an independent point of view; and this will be of no small use to him in adjusting the legitimate claims of the country."

5. "But India did expect that, in the event of Lord Hardinge's term of Viceroyalty not being further extended, she would get a Viceroy after her heart. In that, too, she has been sorely disappointed. We know little about Lord Chelmsford's credentials. All that we know is that he has proved a successful Governor of New South Wales. In Queensland he handled the acute constitutional crisis with courage..... Queensland is not India. In India he has to deal with the powerful bureaucracy. Is Lord Chelmsford possessed of such indomitable courage which distinguished Lord Hardinge, in regard to, among others, the South African and Cawnpore Mosque questions. After the war is over, India eagerly expects a re-adjustment of relations between the people and the bureaucracy. Will Lord Chelmsford rise to the heights of Lord Hardinge? On this point we have no data to derive satisfaction from..... As far as we are able to judge Lord Chelmsford is a mediocrity who has apparently been thrust into the Viceroyalty of India on the score of being a 'safe' man. The appointment of such a man will not evoke enthusiasm in India. At best Lord Chelmsford is fitted for a provincial satrapy. Though we are not encouraged to receive Lord Chelmsford's appointment as Viceroy of India with enthusiasm, it will not be fair to unreservedly condemn it. Lord Chelmsford has got yet to go through his paces in India. We have got to see how he pilots the barque of India between the powerful bureaucracy and the hoping peoples. There is some ground for hope in the fact that Lord Chelmsford is Mr. Asquith's selection."

Phœnix (5), 19th Jan.

6. "We receive with satisfaction the announcement of the appointment of Lord Chelmsford to succeed Lord Hardinge as Viceroy next March. Few Viceroys could claim the distinction of having been in India just prior to their appointment, and among all the numerous qualifications that have marked him out for one of the most responsible and highest appointments of His Majesty, his stay in India as a captain in the 2nd Dorsetshire Regiment for the last fifteen months deserves the first place. On the threshold of vast and far-reaching developments, India is passing through a most momentous epoch in her history; and, to have had a chance of seeing things on the spot and studying the trend of Indian public opinion and the important problems, political, industrial and commercial that are awaiting an early solution, is distinction rare indeed. This experience, however short it may be, with his successful work in Australia and public life in England, is confidently looked upon as qualifications which will enable him to continue the noble and liberal policy that has been successfully inaugurated and unflinchingly adhered to by one of our greatest of Viceroys, and we hopefully look forward to his tenure of office as pregnant with wise and statemenlike solutions of the pressing vital problems of the country." [The *Kaiser-i-Hind* remarks:—"England has given to India in her new Viceroy a nobleman answering to every requisite qualification needed in the occupant of this exalted office..... India has received His Majesty the King's choice with willing acquiescence. Let us hope the faith and confidence underlying this will be handsomely repaid; and that the country will have reasons to be grateful for the choice."]

Young India (10), 19th Jan.; **Kaiser-i-Hind* (19), 23rd Jan., Eng. cols.

*7. "Lord Chelmsford is wedded to the Unionist denomination in politics, and he will be under a minister of the India Office who bears allegiance to the same school. But it is premature to form conclusions, in advance, of the pair who in concert would guide the destinies of our country for some time to come..... If judge we must now, then we would better take a charitable view, and one such view is prompted in the conviction that knowing the strong attachment of the people for Lord Hardinge and the reasons which underlie this sentiment, and realizing above every thing the loyal and

Rdst Goftár (25), 23rd Jan., Eng. cols.; *Islámic Mail* (117), 24th Jan., Urdu edition.

dutiful part which India has played in the war, the Prime-Minister would not have laid his choice before His Majesty without grounds of reasonable surety that the successor-elect to Lord Hardinge was a man who could be trusted to follow in the wake of the policy which has made His Excellency so popular of all Viceroys." [Commenting on the appointment of Lord Chelmsford as the Viceroy of India, the *Islamic Mail* praises his courage and independence of mind. It states that the appointment has been hailed in India with hearty approval, and concludes by welcoming his Lordship to these shores.]

Disapproval of compulsory service being introduced in England.
Sind Observer (9), 12th Jan.

8. "We still maintain that compulsory service is inconsistent with our principles of Government, and do so without in the smallest way approving the conduct of able-bodied untrammelled men who refuse to enlist for no other reason than to avoid the discomfort which goes with soldiering..... A question which we ask is whether more men are really required. We have considered it safe to withdraw a large force, the Indian Expeditionary Force, from France and Flanders, and owing to the new adventure on which the nemy has embarked, have found it necessary to remove our troops from Gallipoli altogether. This front in the Dardanelles has no longer the importance it possessed a few months ago..... We thus have available large forces to place in the theatres where the enemy are now making great efforts to overcome us, *viz.*, the Balkans and Mesopotamia. In the former, France and Italy are co-operating with us, and more than a certain number of troops can be used in a limited sphere. In Mesopotamia, where we hear that Field Marshal Von der Goltz has taken command of the enemy, denoting thereby the importance which Germany attaches to the operations in that country, the difficulties of transport, etc., also place a restriction on the strength of the army. The Russians, too, are coming on from the north. It would thus appear that England has sufficient troops for all fronts, and that there was no need to rush such a Bill through the Commons. The result of the volunteer system was, as Lord Kitchiner said, beyond all expectations, and every endeavour should have been made to continue the war on the system which Nelson and other great Captains favoured. It would in itself have been a tremendous triumph over Prussian militarism. It would have vindicated the British and American military systems, and conscription must have been thoroughly discredited. This is our argument. We do not view with equanimity the abandonment of the system which has placed England on the pinnacle where she enjoys the admiration of the world. To resort at this stage to what has given birth to the most damnable spirit the world has ever seen is, we think, unfortunate. We are convinced that the volunteer system would gradually have drawn in all the suitable men of the country, and they would have become available as needed."

False rumours about the Compulsory Service Bill spread in the moffusil.
Din Mitra (83), 19th Jan.

9. Half educated persons, since the beginning of the war, have been spreading false stories in connection with it among the people and thus creating a feeling of fear and suspicion among them; and the recent passing of the Compulsory Service Bill in Parliament is being used for the same purpose. False rumours have been set afloat that Government are going to send people, by force, to the front and common people, believing the rumours, are hesitating to visit the fairs held in our part of the country. We assure the people that there is no truth in the rumours and that only those who are willing to be enlisted will be sent to the front and no others.

Allies ought to win back independence for Belgium, Servia and Montenegro.
Hindusthán (16), 21st Jan.

10. The *Hindusthán* bemoans the fate Montenegro was reported to have met at the hands of the enemy and gives a tribute of praise to the brave people of Montenegro in rejecting the terms of peace offered to them. It considers it regrettable on the part of the Allies that they should not have been able to render necessary and timely help to Serbia, Belgium or Montenegro. It believes the Allies ought not to fail in their duty of restoring to independence the smaller states at any sacrifice.

11. The *Praja Mitra and Pdrsi* publishes a letter from a correspondent suggesting the advisability of Government allowing the people to collect money for the War and Relief Fund by instituting a lottery on the lines of the Derby Sweep and requesting Government to relax the criminal regulations in favour of such a lottery for the promotion of the good cause of the Relief Fund.

Lotteries for War and Relief Funds.
Praja Mitra and Pdrsi (21), 21st Jan.

*12. A contributor writes to the *Mahrdtta*:—"I read in the papers that His Excellency Monsieur Martian, Governor of French India, said in an interview that 'the mobilisation of Indian conscripts between the ages of 19 and 20 was progressing and they were likely to leave Pondicherry for Saigon, where they will receive military training before being sent to the front.' This means that the French Government of India are utilising their Indian strength in the prosecution of the war and have begun to use compulsion on youths between 19 and 20. I am not one who would advise compulsion on Indian youths for this solid reason that England has forfeited all moral rights to compulsory service over Indians, by her treating the latter with unbecoming distrust and meting to them less than justice. However, I hope that a new page will be opened where *high worth* and not *white birth* will be the passport to posts of honour and *then* Indians will be morally obliged to consent to compulsion for the sake of maintaining the honour of the Empire which *then* will give more honourable room to them than now."

Reflections on the mobilisation of Indian conscripts in French India.
Mahrdtta (4), 23rd Jan.

*13. "The events in the Near East with the talk of the invasion of India has led to certain amount of uneasiness in the people which is aggravated by the writings of a section of the extremist press. The officials cannot stop such comments probably because it does not fall within the scope of the law; but we make an earnest appeal to the loyalty and patriotism of our brethren of the press to abstain from publishing such news as is likely to create an alarm. They must remember that they should not take the people at their own standard of knowledge and understanding. They cannot have forgotten the panic that followed the raids of the *Emden* and the news of the French retreat. The fact is that even to this day people are as ignorant of the various phases and aspects of the war and are as easily scared by any untoward piece of news as they were at the commencement of the war. The British who are well informed on this subject and educated Indians know that a British victory is sure and certain. We all are devoted to the British Ráj and whether Hindus or Muhammadans, old or young, all pray for British success. But when the poor uneducated Indian, who forms the major portion of the population, hears of the fighting in Persia or Egypt, followed by the talk of the invasion of India, he naturally gets frightened. The British public and the Press at Home have all suspended party politics during the continuity of the war. We have also agreed to it, but one who looks at the pages of Mrs. Annie Besant's paper or to the *Amrita Bazar Patrika* or even to the *Chronicle* can never believe that they have been a party to the compact to suspend controversial discussions during continuity of the war."

Warning to the extremist section of the Indian Press to be very careful in the matter of circulating reports about the war.
Islámic Mail (45), 16th Jan., Eng. cols.

14. The *Gujardti* gives a quotation from Mr. Carnegie's speech wherein he refers to a growing desire on the part of Indians to govern their own country, and adds:—All things made by man are subject to change but man in his pride always thinks that things made by him should remain without undergoing any change for all time. Ancient Egypt, Syria, Chaldea and Persia have perished, but the people of India continue to exist as a lesson to the whole world. India in the past contributed to the civilisation of different nations and now it is helping England to fight against Germany in justification of the right of freedom. The seeds of *Swardjya* and democracy are latent in India's village *panchayats*. Now the question arises as to how to develop

Seeds of *Swardjya*.
Gujardti (12), 16th Jan.

these seeds in the new enviroments. [The paper then proceeds to give an account of the political development of India under British rule up to the year 1885.]

Give the Bengalis substantial political rights and anarchism will disappear from them.
Mahrátta (4), 23rd Jan.

*15. Commenting on the prevalence of anarchism in Bengal the *Mahrátta* in the course of a contributed article writes:—"Webster gives 'Anarchy' as meaning 'a social theory advocated especially by Proudhon (1809-1865) that holds formal government to be unnecessary for the maintenance of order and therefore unjustifiable, regarding individual liberty as the only just rule of Society'. Taking this interpretation to be correct, I scarcely think that anarchism has any chance in India. We are so steeped in Varnashram Dharma which involves a rigid regulation of individual liberty in the interests of the race and the nation. I even doubt if the murderers of C. I. D. officers can be rightly called 'anarchists'. This quarrel about naming apart, I am not sanguine about the efficacy of the 'indefinite detention' measure in regard to a class of persons who, to my mind, are converts to the creed of despair. The police list may contain a large number of 'potential assassins'—but it is surely not exhaustive. And fanaticism cruelly handled gains more adherents. I, therefore, am disposed to deprecate the remedy which will not cure but aggravate the evil. I would thus purpose to handle the creed of despair. If Government were to devise ways and means to encourage Hope, solid Hope, by giving the Bengali people substantial political rights, the creed of despair will lose its adherents to the Faith of Hope and all will be well."

Union of Moderates and Extremists.
Gujarátí (12), 16th Jan.

16. The *Gujarátí* takes note of the change that has come over the Anglo-Indian papers who once looked askance at the Congress and who now regard it as a loyal body. It refers to the unanimity of opinion with respect to the national goal of India as manifested by the resolutions passed by the various conferences recently held in Bombay as also from Mr. Tilak's recent demand for domestic autonomy made in his presidential remarks at the lecture delivered by the editor of the *Leader* at Poona. It is, moreover, pleased at the prospect of an early compromise between the Moderates and the Extremists and is gratified at the appointment of a Committee by the All-India Moslem League to prepare a scheme of reforms in consultation with the Committee appointed by the Congress. In conclusion it expresses hope that the British Government will not fail to satisfy the political aspirations which are shared by the Hindus and Moslems and which are the natural outcome of British rule.

Appeal to the political leaders in Bombay to be more active in propagandist work.
Young India (10), 19th Jan.

17. *Young India* thus concludes an article in which it complains of the apathy shown by political leaders in Bombay after the recent Congress session:—"Day after day the need for active work is growing. Younger men cannot with patience bear the acts of injustice which our brethren in South Africa have from time to time been made victims of. Only recently another instance has come into light. The immigrant officer has demanded the photographs of the wives of all Indian immigrants. The policy of passive resistance so ably perpetuated by our distinguished hero, Mr. Gandhi, seemed to have borne some fruits, when suddenly this fresh instance, coming from across the sea, has again stirred up indignation in the hearts of Indians. And it gives the younger men immense pain to think that our leaders do not move at once to call a public meeting for the purpose of recording their strong protest against this most shameful behaviour of the South African Government. No one raised his voice against the questionable behaviour of the police at the Moslem League Meeting though it threatened to endanger the safety of all legally constituted public institutions. Are we not then justified, to make a fervent appeal to our Bombay leaders to make themselves more active, to realise the heavy responsibility that lies on their shoulders, to move at once the various political organizations to do active propagandist work, and finally to save the younger men the necessity of forcing themselves into leadership."

18. *Young India* publishes a review of Mrs. Besant's "How India wrought for freedom" contributed by an anonymous writer signing himself "A Citizen". In the course of his review the writer remarks:—"The Introduction also gives us a short but vivid description of the Mahomedan invasions, and the Rajput rebellions, the rise of the Marathas, and the introduction of British Rule. The author conclusively proves how India was happy and prosperous under self-government—even when the Muhommedans settled in the land, and how India was depleted of her fabulous wealth by the ruinous policy of the British Government. About the fitness of India there could not be the slightest doubt, as the existence of the village panchayat—the last remnant of the ancient system—shows how strongly and deeply it is rooted in the heart of the nation. At the end of the Introduction the author gives seven specific reasons why India requires self-government:—(1) British rule has destroyed her village and council government and has put in its place a hybrid system of boards and Concils; (2) British rule after 80 years of its education is educating 2·6 of its population; (3) British rule has destroyed India's finest arts and industries for favouring the importation of cheap foreign goods; (4) British rule has neglected irrigation; (5) British rule has neglected sanitation; (6) British rule is extremely costly, it employs Europeans in the highest posts at the highest salaries; and, lastly, (7) British rule has substituted coercion for improvements in Government. This is indeed a masterly summary of India's grievances but not an exhaustive survey of the reasons why we want self-government. India like Ireland and any other country needs it for her complete self-realization and self-manifestation. Ireland is more prosperous and more reasonably governed to-day than it was during the middle of the last century. And still her cry for Home Rule is as insistent as ever; not because she wants a few posts more for her sons but because she wants to realise her highest possibilities by bearing the responsibility of self-government. India likewise must base her claim for self-government more on this supreme ground than upon economic reasons."

A review of Mrs. Besant's "How India wrought for freedom".

Young India (10), 19th Jan.

19. If it were left to the Anglo-Indian journalists we should never be fit for *Swardjya*. But what hinders us even more is the doubt expressed by some of our own prominent men as regards our fitness for self-government. Patriotism and even excess of patriotism is held to be a great virtue in other countries, but not so in India. If our people are not patriotic enough to hide their own faults they should at least be generous enough not to dwell too emphatically on them. Our prominent men are individually willing to occupy the highest posts in the land but proclaim at the same time the unfitness of the country as a whole for *Swardjya*. People who have spent their whole life in slavery or in saying ditto to others are not accustomed to do anything on their own responsibility. In the *Panchatantra* the story is told of a tiger's cub which realised that it was a tiger when it saw its own reflection in water. But we Indians have no opportunity of looking at our reflection because every foreigner we meet tells us that we are foolish and worthless. Sir Rabindranath Tagore speaks of two parrots—one living in a cage and one free to wander wherever it listed. Each expresses surprise that the other could pull on in the circumstances under which it was placed. We do not feel our position though we are as it were maimed and shut up in a steel cage, as Sir S. P. Sinha said. We are willing to advise ourselves into submission to sufferings, but no one has the courage openly to say that we can live happily under *Swardjya*. The advocates of 'unfitness' are afraid that freedom would injure us and, therefore, they are emphatically of opinion that we should not have it. What can be more regrettable than this!

Utterances of our own people come in the way of the achievement of *Swardjya* by India.

Kesari (89), 18th Jan.

20. *Jdm-e-Jamshed* warns the Indian Association of Calcutta against taking the steps they contemplate in the matter of pushing the *Swardjya* propaganda in an active manner in Bengal, the home of anarchism. It is of opinion that the *Swardjya* propaganda should be temporarily suspended in every part of India while the war lasts. It draws the attention of young men

Suspend *Swardjya* propaganda but prepare for ampler political rights.

Jdm-e-Jumshed (18), 21st Jan.

to the advice recently given them by Mr. Lyon at Calcutta and Sir S. P. Sinha asking them to turn their energies towards rendering help to the poor and the weak with a view to preparing themselves for enlarged political rights.

Moslem Extremists.
Akhbár-e-Islám (46), 17th Jan.

21. We will not say, declares the *Akhbár-e-Islám*, that there are no Extremists among the Muhammadans as there are among the Hindus. Though the regrettable scene that was enacted at Surat by the Extremists at the 23rd session of the Indian National Congress was not to be witnessed at the last session of the Moslem League, we have to note with grief that the presidential address delivered by Mr. Mazhar-ul-Haq will not at all create a favourable impression upon Government in respect of the Muhammadans. We believe that the craze of the Hindu Extremists for making a peremptory demand on Government for political rights has seized hold of the minds of a small section of the Muhammadan politicians, and we look upon this tendency as calculated to create ill-will between Government and the Moslem community. A handful of Muhammadans holding extreme views have forgotten themselves and, losing their heads from now in their mad and unpardonable craze for *Swardjya*, have commenced taking a suicidal step. The paper goes on to denounce the presidential address of the last session of Moslem League and believes it will supply a handle to the enemies of Moslem advancement. It believes that some of the Bombay Moslem leaders have played into the hands of Congress leaders; that their arbitrariness renders them unfit for the *Swardjya* aimed at by them; that those few Moslems who drew the applause of Congress spokesmen have drawn on themselves the indignation of the entire community; that they have betrayed the confidence reposed in them; and that Mr. Mazhar-ul-Haq's views regarding the interned Moslems do not coincide with the views of the community at large. The paper stoutly repudiates the view that "Moslem loyalty has not been appreciated by the powers that be."

Lord Islington on the claims of India.
Praja Mitra and Pársi (21), 18th Jan.

22. The *Praja Mitra and Pársi* characterises as an important pronouncement the speech delivered in England by Lord Islington at the National Liberal Club, in the course of which he dwelt on the share India has contributed in the present war and urged her claim for representation at the Imperial Conference. It remarks that the fact that his speech was greeted with acclamation by the different Colonial Agents who were present there demonstrates that he has succeeded in securing their recognition for granting India a share in the deliberations at the Imperial Conference. It points out that Lord Islington's references to the necessity of giving India an equal share with other parts of the Empire and to the importance of developing and strengthening her resources foreshadows the character of the *regimé* of the new Viceroy. It also draws the inference from Lord Islington's speech that His Majesty's Government have now resolved to advance India along the lines of true progress and that during the new Viceroy's *regimé* more attention will be paid to the moral and economic development of the country.

English expenditure from Indian revenue.
Praja Mitra and Pársi (21), 22nd Jan., Eng. cols.

23. After quoting figures from the Statistical Abstract, the *Praja Mitra and Pársi* notes:—"It is irrelevant to the economic argument what political or other considerations could be urged in favour of such expenditure. The purely economic proposition cannot be controverted. If this is so, it stands to reason that the economic interest of the country demands that such outside expenditure should be reduced to the minimum compatible with good government. It is here that we enter the region of controversy. Apologists of the present state contend that the present amount of 'home charges' represents that minimum. Perhaps it is the most natural thing in the world that those who have to find the money are not so clear in their own mind that the figure is anywhere near the minimum. Their whole case is that it is not only possible but eminently desirable and even essential that there should be such a reform of the existing system of administration as will lead in the first place to a material reduction of expenditure and in the second to better and more efficient government, efficiency being measured by the contentment and

prosperity of the people governed. On this crucial point no agreement has b en reacbed between the contending sides; whether it is likely to be, the future alone can tell."

Futility of loyalty declarations.
Rást Goftár (25), 16th Jan.

24. Referring to the provisions of the Press Act which empower magistrates to require security from the proprietors and editors of newspapers, the *Rást Goftár* doubts the necessity, under the British rule, of taking such securities. Is it in any way difficult, it asks, to punish those who write disloyal articles if such securities are not taken? The paper then goes on to refer to the system of taking loyalty declarations from those who enter Government service and remarks:—No doubt Government know their own task and can well understand their own interests and, therefore, others have no right to interfere in their affairs, but we cannot comprehend what benefits accrue to them from taking such securities and loyalty declarations. Such a course rather tends to make disloyal papers or Government servants believe that Government have got no other means to punish them, though the fact is quite the other way. The law on the subject is short and easy, and Government is justified in punishing those who make any attempt to create disaffection between the rulers and the ruled. Apart from the question of disloyalty, if a servant has really in his mind any dislike for Government it is his duty not to join Government service at all. If, however, he proves faithless while eating Government salt he can be punished and removed from Government service even without any loyalty declaration. We, therefore, hope that Government will still consider it advisable to abolish the Act and the Government service regulation requiring the loyalty declaration.

Alleged looting of the bazar at Rohri (Sind) by Baluchi troops.
Frontier Gazette (38A), 15th Jan., Eng. cols.

25. A correspondent from Rohri, under date 5th January 1916, writes:—"It is a matter of grievance that in these days of war when the minds of the people are paralysed with apprehensions of the war, a big town like Rohri be sacked by the Military Indian forces in the open day to the physical injury and pecuniary loss to the people. The other day about 70 persons of a Baluch regiment entered the bazar with the result that all the shops were closed excepting that of a retail liquor-seller which was at once pillaged by some of them to the loss of several bottles of liquor. Will not the benign Government strictly prohibit the forces to enter the town especially when everything is supplied to them by the vendors at the station?"

Oriental Translator's Department notices only anti-Government writings and omits pro-Government efforts.
Rást Goftár (25), 16th Jan.

26. Referring to the newly formed Press Association of India, the *Rást Goftár* remarks:—Now-a-days many vernacular papers maintain an impartial attitude between Government and the people and, by adopting a moderate tone and giving publicity to real facts, render service to Government as valuable as that of their Anglo-Indian contemporaries and do not yield to them in point of loyalty. Unfortunately, however, their valuable services of various kinds do not reach the notice of Government. For this those connected with the vernacular press are to blame as much as Government. Translations of only anti-Government and seditious articles are prepared by the Oriental Translator's Department of Government and sent to the authorities concerned, but no notice is taken of valuable articles appearing in the vernacular press, that are likely to help Government, nor of those touching the irregularities of any department or officer. Thus, in many matters Government remain in the dark as to the true opinion and desires of the public; and the depth of sincere devotion and feelings of the Indian subjects in certain momentous matters does not come to the knowledge of the Governor or high officials or even the Collectors. If the writings expressing devotion and loyalty as well as other important matters appearing in them were properly brought to the knowledge of Government and their Civilian officers the tie of affection between the official class and the people would be more strengthened. [The paper then goes on to urge strongly the necessity on

the part of the above-mentioned Press Association, of publishing a weekly or a fornightly magazine representing the 'voice' of the entire Presidency as expressed in vernacular papers.]

27. The *Dnyán Prakásh* says that the 3½ per cent. Government Promissory Notes are depreciating in value and that not much business is done in them because of the uncertainty of their price. It refers to the expedient adopted by the Home Government who allowed consols to be converted into the new loans bearing a higher rate of interest and points out that some have suggested that the Government Promissory Notes should be made to bear a higher rate of interest so that they may not decline in value. It further remarks that the Bank of Bengal has already set apart 60 lakhs to make up for the depreciation in the reserves, caused by the fall in the price of the Government Promissory Notes and expects that other Banks also will do the same. It, therefore, suggests that the Finance Minister would do well to make a statement in the Imperial Council indicating whether Government would adopt any measures to keep up the price of the notes.

Government should take steps to keep up the price of the 3½ per cent. Promissory Notes.
Dnyán Prakásh (80), 21st Jan.

28. The *Kesari* comments severely on the restrictions imposed for a a time upon the number of pleaders allowed to practise in the Punjáb by the Punjáb Chief Court and says that the action was due to the prejudices entertained by the authorities against the educated classes who have been dubbed agitators and from among whom pleaders were regarded with particular disfavour. It further remarks that there was a good deal of agitation against this unjust rule in the Punjáb and expresses its surprise that the regulation has been withdrawn and that the mistake of enforcing it has been acknowledged. It goes on to say that there would be no cause for discontent in the country if the higher officials were ready to admit their mistakes and correct them. It adds:—The seeds of discontent take root when airs are assumed and a determination to stick to orders once issued and to listen to no complaints is displayed. If discontent has spread anywhere in the country the increasing number of pleaders has nothing to do with it but the bureaucracy which believes that its word is law and acts haughtity is responsible for it.

Comments on the recent withrawal of the restriction on the number of pleaders allowed to practise in the Punjáb.
Kesari (89), 18th Jan.

29. "It is gratifying, to note that the *Blue Book Quarterly* dealing with the third quarter of the year that has just closed maintains the level of excellence of its predecessors. It contains a brief summary of Government Reports as well as Press Notes and other publications issued by the Bombay Government during the quarter. All these publications are undoubtedly highly interesting and instructive, but under the modern conditions of life the number of people who can afford to study them with the requisite care is necessarily small. To such as these the *Blue Book Quarterly* cannot but prove a highly useful publication. A glance at its pages is sufficient to give the reader an idea as to the contents of important publications issued by the Bombay Government every quarter, which will enable him to study in detail the reports dealing with matters in which he is particularly interested. In fact the *Blue Book Quarterly* acts as a guide to many, and hence the experiment of issuing it initiated by the Bombay Government two years ago has already been to a certain extent a success, which well justifies its continuance."

Blue Book Quarterly.
Praja Bandhu (24), 16th Jan., Eng. cols.

*30. The *Mufid-e-Rozgdr* reports that a tomb existed in the B. B. & C. I. Railway yard at Parel. One Hazrat Ghaous obtained permission to repair it, and after repairing it applied for a plot of ground, 27 feet, sq. round about the tomb being reserved. Thereupon some officer of the Railway Company levelled the tomb to the ground.

Reported demolition of a Muhammadan tomb in the B. B. & C. I. Railway yard at Parel, Bombay.
Mufid-e-Rozgdr (118), 23rd Jan.

31. Commenting on His Excellency the Governor's reply to the address presented to him by the Sind Muhammadan Association, the *Al-Haq* writes :—"The chief grievances which the Association represented were the paucity of Muhammadan representation on Municipal Boards, and the hopelessness of our community to secure seats on such Boards by election under the present system of mixed ward elections. They, therefore, prayed that they may be given communal election, as has been given to the Punjáb and has recently been introduced in Calcutta. His Excellency on two different occasions gave the same stereotyped reply that there were innumerable difficulties in the way of communal representation but did not at all mention what these difficulties were and why they could not be faced and eliminated. Communal representation has been conceded to Muhammadans and others so far as Legislative Councils are concerned, and we fail to see why the same principle cannot apply to Municipal Boards..... We are proud that our community is advancing in point of education and compared to the state of education among us about a quarter of a century ago, we can fairly claim that we have progressed considerably but the race is an up-hill task and the rate at which we shall advance again depends upon the wish of our benign Government. For that depends almost entirely upon what Government is inclined to spend upon us. But meantime are Muhammadans to sit quiet with folded hands before their more fortunate brothers so far as local rights are concerned and unconcernedly observe the Hindus tramping upon them. We believe we have a right to know what are the difficulties in the way of communal representation which cannot be surmounted and in what respect are the circumstances of Sind different from those of the Punjáb and Calcutta, where our co-religionists have been considered fit to have communal representation. We confess we are by no means convinced by the reply of His Excellency..... In fact we are tempted to ask that our Association would go up to the Government of India with a memorial on the subject which is so important for our very existence in the large cities of Sind. The next important point represented was the working of the Co-operative Credit Societies Act in Sind. The Association complained that so far only a very few societies were started and no serious effort has been made to start more of such societies. This is but too true. The officer in charge of the working of the Act is a Hindu gentleman upon whom this additional work has been foisted when it may fairly be presumed that he is already full with his legitimate work. Here again we are told that Sind is a backward province and no more rapid progress can be expected. We may, however, fairly ask what serious effort has government made hitherto. In the Prdsidency proper and elsewhere a highly paid Civilian Registrar was appointed in the first instance in each province whose sole duty was to go about from place to place and encourage people to form societies. Has any thing of the kind been attempted so far as Sind is concerned? One Muhammedan District Officer took interest in this matter and by starting a few of such societies proved to the authorities that the ground in Sind wes not uncongenial. Has the effort been continued and strengthened? If not, how can it be said that the Muhammadans of Sind are apathetic. Why cannot a Muhammadan officer be deputed to this special work temporarily though it be, to encourage such societies being formed? Why cannot some gentlemen be found to take up the honorary work of organisers before pronouncing an off-hand opinion as to the suitability or otherwise of Sind to receive the seeds of co-operation? Will our popular Commissioner be pleased to turn his attention to this all-important business? Next the Association pointed out the advisibility of appointing a separate Committee for Sind in regard to the non-officializing Local Boards for which a strong movement is working in the presidency. True Messrs. Lawrence, Pratt and Martin who acted on the Committee that recently sat at Poona and elsewhere are experienced and sympathetic officers and have been long in Sind. But could they be said to know the non-official opinion or even Mir Ayoub Khan who above all others represented the Muhammadans? Did the Committee come to Sind and examine a single witness as to the working of the Local Boards as was done in the presidency? Are again the circumstances of Sind

Comments on His Excellency the Governor's reply to the address of the Sind Muhammadan Association.

Al-Haq (38), 15th Jan., Eng. cols.

in any way similar to those of the Presidency? Can we not fairly presume that the Bombay Committee obscured Sind from their view in consequence of the larger questions of the Presidency looming large? Why may we ask was a seperate Educational Committee for Sind appointed if the circumstances of Sind did not differ. We think if Mr. Barrow had demanded a separate Committee for Sind in the first instance the same would not have been denied. But if a mistake was made His Excellency should have frankly admitted it rather than taking advantage of subterfuges.

Lady Willingdon and the women of the Bombay Presidency.
Bombay Samáchár (49), 17th Jan.

32. The *Bombay Samáchár* remarks that the name of Lady Willingdon will for ever be inscribed in the hearts of Indian women for the interest she evinces in their welfare. It makes an appreciative mention of her systematic visits to hospitals, dispensaries and similar institutions. It observes that soon after her arrival in India Her Excellency quickly perceived where the room lay for reform in the matter of the reduction of mortality among young married women and infants and strove to remove its causes, which were no other than social customs and prejudices as well as the poverty of the people. The paper refers to the scheme suggested by Her Excellency for the training of uneducated *dais* and the starting of a free lying-in hospital for poor women and expresses gratification at the fruition of that scheme in the shape of the Maternity Home opened at Foras Road where uneducated *dais* are given a systematic training. It remarks that the class that has been opened in Bombay for imparting instruction to women in "Maternity Infant welfare" owes its existence to Her Excellency's inspiration.

How books are proscribed: unfair procedure of judging by detached passages.
Gujaráti (12), 16th Jan.

33. The Press Act has proved harmful not only to editors of newspapers but to authors and publishers alike. There is no certainty that a popular book published years ago will not be proscribed under the Act because of some alleged objectionable passage contained therein. It seems to us that books are proscribed by the authorities on the translation of stray passages submitted to them detached from the context and that the Honourable member in charge of the portfolio of this kind of work scarcely ever reads the book in the original. It is one of the greatest grievances against the operation of the Press Act that the authors and publishers are not confronted with the objectionable portions of the books proscribed. We would ask the Honourable members of the Legislative Council to ask various questions relating to the procedure adopted in getting a book proscribed. Until Government are overwhelmed with interpellations on this subject they will not think of repealing the Act.

The formation of the Press Association of India due to the rigours of the Press Act.
Praja Bandhu (24), 6th Jan., Eng. cols.; *Gujaráti Punch* (14), 16th Jan., Eng. cols.

34. The *Praja Bandhu* states that this new association owes its existence in the main to the rigours of the Press Act which, hanging like a veritable sword of Damocles "on the heads of these who own Printing Presses and who conduct newspapers, has already done an amount of mischief. In fact it constitutes a formidable weapon in the hands of the executive to terrorise over, and even to wipe out of existence, journals who have sufficient independence to expose their vagaries." [The formation of the Press Association of India in Bombay on December 30th last year is warmly welcomed by the *Gujaráti Punch* because it believes that the liberty of the Indian Press has yet to be extended and the rigour of measures like the Press Act to be greatly relaxed. The paper adds:—"The Press in India is comparatively of recent growth and it may have its limitations, but still it fitly deserves to be admitted as a faithful representative of public opinion."

The task and duties of the *Young India* newspaper.
Young India (10), 19th Jan.

35. In the course of an article contributed to *Young India*, Mr. Juan Chandra Rai, B.L., remarks:—"*Young India* must give voice and articulation to the aspirations of the rising generation of this country. It must preach and strive to realise the ideal which will evolve a common Indian nationality in the near future. It must work for the fulfilment of the legitimate

political aspirations of the country and endeavour to secure for India the position to which she is entitled within the British Empire..... The mission of *Young India* should be to train the rising generation of the country to fulfil the duties of trustees of the future of the Motherland..... It must realise that its mission is to promote the political education of the Indian people. Its articles must be written with a view to stimulate political thoughts among its readers. The discussion of current political topics must be considered a matter of secondary importance..... We are, now, on the eve of the most momentous changes in our political history..... We all hope for a brilliant future for our country, worthy of its glorious past. But the realisation of such hopes involves considerable sacrifice and hard work, otherwise, all our ideals and aspirations will vanish in the horizon of the future and melt into vain dreams and illusions. The mission of *Young India* should be to train a band of earnest workers in the national cause..... Gopal Krishna Gokhale has left a rich legacy to his countrymen in his noble life of unselfish devotion to the welfare of the motherland. *Young India* must train up the Gokhales of the future who will strive to emulate the noble example of the first servant of India..... The articles in *Young India* should be composed in such a fashion as to give those a permanent value, so that they may be published as pamphlets and form the nucleus of a library of political literature. The subscribers of *Young India* should be missionaries in the national cause, and must consider it a solemn duty to popularise the views and sentiments contained in its columns.

Comments on Mr. Mallet's Report about Indian students in England.

Gujarâti Punch (14), 16th Jan.

36. From the Report, recently published by Mr. Mallet, on the Indian students in England the *Gujarâti Punch* infers that no effort worthy of mention is being made by the Indian Students Department towards improvement. It refers to the statement made in the report to the effect that it was the War Office regulations which prevented the Indian students from obtaining commissions in the Army and remarks that since this Department, which was created for promoting the interests of the Indian students in England, has failed to bring about a removal of their racial disabilities, the futility of its continuance has become apparent. The paper then alludes to the want of facilities for the Indian candidates who seek admission into the English factories for acquiring technical knowledge and points to the impropriety of racial prejudices obtaining in the seat of the Empire and exhorts the people of this country to carry on a persistent agitation till a satisfactory result ensues.

Sanj Vartamán (26), 15th Jan., Eng. cols.

37. The *Sanj Vartámán*, discussing the status of Indian students in England in general and Mr. Mallet's report regarding them, refers to the Society which has lately been established in Bombay for the benefit of students and urges it to 'conduct an active agitation' for a permanent remedy to the disabilities entailed on the student class in England. As the total value of the stores supplied by English factories to India amounts to eight crores yearly 'it is beyond question that a purchaser of such magnitude' would be able to impose his terms on such of the manufacturers as shut their doors to technical students from India.

Contradiction of a statement made by the Sanitary Commissioner at Sholápur in connection with the stoppage of the Siddheshwar fair.

Kalpataru (87), 16th Jan.

38. Sidayya Samandi, writing to the *Kalpataru*, says:—The printed handbill, distributed among the people of Sholápur, giving a substance of the Sanitary Commissioner's speech delivered there in justification of the stoppage of the local Siddeshwar fair, mentions me as having died of plague at Sholápur and my relations who were staying with me as having died of the same disease after going to Boramani, thus helping in its spread. As a matter of fact, however, neither I myself nor any of my relatives caught plague or died of it. I waited one day till the evening outside the Commissioner's bungalow to lay the facts before him, but was not given an opportunity to do so. [Four persons at the end of the letter attest to the fact of Sidayya Samandi being alive.]

39. In the second instalment of its article on the 'Moslem League Scandal' (the first of which was reported in paragraph 27 of Weekly Report No. 2 of 1916), The *Islamic Mail* states that the Congress organs headed by the *Bombay Chronicle* are making a vain attempt to fasten the responsibility upon the oppositionists, Sirdar Suleman Mitha, Mr. Badruddin Koor, Moulvi Rafiuddin and the police. It states that the Bombay Muhammadans were against the League holding its session at this juncture in Bombay and that they accepted the compromise merely 'Out of regard for our popular Governor'. It then continues:—"The Congress organs may try to explain away this compromise or to give it their own meaning but, as the general public understood it, it meant that there would be no controversial discussions, no acceptance of Congress principles. In fact it was generally understood that it was to be a formal meeting at which only a resolution of loyalty to the Crown and another praying for extension of the Viceroy's term of office would be passed and that all momentous political questions would be entrusted to a committee composed of both parties. ..... May we ask here the self-constituted champions of the Moslem community, if they can conscientiously say that Mr. Mazhar-ul-Haq's address conforms to the compromise? It not only traverses the forbidden ground, as we showed in our last issue, but is distinctly opposed to our political doctrines and subverts our communal programme. Was it proper for the Congress Leaguers thus to abuse the confidence reposed in them and to violate their plighted word? Was it honest on the part of the promoters of the session to pledge their word for not leading us to the Congress snare and then to put the Congress programme like a halter round our neck?..... The fact is that the promoters of the session started on a false errand and blundered egregiously from the very start. The whole movement from the beginning to its end was a hoax and a cruel hoax too. The very selection of Mr. Haq, a confirmed Congressist of the advanced school of thought, was an affront to the Moslem community of the moderate way of thinking. After all what is the position of the president of the annual meeting of the Moslem League? He is supposed to be the spokesman of the community, and to express their feeling on public questions. Now we put it to the *Chronicle* and others of that sort:—Can a man who on his own showing has been abused by his Community for years and years, who has been diametrically opposed to the feelings and aspirations of the Moslem Community, who opposed separate electorates for the Musalmans at the Lucknow session of the League, who has espoused the cause of the Congress detrimentally to Moslem interests, who says he is an Indian first and an Indian last, who is a keen admirer of Hindu philosophy and knows nothing of the treasures of Imam Razi, Imam Ghazzali, Shaikhul Akhber and of the other Muhammadan seers and sages who still enchant the reader and reveal marvellous philosophical elysiums never to be found, according to Hegel and Davis, in any other philosophy: can such a man, we ask, be regarded as a spokesman of the Moslem Community? It was a blunder which has borne its natural, though obnoxious fruit. Their second blunder was their provoking disregard of the feelings of the people of this province..... When we laid before them our objections they were brushed aside with contempt, our protest was ignored, our attitude was derided, our leaders libelled and ostracised, so that not one member for the opposition was taken upon their Committee; so much so that even the name of Sir Fazulbhoy—the recognised leader of the Muhammadans and one who was chiefly instrumental in bringing about the compromise—was also omitted..... Finally those whom Mr. Haq brought to support him could inspire no confidence in the minds of the Muhammadans. They were almost all, with a few exceptions, confirmed Congressists who had never identified themselves with any Islamic movement, or men of the Extremist way of thinking who have nothing in common with the opinion of the people of Bombay. The Muhammadans have had their differences with Government—they are very sore on some points and many people read with delectation the diatribes in the *Al-Hilal*. But is any one prepared to go under the leadership of the firebrand Abdul

The disturbance in the recent session of the Moslem League.
Islamic Mail (45), 16th Jan., Eng. cols.

Kalam Azad or Hasret Mohani whose extremist doctrines led him into imprisonment once. Every Muhammadan knows in his heart that situated as we are our only way to safety lies in our clinging to Government..... As a Punjáb delegate told us 'at a moment when the Hindus and Muhammadans in the Punjáb are said to be engaged in a crusade against each other when the stoppage of *Kurbani* in most parts of the United Provinces has embittered the feelings of the Hindu and Muhammadan population of that province, when the Hindus in Bengal and Punjáb are asking for arms to defend themselves against the Moslems, and the Muhammadans in a large part of Sindh have been forced to cry out against Hindu monopoly, the congressing of the Moslems even though on the League platform, can never be successful'."

Alleged attitude of the prominent members of the Moslem League towards Bombay Muhammadans.
Islámic Mail (45), 16th Jan., Eng. cols.

40. "A friend tells us that disappointed by the failure of the session in Bombay the dictators of the Muhammadan community who sit in the barricaded enclosure of the Moslem League have resolved upon 'educating' the people of Bombay. He says that a prominent member of the League who has been well known for his extremist ideas, while interviewed at the Taj Mahal Hotel, in the presence of Moulana Abdul Wodood—the Bareilly delegate—, expressed the view that he found people of Bombay more conservative and ignorant than he had imagined them to be. They were so different from the Mussalmans of other parts of India that he was ashamed to call them Mussalmans. They had no political spirit, no communal spirit and were under the thumb of officials. He had heard that the people of Bombay were more independent than the people in other parts of India because they were merchants and had no vested interests; but his experience was that they were more subservient to the bureaucratic will than people in other parts of India. The session of the League had no doubt failed because they did not know the characteristic of the people of Bombay, but it has awaked within them not a feeling of resentment but one of commiseration and sympathy and their future will be directed to educating the people, in creating in them a spirit of independent nationalism, in lifting them up to their own level. As a result of their policy of educating the people, a new Moslem League is going to be formed by the men of the advanced school of thought from which all moderate thinking men like Sir Fazulbhoy, Mr. Chinoy and Mitha are to be excluded. We will wait to see the result of their efforts, but we doubt very much if Bombay is after all a congenial soil for the plant of extremists."

Comments on the presidential address at the recent session of the Moslem League.
Islámic Mail (45), 16th Jan., Eng. cols.

41. "It is indeed a very awkward part that Mr. Mazar-ul-Haq's apologists have to play in their heroic efforts to clear him of the charges that are levelled against him in that he has not expressed himself as Mussalman but as a Congressman. The address which he delivered as the spokesman of the Mussalmans is in itself a vindication of our attitude of hostility and opposition to the League Session. It has confirmed all the fears that were entertained in Bombay as regards the attitude of the promoters of the League and has shown them to be more Congress partisans than Moslem leaders. The undivided opinion of every educated man about the address of the League's President is that it is an out and out Congress manifesto and no amount of logic employed by the *Chronicle* can change this view. A grain of fact is worth a ton of theory and judged by this maxim the *Chronicle* contention that presidential oration was through and through a Muhammadan address cannot hold ground. Excepting the *Chronicle* no other paper has had the audacity to fasten the address upon the Mussalmans. The *Punjábi*, which is an extremist organ of the Punjáb Congressman, says that if the word 'Islam' were deleted from some places in it, it would be a Congress address."

42. "The policy which Government have broadly laid down in the Resolution on the Excise administration for 1914-15 that the maximum of revenue should be realised while restricting consumption to the lowest limit possible, compatible with efficient administration deserves on the whole our warm-hearted support. But in the words "compatible with efficient administration" lurks the great excise fallacy that if restriction is carried on beyond a certain limit illicit distillation would be increased. Swayed by this idea, the Government have increased the number of liquor-shops in the Kaira District by 25..... If there was illicit distillation on a large scale in the Kaira District Government should have adopted severe measures to put it down instead of opening liquor-shops on an abnormal scale to fight the evil. Government should not utilise cases of distillation as so many grounds justifying the location of new shops..... Let Government note once again that drinking in India is looked upon as a heinous offence and even the confirmed drunkard would welcome the most severe restrictions..... There would be no riots in India for liquor-shops and we should like to request Government to take courage in both hands and select areas where illicit distillation is quite impossible and introduce total prohibition..... Government deserve to be congratulated on their closing as many as 124 shops, 105 of them being in area in which Advisory Committees exist. The Committees, however, should be empowered to inspect shops and they should be entirely composed of non-officials as their function is merely advisory. ..... It is a sad thing to note that offences for drunkenness showed a marked rise of 1,543 almost the whole of which was in the Bombay City. Government excuse themselves by pointing at the large number of troops and camp followers that passed through Bombay forgetting for the moment that this charge levelled against troops and camp followers shows that they were not under proper control..... It is the boast of India that in India there is no privileged license-holder who is the curse of England and that all licenses are renewable every year. But so far as Bombay shops are concerned some of them seem to descend to females. This is an evil which Government ought to remedy as early as possible..... In Bombay there is no doubt a great difficulty in locating shops in unobjectionable quarters but surely the liquor-shop just close to the Parsee Agiary near Dhobi Talao and the one just below a Students' Boarding House on the Girgaum Back Road and another just opposite Hira Bag deserve to be instantly removed." [The *Dnyán Prakásh* remarks:—No doubt consumption of liquor is decreasing and revenue is increasing but the condition is not satisfactory as a whole. There is more decrease in consumption in villages than in cities having a population of over 10,000 where there is no appreciable decrease. There should, therefore, be undertaken greater agitation in cities to induce the people to give up drinking. The report says that outside Poona and Bombay no attempts were made to spread temperance. But the enthusiasm of the temperance workers depends on the amount of success their propaganda meets. The Advisory Committees in order to be really useful should be composed of only non-officials. Do Government consider that we are unfit even for this privilege? When other countries are trying to enforce total abstinence, the trivial reforms carried out during the year under report are not likely to give satisfaction.

Comments on the Government Resolution on the Excise Administration Report for 1914-15.

Indu Prakásh (32), 17th Jan., Eng., Cols.; *Dnyán Prakásh* (30), 21st Jan.

43. The *Bombay Samáchár* greatly eulogizes the Abkári policy of the Bombay Government, as disclosed by the Excise Administration Report of the Bombay Presidency for the year 1914-15, of giving encouragement to toddy in preference to liquor and also of encouraging the consumption of milder in place of stronger liquor. It remarks that Government have really conferred a boon upon the working

Bombay Samáchár (49), 18th Jan.

classes by allowing the toddy shops to be opened in the morning, three hours in advance of the liquor shops, and by thus diverting them from liquor to toddy. The paper maintains that the successful adoption of the changes advocated by the people in the Abkári policy by the present liberal and far-sighted Government of Bombay has falsified the fears hitherto entertained by the Abkári officials and others about a fall in the Government revenue as a result of attaching more importance to toddy. In view of the established utility of the Advisory Committees as demonstrated by the annual reduction of a certain number of liquor shops on the advice of these Committees without thereby bringing about any diminution in the Abkári revenues the paper pleads that instead of confining the function of the Committees to tendering advice they should now be invested with some substantial powers.

Government and salt speculators.
Bombay Samáchár (49), 22nd Jan.

44. The *Bombay Samáchár* approves of the step taken by Government in issuing a warning to the merchants likely to speculate in salt that if any extra duty is imposed on the article during the ensuing financial year it will have a retrospective effect with respect to those merchants who store it in unusually large quantities.

Indentured Indians in Fiji.
Indian Social Reformer (3), 23rd Jan.

45. It was the appalling rate of suicide, says the *Indian Social Reformer*, which made Messrs. Andrews and Pearson to pitch upon Fiji as the place where to turn to examine the condition of Indians. It urges that "it behoves the people of India to urge the Government of India and the Imperial Government in all legitimate ways to put a stop to the indentured emigration from India to Fiji. The measure is urgently called for in order not only to prevent the demoralisation and degradation of fresh batches of emigrants, but also in the best interests of those already there. No improvement in their condition is possible unless we first prevent fresh accessions to the infected area. When this has been done, it will be the duty of the people of India, and especially of the Imperial Citizenship Association, to adopt measures to reclaim the lost sheep in Fiji. Men of high character and education should be sent out to establish schools and other institutions for the amelioration of their condition."

Complaint about the bad treatment of a patient at the J. J. Hospital, Bombay.
Mufid-e-Rozgár (118), 16th and *23rd Jan.

46. The *Mufid-e-Rozgár* publishes an account describing the difficulties and obstacles which an unnamed patient suffering from a disease of the tongue had to overcome before he was able to see the Surgeon in charge of the J. J. Hospital, Bombay. The paper states that the patient went to the Hospital at an early hour on the 8th instant, and when he inquired where he could see the Surgeon he was directed to go to Walkeshwar. After some time he reached a spot where many patients were being examined and re-examined by the students whose processes of diagnosis and discussions were unending. The turn of the complainant came at about 11 o'clock when he was supplied with a chit bearing the following words on it—Ranola, please admit. The patient then put a question to a peon who frowned and shouted some kind of answer in Marathi which he did not understand. [In the next issue the paper states that the patient went to the building wherein the statue to Sir J. Jeejibhoy is erected, and where the House Surgeon reexamines the patients and issues a second chit to them. It complains against this long-drawn-out process, and states that the patient in question who was unable to speak or eat was ultimately refused admission into the Hospital.

Honorary Magistrates of Surat do not record proceedings.
Surya Prakásh (27., 8th Jan.; *Broach Samáchár* (51), 20th Jan.

47. The *Surya Prakásh* complains that many of the Honorary Magistrates of Surat give decisions in the matter of municipal cases brought before them without any way recording the proceedings and that they refuse to receive complaints during the last few days of the month for which they sit on the Bench. The paper draws the attention of the District Magistrate of Surat to these irregularities of the Honorary

Magistrates and asks him to issue the necessary instructions to the latter with a view to securing the ends of justice. [The *Broach Samdchdr* reproduces the above article and suggests the advisability of effecting a change in the method of administring justice in the Courts of Honorary Magistrates.]

48. The *Rdst Goftdr* reiterates in its vernacular columns its complaint against the proposed increase in speed-limit of motor cars (*vide* paragraph 40 of Weekly Report No. 3, 1916). On the other hand it welcomes the provision that has been made under the new rules for the abatement of the hideous blowing of horns and expresses the hope that the authorities concerned will permit the use of only one uniform kind of horns for all motor vehicles.

Serious objections to enhancement of motor car speed in Bombay.
Rdst Goftdr (25), 16th Jan.

49. The *Bakul* complains that wild boars which used hitherto to do damage in the Dápoli Taluka (Ratnágiri) only have this year appeared in the Chiplun Taluka also. It suggests that in addition to the issue of additional gun licenses to the people with a view to keep down the pest, good marksmen from the Police Force should be told off to destroy the boars.

Complaint about the appearance of wild boars in the Chiplun Taluka (Ratnágiri).
Bakul (77), 16th Jan.

50. An anonymous correspondent writing to the *Kesdri* complains that though it is the birthright of rayats to settle on vacant *gaonthan* lands Government have recently been selling them by auction and thus putting the rayats to great trouble. He further complains that when Government sell such waste lands they pass into the hands of non-agriculturists who do not care to cultivate them and thus poor agriculturists are left without lands to cultivate. He, therefore, suggests that in all such cases Government should insist upon the lands being cultivated and hopes that the matter will be discussed in the Legislative Council.

Complaint that Government are selling vacant *gaonthan* lands though the rayats have a right to settle upon them.
Kesari (89), 18th Jan.

EDUCATION.

***51.** The *Mahrátta*, in the course of a contributed article, writes :—"The Educational Department as conducted at present seems to be like a huge soul-less roller crushing everything under it to a level of dead uniformity. Departure from the secred conventions of the department seems to be the red flags of rebellion..... Some readers perhaps remember that the Educational Department, being full of remorse at the neglect of teaching science in High Schools, took the heroic step of appointing an Inspector of Science Teaching!..... This gentleman has compiled a text-book on science, which is sold for about six annas. The book is good of its kind, and it is natural that the Inspector should wish it to be introduced in all High Schools. One High School, however,—a very popular one situated at Poona and conducted by a society of self-sacrificing men—thought that it could do without it, as science in that school was under an experienced Professor, who had chalked out a course of lessons, a part of which was already taught to the students. A new course! And that differing from that of the officially composed and sanctioned one! That was an abomination. What was the use of the Education Department and especially the Inspector of Science Teaching, if uniformity was not made compulsory? The hand of the Inspector at once grasped the lever of the steam-roller of officialism levelling down all elevations! But the hand, I hear, was stayed with difficulty till the end of the year, at the protest or request of the school-authorities, who had the audacity to think for themselves when all the thinking was done for them in the infallible machine which goes by the name of bureaucracy. Another instance. This relates to a text-book on Algebra, written in Marathi. It was sanctioned for libraries in schools. But after some months, some keen eyes discovered that in a niche between the two covers of the innocent looking

Alleged high-handedness of the Educational Department in the matter of school text-books.
Mahrátta (4), 23rd Jan.

book lurked—will you believe me ?—a hundred thousand *Swadeshists* ! Oh, the danger to the State! That a hundred thousand Swadeshists should lie in lurch—*in a problem in the book* ! The author in a chapter on geometrical proportion set the boys to reckon—not how many eggs or apples would amount to in certain years if they increased in a certain geometric proportion annually—but how many *Swadeshists* ! That was as much as harbouring so many Swadeshists in the innocent camp of students. Fortunate were these Swadeshists in algebraic example in not being shot as spies and in only being asked to retire—from the book ! Not to use figurative language, I may say that the author concerned is asked to drop the problem from his book, if he wants his book sanctioned for use in the 'pure atmosphere of study'. The atmosphere, it seems, would be defiled by even the name 'Swadeshist' in an algebraical problem on geometrical proportion".

The English paper on text-books set for the Matriculation of the Bombay University should be abolished.

Rást Goftár (25), 23rd Jan., Eng. cols.

*52. "Writing on the subject of the Matriculation Examination of the Bombay University, the *Rást Goftár* suggests that the present paper on English text-books should be done away with and only the general English paper retained. The paper observes:—The selection of the text-books seems to be made without any heed to the capacity of the students, and the time devoted to their study is simply wasted in cramming historical and other facts..... The object with which these text-books were introduced was to cultivate in the students a higher standard of knowledge in English, but when books of this character are prescribed students set to work in the same mechanical fashion as they do in studying history—cramming names, remembering outlines of stories and neglecting the text. The beauties of idiom and expression are thus lost upon the student and he acquires very little by way of facility in writing or speech. The one paper which was formerly set to Matriculation students was quite sufficient as a test of their knowledge in English, covering as it did a large scope of general knowledge. Study of fixed text-books induces cramming as a rule, and we wish to see the paper in textbooks abolished, and only one paper, with suitable modifications, set in English as formerly."

The proposed amalgamation of the School Final and Matriculation Examinations.

Mahrátta (4), 23rd Jan.; *Kesari* (89), 18th Jan.

53. "The School Final Examination child has not apparently thriven overmuch under the Government nursing and, therefore, a committee appointed to consider the question recommends joint nursing of the Matric and the School Final. I do not know why the Government should not entrust the whole business to the University—which is four-fifths of it composed of Government nominees. Why multiply or rather divide the responsibility by the appointment of a joint committee of Government and University representatives?..... There is a very cruel suggestion made in the committee's report against which the most emphatic protest must be made. [The paper here refers to the proposed increase in the standard of the Matriculation Examination. The *Kesari* observes:—The Educational Department will now exercise some control over the matriculation examination which has hitherto been entirely conducted by the University. It has been proved by experience gained during the last 25 years that the opinion that a Matriculated man is unfit and a University School Final alone fit for Government service is of no value. We do not know why Government should not accept for Government employment the Matriculated man just as it does B.As. and those who have passed other University examinations. The astute Government policy, like the roots of the bunyan trees has been trying to force its way deep into all possible places and thus to strenghten itself and the mismanagement in connection with University School Final and Matric examinations is the result of that policy.]

Comments on Sir James Meston's welcome to the proposed Shia College.

Indian Social Reformer (3), 23rd Jan.

*54. The *Indian Social Reformer* confesses to a surprise at what it calls the rather effusive welcome which Sir James Meston, the Lieutenant-Governor of the United Provinces, accorded to the proposals for the founding of a College for Shia Moslem students. What strikes it as particularly extraordinary is that while the promoters estimated that the college would require

40 lákhs of rupees, His Honour expressed the opinion that 12 lákhs would be sufficient for a beginning to be made and that if they made a start with that sum immediately, his Government would give them liberal support. The paper adds:—"It is not usual for Governments in India to pitch the requirements of an educational institution lower than private agencies. Then, again, it is strange that, when education is being starved everywhere in British India on the ground that the war calls for economy in expenditure, the Government of the United Provinces should be anxious to see this new and expensive college started at this time..... There is more, perhaps, behind the movement than the public are aware of, but we do not like the idea of high officials allying themselves with palpably sectional movements in the effusive manner in which Sir James Meston has endeavoured to bring about the birth of the proposed Shia College before the time contemplated by its promoters."

Railway and Marine Engineering should be taught in India.

Bombay Samáchár (49), 19th Jan.

55. The *Bombay Samáchár* expresses its approbation of the reference made by Sir Fazulbhai Currimbhai, in his address to the Sydenham College Students' Union, to the absence of any college in India for teaching the art of Railway and Marine Engineering. It dwells upon the importance of this question and wishes that the problem may be now looked at from a comprehensive point of view. While admitting that Government have made arrangements for imparting instruction in certain branches of the art of Engineering at the Poona, Rurki and Sibpur Colleges, the paper points out that the provision already made is not commensurate with the present requirements of the country. In view of the railway constructions being carried on on a large scale in India and in view of the steady existensions of branch railways as a result of the rapidly developing railway traffic, necessitating the importation of railway engineers from foreign countries on high salaries, the paper raises the question why arrangements should not be made in this country for imparting the requisite instruction to the sons of the soil. It suggests that if the starting of a separate college of Railway and Marine Engineering is not feasible separate classes for teaching those subjects should be added to the existing engineering colleges, as recommended by Sir Fazulbhai.

Duty of the people not to indulge in groundless inferences about the proposed Karnátak College.

Karnátak Vaibhav (70), 18th Jan., Eng. cols.; **Chandrodaya* (28), 24th Jan.

56. The *Karnátak Vaibhav* asks those interested in the opening of the proposed Karnátak College to wait and see what Government are going to do in the matter. It goes on:—"Let Government make a specific denial in this respect. It will be inadvisable to imagine or infer a contingency and then assume its existance. No doubt the recent Resolution of Government has created some suspicion about their conduct in connection with the assurance about the college..... We request them with all humility to make a statement in this respect so that the whole atmosphere may be cleared. We call upon our leaders to make a definite statement which will clearly disclose to all of us the exact position of affairs..... They may be thinking that they have done their duty by only giving birth to the idea of the college and by stirring now and then. .....We for one are not satisfied with this argument. The responsibility lies very heavily on the organisers of an idea to see that it is accomplished..... We ask our leaders to collect the promised sum and then to approach Government with a definite proposal and extract a definite answer from them. We have no voice to raise until we have collected the sums promised." [The *Chandrodaya* writes:—Rao Bahadur Rudragauda informs us that he has collected more than a lakh for the Karnátak College. We learn that he intends to start a Lingayat Co-operative Society with this sum so that it may be laid out at interest if Government delay the establishment of the Karnátak College.]

Ability of teachers: how the Honourable Mr. Sharp appraises it.

Praja Bandhu (24), 16th Jan., Eng. cols.

57. "A Teacher" in the *Praja Bandhu* criticises the Honourable Mr. Sharp's system of appraising ability in the Educational Department. He says that the remarks 'excellent', 'very good', 'good', etc., have numerical values 10, 8, 6, etc., respectively and adds:—"The public will see that the system itself is developed to a mathematical certainty. The pity

is that it ignores the universally recognised fact that a mathematical certainty can nowhere be found in the world outside problems in Arithmetic, Algebra, etc.—certainly not in matters of opinion. Again, it ignores the human factor."

Request that the fourth standard should be added to rural schools in the Ratnágiri District.
Satya Shodhak (98), 9th Jan.

58. A correspondent of the *Satya Shodhak* complains that the rule under which rural schools in the Ratnágiri District are allowed to teach only up to the third standard is inflicting great hardships specially on school childern belonging to the backward classes, for the third standard in such schools is required to teach several difficult subjects which are meant for the sixth or seventh standard in the full primary schools. He further complains that a student even after passing the third rural standard is not allowed to join the fourth standard in a full primary school owing to his deficiency in such subjects as history, arithmetic, geography, etc., and thus not only are the parents put to additional expenses, but the English education of the student is unnecessarily delayed. The correspondent, therefore, requests the Educational authorities to add the fourth standard to rural schools and to arrange the studies in such a way as to bring it up to a level with the fourth standard in full primary schools, and remarks that the change will be welcomed with thankfulness by the people at large.

RAILWAYS.

Beggars in railway trains; the rules provide inadequate safeguard against them.
Bombay Samáchár (49), 19th Jan.

59. *A propos* of the communication made by the Bombay Government to the G. I. P. Railway authorities in connection with the complaint made by the Matunga Residents' Association against the beggar nuisance in railway trains and referring to the instructions issued by the General Traffic Manager to the railway staff with regard to the mitigation of the nuisance, the *Bombay Samáchár* remarks that the orders of the General Traffic Manager for handing over to the police the beggars on the railway platforms and in the trains found without tickets are not explicit inasmuch as they do not cover the case of those who buy tickets in order to get to the platform for begging. It is afraid that beggars will not be slow to take advantage of any loophole and, therefore, wishes that the railway authorities concerned will make the matter clear. The paper also dwells on the nuisance created in railway trains by hawkers and vendors of medicines whose cries annoy the passengers. These beggar and hawker nuisances, it observes, when combined with the general trouble of overcrowding in third class carriages, really grow intolerable. It adds that the B. B. & C. I. Railway passengers have also to put up with similar evils and desires their removal.

MUNICIPALITIES.

Comments on the question of raising the salaries of clerks serving under the Bombay Municipality.
Young India (10), 19th Jan.

60. In the course of its comments on the recent discussion in the Bombay Corporation on the question of raising the salaries of municipal clerks, *Young India* writes:—"Not only in municipalities but in every department of the administration in India, the difference between the salaries of the higher and lower grades of service is most absurdly disproportionate, and, as Lala Lajpat Rai recently pointed out, the condition of the lowest official is extremely miserable and justifies corruption. When the system on the whole is to be condemned and thoroughly recast, the most offensive part of the discussion of the question is the attempt to justify the present scale in any particular department on the basis of other departments. The railway authorities try to justify themselves by quoting the example of the subordinate ranks of Government service, and the munici-

palities do not want to do anything, because they think that their clerks are not much worse than those of the railway and the Government. It was most surprising that there was not a single member in the Corporation to point out the fallacy of the Commissioner when he compared the respective salaries given by Government and the Municipality and, thus give the quietus once and for all to this heinous method of copying the evil of another..... The lamentable feature of the whole problem is, that it is the fat-salaried bureaucrats that stand in the way of any step towards the amelioration of the miserable lot of the underpaid clerks..... Even if it is argued that the work of the clerks is mechanical, and, as such, deserves only low wages, the fact is lost sight of that it is the patient, systematic routine work that enables the whole machinery of a department to work smoothly, and it is economically and morally binding on the Department to see that its faithful officials are above want. The Corporation has failed to rise to the occasion and do justice to the suffering hundreds of its subordinate clerical ranks by redressing their long-standing and just grievance."

***61.** The *Mahrátta*, while congratulating Government on their decision to allow certain city Municipalities to elect their own President, goes on to remark:—"Frankly we are not convinced by the arguments of the Government, refusing the right to 'small' city municipalities. If the municipalities are 'small', their affairs too must necessarily be small and people in city Municipalities might be trusted to elect one who is no less capable than willing to manage their small affairs. They might be distant from the district headquarters, but that is not necessarily a disadvantage. 'Headquarters' are not the only quarters from which wisdom radiates. Small cities and even villages are not without their lights..... We do not mean to say that there will be no mistake committed by the people in electing their Presidents, nor that the Presidents elected will ever be infallible, but we do mean that expression of full personality involves the right to go wrong. Again, Government holds the ultimate powers in their own hands. If a small city municipality goes hopelessly wrong, these powers can easily be brought into operation against the delinquent municipality." [The *Indu Prakásh* the *Dnyán Prákash* and *Young India* hope that the right will be extended to other municipalities also.]

Comments on the Government Resolution conferring power on certain city municipalities in the Bombay Presidency to elect their own Presidents.

Mahrátta (4), 23rd Jan.; *Indu Prakásh* (32), 27th Jan.; *Dnyán Prakásh* (30), 26th Jan.; *Young India* (10), 26th Jan.

***62.** "The question which the Corporation was given to tackle in the suggested appointment of Dr. Turner to the post of a professor in the School of Tropical Medicine was solved at one of its meetings last week by a resort to an extreme measure, *viz.* of applying to Government for an amendment of the Municipal Act in order to enable the Corporation to sanction the appointment..... The very fact of the omission from the Act, as it now stands, of the power which the Corporation has asked for shows that its framers anticipated its abuse and refrained from embodying it in the the original Act. Even taking the case of Dr. Turner, it is easy to show, as Dr. Sukhia very ingeniously did, that those who were for giving his services to the school have maintained in one and the same breath that he was overworked and he was not. We own that the temptation to spare Dr. Turner for the suggested post is great, for his association with the school as its professor would prove to it an inestimable asset. However, the question whether he should be appointed or not, and the question whether or not the Act gave powers to the Corporation for such an appointment, was made subsequently to give way to a discussion on quite a new question whether the Corporation should ask for an amendment of the Act; and on this point we think there was no need for resorting to the extreme measure of seeking piecemeal alteration in the constituted Act."

Comments on the proposal to appoint the Health Officer of the Bombay Municipality as a professor in the School of Tropical Medicine.

Rást Goftár (25), 23rd Jan., Eng. cols.

63. In taking note of the improvements effected by the recently appointed Municipal Commissioner of Surat and the steps he has taken to place the finances of the Surat Municipality on a sound basis, the *Bombay Samáchár* expresses an opinion that the appointment of a well paid executive officer to be in charge of municipal affairs always conduces to the better administration of Municipalities and an improvement of their sanitation and hygiene.

Efficiency of the Municipal Commissioner of Surat. *Bombay Samáchár* (49), 22nd Jan.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th January 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th January 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
38	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	250
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalrám Yande; Hindu; (Maratha); 58.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	900
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Faditare; Hindu (Chitpáwan Brahmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deoeing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 53.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chaprão); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjimal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujaráti Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Kshatri); 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahmin); 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Sbrawak Bania); 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur; Hindu (Audich Bráhmin); 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu Jain; (Bania); 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar; Hindu (Modh Bráhmin); 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán; Pársi; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 46	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt; Hindu (Audich Bráhman); 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor; Hindu (Dasha Shrimáli Bania); 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty; (Bengali); 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar; Hindu (Vaishnav Bráhman); 42.	1,500
72	Lokā Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmin); 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin); 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do....	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	280
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 52.	540
82	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitra	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagár ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Pathára Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4..	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satya Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'fttáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Lus	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Brâhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
38A	Frontier Gazette ...	Jacobabad ...	Weekly ...	.....	...

Nos. 2, 63, 108, 105 and 110 have stopped publication temporarily.

No. 107 has ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

Comments on the Honourable Mr. P. C. Lyon's speech at Calcutta on self-government.

Young India (10), 26th Jan.

1. "It is a matter of comparatively small moment to us 'who captured whom?' whether Sir S. Sinha captured the Congress or the Congress captured Sir S. Sinha. The point that is of the greatest importance to us and to the country is that the first Indian who was selected by the authorities at Whitehall to be the Indian Executive Councillor, probably because as a politician his previous record was *nil*, has thought it necessary to unequivocally hoist the flag of Indian self-government with all the weight of his authority and position, at the very first opportunity he got to make his views public. There may be differences about the pace, but so far as the Indians are concerned the ship of the state can steer only towards one goal. The last nail, therefore, has been driven in the coffin of aspirations, dear to the heart of every bureaucrat, keeping India perpetually under the heels of Europeans. We welcome, therefore, Mr. P. C. Lyon's speech on self-government, as the harbinger of a new light not to ourselves so much as to his own brother officials. Self-government is bound to come, and even to India; that is a formula which every official will do well to repeat to himself, and let him seriously set himself to prepare the people, so far as it lies in him for the advent of that solvent for most of the difficulties of internal administration. When parliamentary franchise was extended to classes in England till then kept out, the privileged governing classes set themselves at once to educate their masters. Let the Indian civilian also take up his work in the same spirit. A monopolist who feels that he is enjoying things which ought not by nature to belong to him is always a coward. Policies in connection with the administration of most Indian departments have to be based on distrust because of this lurking fear that Indians may, if they are one day allowed to come by their own, call the stewards to account and there may be nothing satisfactory to render. But Indians are a grateful people. They will not forget those who sympathise with them and work for them. That is the secret of their attachment to the memories of men like Bradlaugh and Bright, Hume and Cotton. We quite appreciate Mr. P. C. Lyon's advice to our countrymen to work for the masses, for co-operation and so on. But if his object is thereby to divert all our energies into other channels, in order that the present exclusive monopoly may obtain a long lease of further continuance, he may rest assured that that advice is not likely to be followed. To those who feel that the people of India are not fit to govern themselves, there cannot be a better eye-opener than the record of States like Baroda, Mysore and Travancore, in none of which the administrative genius comes from the West. No unbiassed critic can deny that these States have already set examples which the British rulers of this country can follow with advantage. The reforms which are thrown aside as premature by the latter have been tried and tried successfully, by those Indian Governments."

A reply to Mr. Norton's speech criticising the demands of Indian politicians.

**Mahratta* (4), 30th Jan.; *Kesari* (89), 25th Jan.

2. "While commenting on a recent speech by Mr. Norton, the *Mahratta* remarks that he has "lost touch with India's active politics", and goes on:—"We are not, therefore, at all surprised that Mr. Norton has described our recent ideals as impracticable and counselled yet more patience and forbearance. It is no wonder that he went so far as to blame us for even asking some thing during the continuance of the war..... Mr. Norton has advised us to be more patient. But we put it to any sensible man to say if India has not exercised greater patience and self-restraint than any other country similarly devoid of any political power. When the number of soldiers that India has sent into the area of war comes to be disclosed the world would no doubt be rapt in profound admiration for our disinterested help and timely succour. No doubt our soldiers are paid; but is not the British soldier paid too? The Mahrattas, Shikhs, Rajputs and other Indian soldiers have honourably and brilliantly acquitted themselves on the field of battle. They have done what only the soldiers

of a free nation can do. Shall these valiant soldiers be denied the right enjoyed by their other comrades in arms? It is theideal of *Swardjya* or self-rule that alone can inspire a warrior to noblest deeds." [The *Kesari* remarks :—Concessions unasked are never granted. We shall admit Mr. Norton's reasoning, if he shows one such example. Let alone *Swardjya*; Mr. Norton knows from his own experience that the Congress had to fight hard even for the small reform of the Councils Act. Mr. Norton's challenge to us to show a record of work would be proper only after the grant of *Swardjya*. The nation has proved its self-control inasmuch as people have not made the demand for *Swardjya* till now and in that they have passed their days in quiescence under trying conditions and because they have devoted their all to the service of the Empire during the days of war, forgetting the past.]

Difficulties which the "Pioneer Home Ruler" has to contend against.
Mahrátta (4), 30th Jan.

*3. "A Vedantin" writes in the *Mahrátta*:—"The work that lies before the Indian Home Ruler is immense. He has to face the antagonism of the officials, the antipathy of the satellites and 'most obedient servants' of these officials, the apathy of the masses and the apathetic sympathy of the Moony Home Rulers. His helper is his own Strong Faith in the justice of his cause..... The desire to secure honour for the Indian Nation is the impelling motive of the Indian Home Ruler. His country is his home, and he must be supreme in his home as the soul is in the body. Thus he stands upon unassailable ground. Hired statisticians may produce ponderous volumes justifying the indefinitely prolonged maintenance of the present rule in India..... But all such and similar labour is wasted on the man who feels acutely that all is not well until and unless the rise in prices and prosperity is supplemented by a rise in National Dignity."

We may be moderate in our programme of Home Rule, but we must devote our best energies for its accomplishment.
Mahrátta (4), 30th Jan.

*4. A correspondent of the *Mahrátta* refers to the trial and execution of Wolfe Tone, the Irish patriot, and after remarking that his spirit of self-sacrifice undoubtly warms up the present Irish Home Rulers, goes on to say:—"Moderation in active programme but the will to risk all, even life, in the contest which the programme necessitates—this principle seems to have much in its favour. The ultimate liberty possible in progressive human society has a fair chance of incarnating amongst us, if we make this principle our own. Our experience persuades us not to go so far as Wolfe Tone went in framing his ideal. We can do without a separation from England. But we cannot do without modifying considerably the Terms of the Union. To the achievement of this modification—to the Securing of Home Rule for India ought we to devote our best energies, hoping for the best."

Let Hindus and Muhammadans meditate on their past and make a united effort for the uplift of India.
Mahrátta (4), 30th Jan.

*5. "Mahrátta Nationalist" writes to the *Mahrátta*:—"We desire our rise. We are fallen. Now this 'We' strictly includes the Hindus and the Muhammadans only. These races have ruled in India. Forefathers of the present rulers were under Hindu and Muhammadan rule, when they traded and we gave them special privileges of trade. Now the tables are turned. We are without special facilities for trade and industry in our own country. We are sceptreless. We petition for 'rights' to those who once petitioned us for rights. We are bound hand and foot to the triumphal car of Britannia. If we ask for a slight loosening of the chains, philosopher-statesmen of the Morley type tell us we are, like silly children, crying for the Moon. This may be all 'Divine dispensation'—but the phrase includes all events that take place in the Divine universe. This is God's world. He is the sole dispenser of all that falls to our share from time to time. God dispensed Hindu rule to India, He gave her Moslem rule and now we have English rule. Evidently this 'dispensing' does not bind God to perpetuate it. He is a famous lover of *change*..... *Through us* He makes our institutions, *through us* He unmakes, remakes or modifies them. If we are

the recipients of his dispensation, we are also its *instruments*..... Our future then rests on the character of our present labours. And these labours rest on the character of our thoughts and feelings. If we feel our fall intensely, intensely shall we labour to rise. Let Hindus and Muhammadans, therefore, meditate on their past and learn to shed tears of remorse over the unintelligent and wrongful use of the power they possessed in this country which now labours under the British yoke. Let them remember that in their united rise to substantial political power in India, be it under the ægis of Britain, lies the possibility of winning a good name for their respective races."

The attitude of the Muhammadans towards the efforts to bring about unity between Hindus and Mu ammadans.

Isldmic Mail (45), 23rd Jan., Eng. cols.

6. A correspondent, writing from Bahâwalpur, observes as follows:— "No service that your paper could have rendered in the past would exceed your exposure of the 'Congress Leaguers' as you rightly call those extremists who think they ought to break away from the Government because the Government have not acted according to their wishes and desires. They may call us sycophants and hypocrites, *Khushamadies and Jihuzoors*, but it is better to make *Khushamad* of our rulers than *paonpado* the Hindus who can never treat us as generously as the Government. I do not know what the feeling may be in Bombay.....but we in the north certainly believe that we can secure our individual salvation better under Government patronage than under the shadow of the *Bharat* brethren. You are away from all the strife and party feeling that stirs up the people of these parts and keeps them at each other's throat, and you can safely sing the hymn of peace and anxiety. But not so with us. We have to fight for our very existance against these very apostles of unity and nationalism. Honestly and frankly we like the noble-minded British more than a Hindu and the feeling is shared by the Hindus..... What does the nationalist movement ask us to do? To be Indians, or as the Americans call them, Hindus first and Muhammadans afterwards. The whole of the Moslem community in Punjáb except perhaps a few malcontents who believe that because the Government is fighting against Turkey we should have nothing to do with it and join with the Hindus in their efforts for *Swaraj*, is opposed to this..... Thanks to you and other sensible leaders of Bombay, our Moslem brethren in the Western Presidency have given them a lesson which it will not be easy for them to forget. We in the north much admire your firm and loyal attitude and rejoice to think that you so courageously frustrated their endeavours at selling our community to the Congress..... The truth, as you correctly observed in a recent issue of your paper, is that the Congress people believe that they should make the best of the situation created by the war and get self-government; but the very idea of profitting from the difficulties of Government is repugnant to the Mussalman."

Exhortation to the Muhammadans to keep aloof from the Congress.

Muslim Herald (119), 28th Jan.

7. The *Muslim Herald* reproduces with approval the views recently published in the editorial columns of *al-Bashir*, an Urdu weekly of Etawâh, on the subject of the "skin-deep sympathy of the Hindus for the Muhammadans". The Bombay journal remarks that *al-Bashir* has exposed the trickery of the Congress, and has done an admirable service to the misguided Muhammadans whom it has advised to pause and consider before they take a leap in the dark. It points out that in his presidential address Mr. Mazharul Haque expressed deep regret at the sad demise of Muhammadan as well as Hindu or Parsi leaders who passed away in 1915. The paper inquires as to why no regret was expressed at the death of Hali, Shibli or Major Hasan Bilgrami—all Muhammadan leaders who advocated Moslem unity with the Hindus and the Congress—though the address of Sir S. P. Sinha offered condolence at the death of Mr. Gokhale and Sir Pherozeshah Mehta. The journal suggests that the omission may be due solely to the fact that the deceased leaders were *Muhammadans*. The paper further on recalls that in the past Congress meetings were the scenes of violent speeches and strongly-worded resolutions were passed when some Hindus were imprisoned, especially

on the occasion of the incarceration of Lala Lajpat Rai. It points out that Messrs. Mohamad Ali, Zafar Ali and Shaukat Ali are, at present, in a similar position, and inquires as to why the Congress omitted to deal with their case in the same way as it did with that of Hindu political prisoners. The journal suggests that this omission, too, is due to the arrogance and selfishness of the Hindu members of the Congress; and it counsels the Muhammadans to ponder and to refuse to be led into the trap towards which some shortsighted and inexperienced youths among them are tending.

***8.** "It is reported that an appeal has been issued by the French Government calling upon their Indian subjects to volunteer for war. The local officials are giving hopes to educated youths that they may even be raised to the post of Captains and Lieutenants according to their ability and courage in the field. British Indian subjects cannot but envy their brethren under the French rule. We wonder if this war before its close will move our rulers to abandon their discredited policy of distrust and persuade them to give us those privileges which their French Allies are now reported to have conferred on their subjects. This war, though it may have produced many a disastrous consequence, has been to us a friend in this one respect that it has shown us positively to what extent British distrust of Indians has reached. Adversity is the touch stone of a man's principles. It is the test of a nation's principles likewise. The British people are upon their trial now and so far they have not rendered a very brave account of themselves in regard to their treatment of Indian military aspirations. It may well be that under these circumstances Indians, silently resenting the treatment meted out to them, will not be overzealous to answer the call of England to volunteer, if such a call is rendered necessary by future stages of the war. For, Hope deferred embitters the soul and destroys sympathy."

Action of the French Government inviting their Indian subjects to volunteer for the war contrasted with the alleged attitude of distrust of the British Government.

Mahrátta (4), 30th Jan.

9. "So the Defence Act has been extended even to Karáchi and Hyderabad, Sind, besides various towns in the Presidency Proper. We are not disposed to criticise that action of Government at this time. They may have their reasons for it of which we are in ignorance. But it does strike us that the time is not suitable —also this and similar Acts notwithstanding, political dacoities in Bengal, etc., have not abated. Therefore, we should think the policy should be different."

Comments on the extension of the Defence of India Act to certain towns in the Bombay Presidency and Sind.

Sind Advocate (7), 20th Jan.

10. The paper complains that the authorities one time declared that the Australian Sweep was a kind of gamble and that accordingly it was prohibited at places of amusement, but that it has again begun to make its appearance at entertainments in aid of the War Funds and for other charitable purposes. If Government now permitted it even for the laudable purposes of the War Fund it would be equivalent to encouraging vice with a view to help virtue. The paper consequently demands its total prohibition.

Australian Sweep means encouraging vice to help virtue.

Pársi Sansar (23), 22nd Jan.

11. Referring to the next Bombay Legislative Council Elections, the *Indu Prakásh* remarks:—"Government can do a good deal by giving the benefit of nomination to districts unrepresented in Council by elected members. Instead of confining their attention solely to Poona and Bombay in making nominations, they should distribute their favours in all divisions fairly. Speaking of the Southern Division, leaders of Bijápur or Kárwár and Ratnágiri or Kolába may be nominated this time. Nagar and Násik may be given the chance from the Central Division. The unrepresented districts of Sind and Gujarát also may be given nominated members. The one aim of the new regulations was to

Some suggestions in connection with the Bombay Legislative Council.

Indu Prakásh (32), 29th Jan., Eng. cols.

rouse the mofussil to a sense of responsibility and this will be considerably defeated, if nomination is confined only to Poona and Bombay..... ..... We should like to propose to all non-official members to form a regular party and elect a leader of the opposition and generally work under his orders. Some members may specialise in special subjects. Bills and resolutions should first be discussed in the non-official committee before they are introduced in the Council. Members will not then be found to work at cross purposes and afford the ridiculous spectacle of opposing one another. The right of asking supplementaries is never exercised by our members. It is a valuable privilege and we hope our members like the Members of Parliament will utilise this right in full to expose the hollowness and weakness of many of the Government replies to interpellations."

12. The *Praja Mitra and Pdrsi* remarks that there are no two opinions about the fact that the arrangements to be made for the farewell address to Lord Hardinge should be grand and attractive, to be in keeping with the eminent services His Excellency has rendered to this country; suggests arrangements for presenting to His Excellency an All-India address in Bombay, and since the National Congress and the Moslem League are, according to the paper, looked upon as bodies representing the whole of India, recommends the preparation of an address of that nature with the collaboration of the All-India Congress Committee and the Council of the Moslem League. The paper is also of opinion that the significance of giving such an address will be greatly enhanced if every political body in the country and members of all communities were to hold meetings and pass resolutions authorizing the Congress and the League to prepare that address. It then continues:—It will make the white races within the Empire realise that, whatever may be their differences in the matter of religion, the different communities of India will not allow those differences to interfere with the questions affecting their general interests. The present occasion will afford a very good opportunity for exposing the hollowness of the contention of those of India's opponents who, not bearing to see this country politically advanced, urge that the Indian communities permit their religious differences to prejudice the general welfare of the country. [The paper concludes with the recommendation that the address be presented to the Viceroy by Dr. Dadabhai Naoroji.]

Let Dababhai Naoroji present farewell address to Lord Hardinge on behalf of a United India.
Praja Mitra and Pdrsi (21), 25th Jan.

13. "The appointment of Lord Chelmsford as Viceroy-Designate of India has come as a surprise upon the people of this country. His name does not seem to have occurred to any of those busy men who are given to indulging in the difficult art of prophesy, and very few in fact thought that he was in the running..... .. The people of India had expected the appointment of a statesman whose liberalism and love of liberty had been demonstrated in the public life of England, because they wanted to have at the helm of affairs in India, when the Empire is going through a crisis, a man who would sympathise with and support the claims of the people of India to higher political rights and liberties..... In no sphere of public life can the new Viceroy be said to have hitherto distinguished himself; otherwise it is difficult to believe that he would have remained content with a commission as Captain of a British Regiment which came to India in December 1914."

The new Viceroy: a surprise.
Gujardti (12), 23rd Jan., Eng. cols.

14. "It was the general expectation particularly among our Hindu brethren who are indebted to the Viceroy for the modification of the partition and various other acts of grace, that Lord Hardinge's terms of office would be extended..... We get in Lord Hardinge's place an equally liberal-minded and sympathetic administrator who has already given proof of his broad-mindedness and liberal ideas in the administration of two most important

Comments on Lord Chelmsford's appointment as Viceroy.
Islamic Mail (45), 23rd Jan., Eng. Edition.

provinces in Australia.:..... His translation from Australia to India indicates as plainly as day that in future all parts of the Empire will be treated as one and equal, and it is quite probable too that they may enjoy the same form of Government, *viz.*, self-government within the Empire. If so, no one can adjust the machinery of self-government better than Lord Chelmsford who as the Governor of two most important self-governing provinces has had practical training of it, and this is why his appointment is hailed with universal delight and gratification."

It is a weak ministry which seeks to conciliate divergent views and appoints Lord Chelmsford.
Hindusthán (16), 24th Jan.

15. The *Hindusthán* is of opinion that the formation of the Coalition Ministry was proof positive of the inability of the Liberals to cope with the situation created by the war. It refers to the speeches made by Mr. Asquith in support of the Compulsion Bill and deplores the infirmity which seeks to conciliate every party. It is of opinion that a strong policy is needed to carry the war to a successful issue and suggests the formation of a War Council with a view to avoiding the mistakes committed by the Coalition Ministry following a policy of indecision. The paper is of opinion that the appointment of Lord Chelmsford to succeed Lord Hardinge as the Viceroy of India affords a further proof of the weakness of the ministry.

Alleged denial of justice in a motor car accident case at Poona.
Kesari (89), 25th Jan.

16. Janbi, aged 6, daughter of Sayad Ali *walad* Sayad Rahiman, Butler, was run over in Guffar Beg Street in the Poona Cantonment at 9-30 A.M. on the 24th August 1915 by a car driven by Mrs. Bennet. Her husband Captain W. P. Bennet was also in the car. The motor was being driven very fast and the girl died within two hours of the accident. Sayad Ali did not take any steps in the matter till the 21st September under the impression that the case was in the hands of the police. On that date he made a complaint to the Cantonment Magistrate. He was thereupon asked to present himself in Court again after two days, but when he did so the complaint was returned to him on the plea that it was a police case. Sayad Ali has, therefore, now preferred a complaint to the District Magistrate, but he has not yet received any reply. Someone in the office has, however, told him that he could not proceed against Mrs. Bennet as she has left for Europe. Sayad Ali has sent all his papers to us and we request the District Magistrate to look into the matter and give him satisfactory reply.

Six months for rape is too light: Government should move for enhancement of sentence.
Shri Venkat e s h w a r (69), 27th Jan.

17. The *Shri Venkateshwar* is of opinion that Shankar Nathoo who was tried on the charge of rape committed on a girl under twelve years of age before Justice Beaman and a jury at the first Bombay High Court criminal sessions of the current year got off very lightly, being sentenced to six months' rigorous imprisonment. It sees no reason why the jury should have recommended the accused to mercy and asks Government to appeal against the decision.

A recantation: Honorary Magistrates are not to blame.
Surya Prakásh (27), 22nd Jan.

18. A correspondent signing himself "A Citizen" deals with the complaint against the Honorary Magistrates of Surat that they do not record the proceedings (*vide* Weekly Report, page 27, No. 4 of 1916) and after endeavouring to refute it concludes that "the public have no cause to grumble except at the heavy fines inflicted of late in the Honorary Magistrates' Court." The letter ends with the following editorial remark:—We are glad to publish the above correspondence especially as it removes the ground for some misconception of facts which was responsible for the view expressed in our issue of the 8th instant.

*19. The *Rást Goftár* refers to the rejection by Government of a memorial submitted by Mr. A. M. Mulla some years ago, praying for the appointment of a Parsi Coroner for Bombay, and remarks:—"There are other grounds, besides those of delay, for not disentertaining the proposal which Mr. Mulla made. Such, for example, is the religious custom by which aliens are not allowed to touch the dead body of Zoroastrians. There is of course plausible ground for objection against the proposal in that its acceptance would imply a special measure for a given community as distinct from the procedure which is followed ordinarily in the case of other communities. But knowing Government's policy which is to honour the religious scruples of the people as far as the object can be practically achieved without involving any material interference with the administration of public affairs, we hope that the case so ably represented to them by Mr. Mulla will be departmentally handled and reconsidered by Government with a view to compliance therewith."

Alleged need of a Parsi Coroner for Bombay.
Rást Goftár (25), 30th Jan., Eng. cols.

*20. "Official pronouncements in India are said to be endowed with divine infallibility, but fortunately for the people occasions are not lacking when it could be irrefutably shown that the Olympian oracles of bureaucracy were after all the self-same erring human beings as the mere people themselves. [Here the paper gives a substance of Sidayya Samandi's letter summarised in Weekly Report No. 4 of 1916, paragraph 38, and goes on to remark:—] This statement has conclusively shown that the information relied upon by the Commissioner was incorrect to a degree. It thoroughly misled the officials and led them into a false step which caused irritation to the public, discomfiture to the officials themselves and has brought relief and satisfaction to nobody. ..... The public is rapidly ceasing to be dumb driven cattle bending their heads at any freakful order. A false step can only lead to general dissatisfaction and compromise official prestige." [The *Kesari's* correspondent gives figures to show that neither before nor after the Shiddheshwar fair of 1915 was there much plague at Sholápur and declares that Government have helped the Local Municipality in stopping the fair this year on some pretext or other.]

Adverse comments on the stoppage of the Sholápur Siddheshwar fair on inaccurate information.
Mahrátta (4), 30th Jan.

21. The *Bombay Samáchár* considers as justifiable the order recently issued by the Local Government, prohibiting people from visiting Pandharpur during the pilgrimage season in the month of Mágh next, on account of the present prevalence of plague. It remarks that though the Government order, directing the closing of the temple of Vithoba to everyone excepting the *pujáris* of that temple from the 13th to the 17th February, may strike some people as rather strange, pilgrims generally have only to thank their less discreet brethren for it, and goes on to vindicate the promulgation by a reference to hundreds of pilgrims deliberately violating the order prohibiting the visit to Pandharpur during the last Kártiki fair, and in defiance of police control. Government on that occasion, it believes, refrained from taking severe measures against the transgressors out of consideration for their ignorance and religious zeal.

Vindication of Government orders on Pandharpur fair.
Bombay Samáchár (49), 25th Jan.

22. With reference to Mr. Dadabhai's visit to Bombay from Vesáva in connection with the degree of LL.D., the *Akbhár-e-Islám* takes occasion to trounce the extremists. Whatever new rights the country has acquired and hopes to acquire, says the paper, are to be credited to men like the Grand Old Man of India, Sir Pherozeshah and Gokhale. The uproar of the extremists has done no good to India. It holds up the political career of Mr. Dadabhai, his methods of political fight, his art and adroitness, to be imitated by the members of the Moslem League, who are exhorted not to launch into the political atmosphere before they have duly prepared themselves on the lines indicated by the three patriots.

Model for Moslem League.
Akhbár-e-Islám (46), 29th Jan.

23. The *Sind Advocate* thus concludes an article on the subject of the disturbance at the recent session of the Moslem League:—"One thing stands outprominent in the break-up of the Session, and Government will have to take notice of it. The Police Commissioner and the Chief Presidency Magistrate were both outside the *mandap* even before any disturbance or disorder took place. Trouble was, it seems, anticipated—the police had reason to know beforehand. Why wait (eagerly?) for a disturbance to give them *the chance of dispersing the whole assembly* including both *disturbers and the disturbed*, instead of going in to keep the wilful disturbers in reasonable check and allow proceedings to go on in order with constitutional protest (by all means) from the discontended? Mrs. Besant, it is said, told the Police Commissioner when she came out that he had gained his object in the wrecking of the Congress. Mr. Edwardes said:—'Don't say that, you will be arrested!' Mrs. Besant replied boldly, repeating her allegation. Government cannot allow such a challenge to pass. Mr. Edwardes should clear himself. In any case he has neglected a clear duty."

Comments on the attitude of the police with regard to the disturbance at the recent session of the Moslem League.

Sind Advocate (7), 20th Jan.

24. Replying to the criticism that the police refused to eject some of the disturbers at the second day's sitting of the League, although a request to that effect was made by Mr. Jinnah, and that the refusal is a dereliction of duty, the *Muslim Herald* says that the disturbers were present in the *pandal* by license, having purchased admission tickets, and they could not have been lightly dealt with like rowdies in a theatre. It also asserts that the disturbers belonged to two groups, one composed of those who wished to know why Urdu was not adopted as the medium of discussion, and why the President transgressed the confines of the compromise, the other of those who were shouting "shame, shame! sit down," etc., at the members of the former group. It inquires as to which group of men the critics require should have been ejected, and it holds that the police could in all fairness have ejected either both the groups or none. In the former case the League would have been, observes the paper, disgraced beyond measure.

Muslim Herald (119), 21st Jan.

***25.** Referring to the prohibition of drink in Russia the *Mahrátta* writes:—"When individually almost every member of the Government and every member of the Legislative Councils in India is for total prohibition, then one might naturally ask why it is not enforced with the aid of legislation? The reason is not far to seek. Prohibition would affect the state revenues, and money is a vital necessity at the present time. Quite true! But such is the case, with Russia and France too. How could they go without such an income when the ministers are vieing with each other to tap every recourse to fill the Government treasuries? Were the Russian and French ministers fools? Have they smaller brains than our Indian Government and Indian Councillors possess? We think, not..... We take the following from the Fourth Report of the Poona Temperance Association: 'Mr. Mountford, the Collector-Chairman of Poona City Advisory Committee, sent a circular to the members of the Committee about the end of the year 1914-15 containing a proposal to discontinue the Ganj-peth drink-shop, a proposal which the Collector endorsed. The elected members opined that as the Ganj-peth shop sold liquor of a mild quality it might remain and, instead, some other shop selling strong liquour might go. To our surprise and dismay the Government resolution came out declaring, that as the elected members had asked for the continuance of the Ganj-peth shop, that shop was not discontinued. No strong-liquor shop has been shut down, however.' The statement of the elected members is clear enough to a lay reader. But to the initiated class—the officials—it speaks things which we common people cannot hope to get out of it. The official insight sees the members' meaning and intention better than the members themselves!"

Adverse comments on the A'bkári policy of Government.

Mahrátta (4), 30th Jan.

26. A writer in the *Satya Shodhak* complains that the present rule of the Salt Department which restricts the stocking of salt in the case of retail shop-keepers to one maund is causing much hardship to people living in distant villages, inasmuch as it has raised the price of the article for them and they have sometimes to go without that necessary article of diet. He, therefore, suggests that the limit of stockable salt by retail dealers should be raised to five maunds so that they may be able to purchase larger quantities from the wholesale license holders, and thus reducing the transit charges, retail it to the consumers at a lower rate than at present. This will, he says, increase the consumption of salt and bring additional revenue to Government and thus carry out the object with which the duty on salt was reduced some years back.

How the retail price of salt in villages may be reduced in the Ratnágiri District.

Satya Shodhak (98), 23rd Jan.

27. "Whether an increase in the duty on salt will be desirable is another question, but we can give our full approval to this Ordinance, knowing that it would make all government impossible if merchants and other people were allowed to adopt objectionable practices to avoid payment of taxes..... If a particular class or classes have any interests, the general public has got greater interests, which must be safeguarded by the State. It will be only when the conception of the State as a distinct entity from the public will disappear and the State and its subjects will be identified, that real progress, industrial and commercial, will begin, and also that real self-government will come in."

Dutiable goods and Salt Ordinance.

Praja Mitra and Pársi (21), 27th Jan., Eng. cols.

28. "In a communique issued recently the Bombay Government have framed rules in connection with state and aided hospitals and dispensaries and laid down that free medical advice and medicine will be given only to those who are not 'well-to-do' or members or dependents of well-to-do families. 'Well-to-do' persons are defined as 'those who are in receipt of an annual income of Rs. 1,000 or more or pay Rs. 200 or more annually as land revenue or who are members of families of such persons and actually dependent on them.' When we reflect upon the actual position of a person whose income is Rs. 1,000 a year, we cannot but be surprised at the unreasonable classification. As a rule Indian families have more members to support than European, whether or not all the members live in one house. High prices have made living much more costly than it was fifteen years ago. Our social customs have also considerably increased the cost of our living. All these factors tend to the result that a person having a yearly income of Rs. 1,000 a year is just able to provide for himself and those dependent on him the mere necessaries of life or is just above poverty line..... Did the Bombay Government frame these rules with due regard to the social conditions of the people and after having obtained reliable statistics to prove that an income of Rs. 1,000 a year in towns and cities will actually make a man 'well-to-do'? We trust the Bombay Government, generous and sympathetic as it is, would take early steps to so modify the rules that they should not press upon the so-called 'well to-do' persons."

Complaint against one of the Aided Dispensary rules which defines persons in receipt of Rs. 1,000 a year as well-to-do.

Sind Journal (8), 19th Jan.

29. We recommend Lala Totaram Sanadhya's 'Twenty-one years in the Fiji Islands' to all those who want to have an insight into the system of slavery prevailing under British rule. The book has been recently published in Marathi by the Hind Agency of Bombay. Detailed information is given in this pamphlet describing how Indian labourers, ever since they are caught in the meshes of deceitful agents are subjected to the rigours of slavery and how they, unable to suffer the torments of life in hell on earth, are led to commit suicide in some cases. No one will be found who will not cry 'shame' on the law

Only the grant of *swarájya* for India will enable the people to solve satisfactorily the question of indentured labour.

Kesari (89), 25th Jan.

which enforced such slavery and under which it is still persisting. The Government of India are against this system, but they cannot openly ask us to agitate against it. Even the Secretary of State has to win over the British Ministry before he can think of abolishing it. It is obvious that the British Ministry will be led to remove the injustice only when the Government of India inform them that Indians are not prepared to suffer the injustice any longer and that if it is not removed, there will be great discontentment. If the Government of India's despatch on the subject meets with a refusal there is no other way left open but to agitate against indentured labour. We pray to God that there may be no occasion for any such agitation. The Government of India is one way very helpless; before we get *Swardjya* the Government of India must be given independence and the Secretary of State's Council should be altogether abolished. Messers. Andrews and Pearson have been harping upon the liberal policy of the Government of the Fiji Islands and the goodness of planters. But even Government have now realised that labourers are deceived into emigrating to the colonies. Mr. Andrews seems to imply that everything else is all right and that the only thing that is objectionable is the system of indentured labour. If the Fiji Government is just, how does it tolerate the sufferings of Indian labourers? Would it suffer for one day similar miseries to English people? If the Fiji Government do not feel indignant at the prevalence among the Indians of things degrading to humanity on account of planters and if it do not take any measures to stop them and if it advise the continuance of the system, how can it be called just? When it is quite plain that the selfishness, cruelty and baseness of the planters is at the root of all these things Mr. Andrews gives them a certificate of good conduct! If India had Home Rule, this question would be decided in no time. We could adopt retaliatory system, abolish indentured labour, and stop recruiting. We cannot do any of these things as we have no *Swardjya*. We have to-day to witness silently the sufferings of our countrymen and beg of the British Government to support the Government of India's action! What a shameful state of affairs! We cannot say that Messrs. Andrews and Pearson have not thought of the only expedient that would solve the difficulty. But they seem to have confined themselves only to the question at issue and demanded the abolition of the indentured system.

30. The paper severely comments upon the new rules issued by the Immigration Officer in South Africa and particularly objects to the demand for photographs of the wives of the Indians settled there. It refers to the suggestion made by the *Indian Opinion* of South Africa to the effect that, that demand on the part of the Government ought to be resisted and that it will be possible for the passive resistance campaign to have to be revived unless the authorities realise the unfairness of the imposition and abandon it.

Demand of photographs of immigrant's wives should be resisted.
Praja Bandhu (24), 28rd Jan.

31. A correspondent writes to the *Kesari*:—In Resolution No. 1363 of 1910, in connection with the appointment of School Final men in Government service, the words 'No Matric shall ever be appointed' occur. Why are then undergraduates who are decidely superior to the School Final men held to be disqualified for Government service? Government have sent a reply to the writer of this letter declining to declare him fit for Government service. It is necessary for the undergraduates to raise a protest against this injustice which violates the Government orders on the subject. Ought not Government at least to allow these undergraduates to appear for the School Final Examination as *ex*-students? Even this request of the writer was not granted! Along with the School Final, the European High School Examination, full senior commercial examination of the London Chamber of Commerce and Cambridge Senior Local Examination have been held to be qualifying examinations. The first is meant only for the Europeans and the latter were not held uptill now for want of candidates, according to

Undergraduates should be recognised as qualified for Government service.
Kesari (89), 25th Jan.

official information. Government alone knows the beauty of declaring examinations as qualifying, which are not held at all in India. I hope Government will recognize undergraduates as qualified for Government service.

Complaint that *Sanadi* sepoys are called out for duty though full assessment is levied on their lands.
Kesari (89), 25th Jan.

32. A 'Sanadi' complains in the *Kesari* that there have been many reductions in the number of *Sanadi* sepoys of late, that though full assessment is levied on their lands, they are called out to serve the officers on tour and that their liberty to dispose of their lands on which full assessment is paid is interfered with by the officials. He says that Vatandar Kulkarnis whose Vatans have been commuted have got much better terms, and alleges that *Sanadis* have to serve on a pittance of Rs. 24 per annum. Is this not like starving bullocks while compelling them to work, he asks, to levy full assessment on the lands of the *Sanadis* and at the same time to call them out for service?

Inconveniences of the steamer passengers at the Jaigad Port (Ratnágiri).
Bakul (77), 23rd Jan.

33. An anonymous correspondent of the *Bakul* complains that serious inconvenience is caused to passengers at the Jaigad (Ratnágiri) harbour as they are let out and taken in on board the steamers of the Bombay Steam Navigation Company touching there through one and the same passage in the steamers' side instead of through two separate openings on either side as has often been suggested. The suggestion, the writer regrets, has been treated with indifference by the Company, and he requests Government to intervene in the matter and compel the Company to do its duty towards the passengers. The correspondent also draws attention to the state of disrepair of the pier at the Jaigad Bandar where the boats carrying steamer passengers have to touch. The stones of the pier, he says, have got loose, and the passengerss using it have to do so at the risk of their limbs. He remarks that though there may be a dispute between Government, the Local Board and the Company as to the ownership of the pier, that should not be allowed to endanger the safety of the passengers and that the Company should be made to do its duty in the matter.

Appeal to Government to arrange for the repatriation of stranded Hajis at Jeddah.
Muslim Herald (119), 28th Jan.

34. The *Muslim Herald* reports that between five and six hundred indigent Hajis are stranded at Jeddah, and it requests Government to arrange for their repatriation.

Government should appoint a special officer to advance the co-operative credict movement in Sind.
Sind Journal (8), 19th Jan.

35. Commenting on the portion of His Excellency Lord Willingdon's reply to the address presented to him by the Sind Muhammadan Association dealing with the subject of co-operative credit societies in Sind, the *Sind Journal* remarks:—"The reply of His Excellency was not explicit on the point whether a full-time officer is needed in Sind to accelerate the rate of progress which the co-operative movement has hitherto achieved in the province..... The conditions of Sind may not be favourable to the rapid development of co-operative credit, but we fail to see why there should not be any advance in that direction worth mentioning. If we wait for the conditions which retard the rapid development of co-operative credit to disappear, we shall have wasted much precious time. The Government must tackle the problem in right earnest, and by appointing a special officer to organize co-operative credit in a missionary spirit should demonstrate its anxiety to do all that lies in its power to help forward a movement which has vast potentialities of doing good to the people."

36. Under the heading "Hyderabad Nawábsháh," the *Sind Advocate* writes:—At the recent Darbar of His Excellency the Governor, the Mukhtiarkars of the districts were not among the invited! There were lots of Zamindars who owed their invitation to the Mukhtiarkars' recommendation but none of these same Mukhtiarkars were even seen on duty. How small they must have felt and what will be their influence among their Zamindars! It is said that considerations of limited space prevailed and some invitations which had been already sent out were actually cancelled. But surely there was space enough for 15 to 20 more men in the large hall, and some of these would have been placed on duty, so that no seats would be required. We are afraid the general treatment now being meted out to the Mukhtiarkars in Sind leaves a great deal to be desired. They cannot maintain the dignity of their position as they are not shown sufficient respect by the superior officers.

Comments on the omission to invite Mukhtiarkars in Sind to the Darbar of His Excellency the Governor.
Sind Advocate (7), 20th Jan.

LEGISLATION.

37. The *Bombay Samdchár* expresses approval of the Hindu and Mussalman Disposition of Property Bill which the Honourable Mr. C. H. Setalvad is going to introduce at the ensuing meeting of the Imperial Legislative Council, and adds:—According to law, as now administered in British India, a gift in favour of a person not in existence at the date of the gift is void as also is a bequest in favour of a person not in existence at the time of the testator's death. These defects should have been remedied long ago. We thank Mr. Setalwad for drafting the new Bill and hope that Government will accept it and pass it into law. [The *Shri Venkateshwar* approves of the provisions of the Bill and hopes that it will receive public support.]

The Disposition of Property Bill: a popular measure.
Bombay Samdchár (49), 26th Jan.; *Shri Venkateshwár* (69), 25th Jan.

38. "We should think that the Bill, if passed into law, will benefit and convenience a much wider circle of people than those actually referred to..... In the present days of growing individualistic freedom and of slackened family bonds, on the one hand, and of great tempatations and opportunities for dissipating of even large fortunes on the other, the Hindus and Muhammadans should certainly have to some extent the powers of entail and bequeathing life interests which are possessed to so very large an extent by the British people. Not that we want any innovations from the West to be introduced into the Indian social fabric. The reader will certainly be interested to know that there is every reason to think that the Hindu Shastras do not really forbid gifts or legacies to non-existent persons. At any rate the point is doubtful. But whether doubtful or not modern conditions require that Hindus and Moslems both should be able in regad to self-acquired properties, to give portions thereof whether by gift or legacy to unborn persons. Of course there should be reasonable guarantees against too long entails and the rule regarding perpetual tying up property..... The last of the sections of the Bill is worth special note. It gives the guarantee that the Bill won't make any radical revolution. We trust all will welcome it and that the cry of social reform by legislation or uncalled for intervention by the State in Indian domestic economy will not be raised." [The *Kesari* writes:—Government were willing to grant these rights to the Hindus when the Transfer of Property Act was passed, but then it was not decided whether the Hindu law allowed such liberties. That point has been decided now and we do not think there will be any difficulty in the way of Mr. Setalvad's Bill which will remove partially the difficulties experienced by Hindus in making dispositions of their property after life.]

Indu Prakásh (32), 27th Jan., Eng. cols.; *Kesari* (89), 25th Jan.

EDUCATION.

Government does not seriously try to find out means for the spread of secondary education among the people.

Young India (10), 26th Jan.

39. Writing on the subject of secondary education, *Young India* remarks :—"In one Provincial Educational report [the paper does not mention the name of the Province] we read that a large increase in the number of boys who after completion of the middle school course cannot find admission into the High Schools is not to be desired. Their actual attainment will, it is apprehended, be by no means commensurate with the aspirations aroused by their education. So, in order to avoid problems of this kind Government are quite content with letting things drift without trying seriously to find ways and means by which the legitimate educational and through it all other aspirations of the people could be fulfilled, while in England men like Lord Haldane are complaining about their insufficient educational equipment to cope with industrial and other problems that would arise immediately after the war. Here in India officialism is trying to find out how best, by maintaining the present high standards of inequipment, we could strangle those aspirations which are bound to arise as the result of a speedy progress of education. Faced with such problems as affect all their future career as a nation it is right that our people should draw the attention of Government to this matter with all means at their command."

Some male Educational Inspectors and teachers should be replaced by lady Inspectors and teachers.

Gujarâti Punch (14), 23rd Jan.

40. Quoting a passage from the presidential address delivered at the last session of the Indian Social Conference, during the course of which Professor Karve laid great stress upon the importance of universal education in India, which he put at the forefront of all social questions, the *Gujarâti Punch* remarks that it does not behove the people to sit with folded hands and leave everything to be done by Government in the matter of education. It goes on to observe :—It cannot be said that Government have done nothing in this direction. Even the present measure of public enlightenment is due to the educational policy of Government. We will, nevertheless, admit that Government have not done all that they should do. Necessary efforts have not also been made in the direction of female education, upon which the welfare of society chiefly depends. The greatest *desideratum* in connection with female education is an adequate supply of well-educated lady teachers, and that demonstrates the lack of requisite measures for the education of women in this country. [The paper urges the entertaining of a female staff of Inspectors right up to, but not including, the Directorship of Public Instruction because, in its opinion, the appointment of male Deputy Educational Inspectors has been found unpleasant as far as lady teachers are concerned and has given ground for scandal at some places.]

Alleged discontent at the principle of promotion in the Bombay Education Department.

Praja Bandhu (24), 23rd Jan., Eng. cols.

41. The correspondent signing himself "A. B. C." continues his complaint regarding what he calls "the vagaries of the Educational Department in the matter of promotion". He believes that however omnipotent the mark system may be, even it is powerless to explain away the appointments of Mr. Patel in the Elphinstone High School and Mr. B. J. G. Shastri in the Broach High School all at once in the grade of Rs. 150. He takes up also the question of promotions in the inspecting line and seeks to prove that the principle of giving promotions in accordance with seniority has been violated in several instances.

Comments on the proposal to establish a Shia College in the United Provinces.

Islâmic Mail (45), 23rd Jan., Eng. Edition.

42. "However we regret the separatist tendencies between the Shias and Sunnis we cannot but admire the earnestness and zeal which our Shia brethern have shown in the matter of the Shia College which is proposed to be built by them exclusively for their own sect boys with a special course of Shia theology..... It would not be out of place here to trace the history

of the movement, for it is both interesting and instructive. Some time back a controversy arose over the holding of religious meetings of the two sects at the M. A. O. College, Aligarh. The Sunnis were holding a *Moulood majles* wherein the praise of the *kalifs* was being recited to which the Shias objected. Subsequently there was a mourning *majlis* in connection with *moharram* to which the Sunnis objected. Upon this the authorities passed an order that there should be no *majilises* of either sect. The Shias resented this and the Shia papers began to fan the spark into a flame. Some thoughful gentleman (we do nct remember who) conceived the idea that there should be a Shia College where only Shia students may be admitted and given free latitude in the observance of their religious ceremonies. When the proposal reached us we expressed ourselves against it because we did not approve of the idea of a further division in the Moslem camp over educational problems as well. In our paper we wrote that the Shia papers are doing a distinct disservice to the community by trying to foment the spirit of discord in educational questions too and their recriminations against the authorities of the M. A. O. College might injure the cause of education. The M. A. O. College being a college for teaching Muhammadan students (and even Hindus) irrespective of their religious beliefs, the authorities of the college could not but keep aloof from all sectarian questions; which they had done. There was, therefore, no just cause for complaint against them if they had prohibited sectarian *majlises* of a sort which gave offence to either sect. This too was the view of the Shia leaders who sat in the committee appointed to enquire into the dispute. Even now we cannot but deplore the growing tendency on the part of Shia leaders to cleave the Moslem brotherhood the ill effects of which are being so palpably felt in Bombay. We are passing through very critical times. All our dreams of 'political importance' have been dashed to pieces, and as a speaker observed at the Poona Conference survival of the fittest is the order of the day. Education and efficiency have become the sole test of progress and we require all our forces to hold our own in the struggle for existance. Even in the coming readjustment of the political status of India for which we all look with eager expectation, efficiency and not favouritism will be the guiding principle. The Shias are after all an integral, an inseparable part of our whole. Any attempts at cleavage whether on educational or politicial or social problems will only weaken the community and act disastrously to the cause of Islam. The Shia and Sunni split has ever been the cause of the downfall of Islam in every respect and it cannot be otherwise in this case. Even the Shia leaders, we mean not the bigoted few but the majority of them who are very sensible and well intentioned people, are afraid that any differentiation between the Shias and Sunnis will be disastrous to the interests of the Moslem communities..... There is no fundamental difference between Shia and Sunni theology and to make it a point of difference is incomprehensible. This is the trend of public feeling in Bombay and, from what we know, the Shia leaders in all parts of India think likewise. However, a Muhammadan institution designed to promote the cause of education among the Mussalmans, whether Shias or Sunnis, cannot but be welcome to the Moslem world and we hope the Shias in Bombay as also the Sunnis will lend their support to it. It will perhaps be located in Lucknow which is the centre of Shia followers in India."

MUNICIPALITIES.

48. "It is not three months yet since the strong hand, that was the sure and safe guide, was removed and here is our Corporation already on its career of blunders. The Municipal Act the product of great deliberation and ripe experience to be tinkered with to permit an unjustifiable and short-sighted procedure. What next! The good sense and wisdom of the eldermen failed to prevail and the action of the Corporation has to be condemned in the most scathing terms. Apart from the question of overburdening Dr. Turner, or the expediency of appointing a full-time Professor at the School of Tropical Medicine, we strongly object to any departure from the principle that the

Adverse comments on the recent resolution of the Bombay Municipal Corporation favouring the amendment of the City Municipal Act to enable the Health Officer being appointed Professor in the School of Tropical Medicine.

Young India (10), 26th Jan.

Corporation officers are for the Corporation and Corporation only. The Commissioner threw out a mild hint that the power to lend the services of the Health Officer will be a very useful power for the Corporation to obtain. We fail to see the usefulness. Besides diverting the attention of the Officer to purposes other than those for which he is intended, the real purpose of the school is defeated, as the Honourable Mr. Wacha pointed out, by the appointment of a belaboured official whose real service to the institution can reasonably be expected to consist only of a couple of hours' lecture. It is because we recognise and duly value the merits of Dr. Turner that we do not want the Corporation to lend his services to anybody else."

44. The *Sdnj Vartamdn* dwells upon the extreme necessity of preserving intact the present constitution of the Bombay Municipal Act. It refers to the engrossing nature of the duties of the Executive Health Officer of the Bombay Municipality which, in spite of the assistance of three highly-paid deputies keep him engaged the whole day, and is consequently strongly opposed to the loan of the services of the officer to the School of Hygiene and Tropical Medicine, as desired by the Government of Bombay. It complains that the present Municipal Commissioner, in spite of his knowledge of the engrossing nature of the Health Officer's duties, has lent his support to the proposal for altering the Municipal Act, in order to facilitate the loan of municipal officers to the school, regrets the attitude of Sir Bhalchandra Krishna who favoured such a proposal and remarks that the Corporation deserves the strongest censure for passing the resolution. It believes that the Bombay rate-payers should raise an emphatic protest against the Corporation for shirking its responsibility as well as for its ignoring the sanitary requirements of the city. It opines that the School of Tropical Medicine will derive no profit from Dr. Turner's lectures two hours a week; that a capable and full-time professor, holding a diploma of Public Health, should be invited from England for that school; and that the public are not likely to be benefited by the institution, if such a makeshift as is contemplated is ultimately adopted. [In its English columns it adds:—"Had Sir Pherozeshah been living, a different and more sane and rational decision would have been possible, and that some of those who came forward to favour the alteration would have stood on the other side."]

Sdnj Vartamdn (26), 22nd Jan. and 25th Jan., Eng. cols.

*45. Commenting on the Bombay Government's Resolution conferring on certain municipalties the right to elect their own presidents, the *Rdst Goftdr* remarks:—"The step which Government have taken is so far in the right direction, and we hope that an extension of the privilege will be contemplated so that some of the cities which have been excluded in their resolution would not be debarred from its enjoyment for an unconscionably long period. Sind, the Cindrella Province, has been again invidiously treated in so far that the grant of the privilege to its cities has been laid at the discretion of the Commissioner. We would have rather seen the decision in their case vested in the Governor in Council so that the Commissioner might have had the advantage of the guidance of higher authorities and hope that if Government do not consider any of the cities in the Province eligible for the enjoyment of the privilege just at present, they will resume power to themselves to decide for the future which of the municipalities have established their claims, by dint of qualification, to the right of electing their own presidents."

Comments on the Bombay Government's Resolution conferring on certain municipalities the right to elect their own Presidents.

Rdst Goftdr (25), 30th Jan., Eng. cols.

46. *Bombay Samdchdr* thanks the Government of Bombay for the solicitude they have so far evinced in the welfare of the municipalities and congratulates them on their decision of allowing certain city municipalities to elect their own presidents. It is of opinion that the public will be gratified at the acceptance, in part, of Mr. Patel's suggestion. It asks the city municipalities who have acquired the new privilege to be very careful to elect

Bombay Samdchdr (49), 26th Jan.; *Hindusthan* (16), 25th Jan.

competent presidents and thus show that they are fit for administering their own affairs. In conclusion it asks Government to extend the franchise to rent payers in Bombay and to allow that city to have more elective members in the Municipal Corporation. [The *Hindusthán* also expresses gratification at the Government measure and hopes that Government will be pleased to grant more rights to the municipalities and free them from the indirect control that is exercised on them by the right they possess of nominating members.]

Collector of Broach may warn those concerned regarding the methods in which municipal affairs are conducted.

Broach Samáchár (51), 27th Jan.

47. The *Broach Samáchár* expresses regret at the manner in which local affairs are administered by the Broach Municipality at a time when Government are extending the existing rights of the municipalities in the direction of local self-government. It refers to the opposition raised by some Councillors at the meeting of the Municipality, on the 31st December last, to the proposal brought by the Vice-President for the adoption of the quarterly municipal budget accounts, on the ground that the accounts had not been checked in consequence of the vouchers and other papers having been withheld from the Councillors in pursuance of a circular issued by the President prohibiting the officers from showing municipal papers to the Councillors. The paper questions the authority of the President to issue such a circular and warns him against the possibility of the municipality being suspended as a result of his high-handed procedure, remarks that the Councillors are entitled to read all municipal papers, excepting confidential ones, and on behalf of the people of Broach respectfully requests the Collector of the district to pay attention to the methods in which the municipal affairs are conducted and to give warning betimes to those concerned.

Reflections on the supersession of the Hyderabad (Sind) Municipality.

Sind Journal (8), 19th Jan.

48. Mr. Mathradas Ramchand writes to the *Sind Journal*:—"The Hyderabad Municipality has after all been superseded. A liberal institution of over 60 years' growth has been killed in a moment, and the whole city has been deprived of its only free institution, not for the sins of its citizens, nor for those of the members in opposition. In fact the city has been superseded on account of the admitted weakness of the Municipal President, pampered and bolstered up by the authorities. If they had listened to the complaints of the opposition and exercised even one-tenth of their power of control in time, the things would not have come to this sorry pass. Why, the Government knowingly nominated a weak President from the very start! Not only is the action of Government indefensible from the very beginning, but it is equally so even now when they could have easily called upon the President to resign and saved the city and the rest of the Councillors from the disgrace of supersession. ..... [The writer then complains that in the new committee the non-official members will be practically in minority and goes on:—] The last but not the least weak and indefeasible point is the placing on the Committee of members who in the language of Mr. Barrow were conspirators in the matter of payment of gratutity to Mr. Valiram. Again there is a member who having taken advantage of the President's weakness has been able to secure portions of public property with large shady road-side trees in the bargain and about which a suit is actually pending in the Civil Court. Gentlemen, whose actions formed the basis of charges against the Municipality and who thereby have conduced to its demolition, should hardly be allowed to sit and crow upon its ashes and show to the world what great heroes they are."

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd February 1916.

*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 5th February 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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(As it stood on the 1st January 1916.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo; Native Christian; (Roman Catholic); 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A.; Hindu (Madrási Bráhmin); 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon; Native Christian; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel; Pársi; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Mánekial Munshi, B.A., LL.B., Gujaráti Brahmin; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás; Hindu (Bania); 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái; Hindu (Bania); 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Shávaksha H. Khasukhán; Pársi; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár; Pársi; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah; Modh Bania; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái; Hindu (Khatri); 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán; Pársi; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan; Pársi; 59 ...	4,500
23	Pársi-Samsár	Karáchi	Do.	Rustomji Kharsedji Sidhwa; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi; Hindu (Shrimáli Bráhman); 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai; Pársi; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi; Pársi; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania); 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Hennapurmath; Hindu (Lingáyat); 45.	860
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	500
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Marátha); 58.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpáwan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 48	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujaráti Bráhman); 38.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	280
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolháput	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur (Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpâvan Brahmin); 42.	200
	Sindi.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	Urdu.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	Gujara'ti and Hindi.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábû Sital Prasád; Jain; 45	1,800

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
38A	Frontier Gazette ...	Jacobabad ...	Weekly ...	.....	...

Nos. 2, 63, 103, 105 and 110 have stopped publication temporarily.

No. 107 has ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

H 538—8 CON

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POLITICS AND THE PUBLIC ADMINISTRATION.

1. Mr. M. G. Abhayankar of Poona writes to the *Kesari*:—Of late the Bombay dailies have begun to advise the people to help Government during the war bearing in mind the heroism of the Marathas of old. Government desire that people should enlist only as Sepoys, and it appears that they do not wish people to volunteer or help Government in any other way. When the Poona Collector wanted some interpreters knowing Hindi and English for service in France, my two sons and myself offered our services, but the military authorities to whom the Collector had forwarded our applications did not even acknowledge it. Advertisement for 125 storekeepers appeared in the local papers for service on the North-West frontier. My son applied and was ready to pay the required deposit, but no reply was received by him. Eurasians and Native Christians are appointed immediately. They apply and they also receive rapid promotion. I think, therefore, that Government do not want Brahmins or educated Indians in any capacity for war-service. It is greatly surprising that Government have not yet given up their policy of suspicion. It is adding insult to injury that the white papers raise an unnecessary outcry about the people rendering no help, when they are quite ready to do so. [Commenting on the above the *Kesari* remarks :—We admit that under the Muhammadan *régime* there was no peace in the land and that life and property were not secure and that there was great religious persecution, but it must be said that the Muhammadan rulers did not distrust their subjects as the present rulers do. The French Government have declared that their Indian soldiers would receive commissions according to their valour whereas Indians under the British secure with great difficulty even the right of carrying corpses from the battlefield. We cannot explain this treatment except on the basis of distrust as evidenced by Mr. Abhayankar's letter. Government are, it is evident, groundlessly frightened. A man's great qualities are tested, it is said, when he is faced with great difficulties. The people of India have proved their filial love for their King, but Government's affection for the people is yet to stand the test.]

Government do not want Brahmins or educated Indians for war service.
Kesari (89), 1st Feb.

2. Indians are anxious to enrol themselves as volunteers, but first of all commissions in the army must be thrown open to them, as it is one of their inherent rights to have the posts. Similarly Indians are entitled to have high posts in the Navy, but at present attempts are being made by the whites to oust them even from the humble position of lascars. To bear arms is the birthright of all, but is it not strange that the countrymen of the brave Indian soldiers who are laying down their lives for the sake of the Empire should find it difficult in this country to secure even a single license to possess arms to protect themselves from wild animals? If Government thinks it risky to place arms in the hands of even respectable Indians, we cannot understand why the latter should come forward to enrol themselves as volunteers. It is certainly unbecoming on the part of Government not to give high posts to Indians whose military qualities have been put to the test and we earnestly hope that Government will realize the injustice that is being done and take steps to remedy it by establishing colleges for training Indians as officers.

Indians cannot volunteer unless they are given commissions.
Dnyán Prakásh (30), 1st Feb.

3. Commenting upon President Wilson's speech asking his country to be prepared for a war, the *Hindusthán* writes :—The American President who contented himself so far by despatching notes has now ventured to make a speech. The speech is vague and it cannot be said for certain whether he is inciting the people against Germany or England. Reuter's representative at Washington, however, is of opinion that it is directed against Germany. We do not think it probable that the United States of America will wage war against Germany. America has a very small standing army and President Wilson stands little chance of inducing the peace-loving Americans to declare war.

President Wilson's ambiguous speech.
Hindusthán (16), 31st Jan.

4. Commenting on the Honourable Mr. P. C. Lyon's speech, the *Kesari* remarks :—The Congress is not responsible for the President's speech, as it is not examined by anybody before it was delivered. The last Congress passed its resolutions in its own way and the President spoke in his own way. Neither of them captured the other. Mr. Lyon does not go even so far as Sir S. P. Sinha in the matter of the grant of self-government to India. If he did, he should have honestly asked Government to give a definite assurance on the subject. But to expect any such honesty from Anglo-Indian officials is to hope for the impossible. *Swarâjya* as defined by Mr. Lyon will satisfy no one. No one will be deceived by his specious arguments. We do value social and national virtues. But it is no answer to political demands to ask us to develop the qualities. Take any country in the world; it would not be found that it refrained from political aspirations till it was socially without a blemish. Social reform is many sided, but political independence means one and only one thing. There may be difference regarding the precise degree of liberty to be allowed to women. But no instance of any difference of opinion can be found regarding the right of the people to have executive and legislative authority in their own hands. Of course there are some base minded men in every country who say "Thank God! I have a country to sell". Even in England which was under the civilised rule of the Romans by the inscrutable dispensation of Providence, no one blames Broadicia for trying to get *Swarâjya*. Contrariwise ballads are sung glorifying the heroic queen. Did the people of England of the time think that they should not possess *Swarâjya*, but that they should leave the whole of their political existence in the hands of the Romans who had done so much to civilise England? The English historian does not admire the Roman Rulers for preserving peace and introducing civilisation. On the contrary he regrets that the British subjects were not taught lessons in *Swarâjya* and that they were rendered more helpless than before. When the Romans went back to Rome to protect their country from the Huns they left a hundred marks of their civilisation behind them but none of them was sufficient to protect the British people from other invaders. The roads and bridges of the Romans on the contrary made it easy for the Saxons to penetrate into the country. The civilisation of one ruler was serviceable to the other while the Britons remained where they were! They learnt to depend on the Romans even in the matter of Municipalities and they could not resist the Saxons as the Romans had reserved solely to themselves the duty of protecting the coast-line. [The *Kesari* proceeds to quote from M. B. Singe's short history of social life in England, p. 29, a paragraph supporting its arguments.] We shall discuss in a subsequent issue which of the two—national and social reform or *Swarâjya*—should come first.

Adverse comments on the Honourable Mr. P. C. Lyon's speech at Calcutta on self-government for India.

Kesari (89), 1st Feb.

5. In the course of an article contributed to *Young India* under the heading 'The Englishman in politics', Mr. C. Jinarajadasa writes:—"Self-government is a large principle, an abstract idea, and the average Englishman will dislike the term; like the magic wand of some goblin, it conjures up in his mind one obstacle after another. But if Indians were to put aside the great principle of self-government, and fight for one little thing at a time—this little reform and then that other—the Englishman will understand the game well and will draw it out to suit himself..... On the other hand so long as the Indian insists on a principle, he is stronger than the Englishman. The Indian can think more clearly, less passionately and so less confusedly, than the Englishman. The Englishman will oppose a principle, but in his heart of hearts he knows he is beaten when the issue is made clear as of a principle..... This is the situation in India to-day. The English in India feel there must be some change, but they are up in arms when that change is stated as self-government. Yet down below there is an uneasy conscience prompting that nothing short of self-government will meet the great issue. But the Englishman will not look the solution in the face,

The Englishman's attitude towards India's demand for self-government.

Young India (10), 2nd Feb.

because his mind conjures up one catastrophe after another..... Since always progress in England has been the result of political strife, so will it be in India. There will be the self-government party and the anti-self-government party. The struggle will have to be keen; the Englishman is not won over except after a keen determined open struggle, absolutely 'above board,' and 'playing the game'. But he is honourable, and when he is defeated he is the first to cheer his victor. He knows how to lose gracefully..... There is a final fact about the Englishman that we must keep in mind, which he knows well about himself. When a new idea is presented to him, one that ruffles his comfortable repose, before he finally accepts it he goes through two stages, the 'pooh-pooh' stage, and the 'bow-wow' stage..... We have these two stages with regard to Indian national aspirations; when the Congress was started, and for some two decades, there was the 'pooh-pooh' stage, and Anglo-India took great delight in poking fun at Congress workers. We have now the 'bow-wow' stage. Let us not give undue weight to this stage either. God made the Englishman, and since England and India are wedded 'for better, for worse,' as is said in the English marriage service, we must take him as we find him. But when all is said and done, the Englishman is a sportsman. After his defeat he is not vindictive. We need but play our own political game, as it suits us best to play it, emphasising a principle and not a detail, and we shall find in the long run that Englishmen are on our side too."

Obstacle to *Swarájya*.
Gujaráti (14), 30th Jan.

6. The *Gujarátí*, while expressing dissatisfaction with the working of the Morleyan reforms, writes:—There should be three Indian members in the Executive Council of the Viceroy who may be held responsible to the public. In the Legislative Councils there should be an equal number of official and non-official members. The official majority is a great obstacle in the evolution of *Swarájya*. The Legislative Councils will continue to remain officialised as long as Government persist in maintaining the official majority in them and refuse to accept the policy of placing the fullest confidence in the Indian people.

Government's present attitude towards the Congress and the Moslem League respectively contrasted.
Sind Advocate (7), 27th Jan.

7. "It is very curious that while the attitude of Government towards the Congress movement has undergone a modification for the better, their attitude towards the Moslem League has changed for the worse. Apart from what happened to the League Session of December 1915 through the action (or inaction?) of the Police and others, many perhaps did not know that certain school and college authorities in Bombay issued strict injunctions that while students might enrol as Congress Volunteers they must not act as League Volunteers! The Congress used to be dubbed disloyal and the League was being patted as very loyal. And now?"

Christian Missionaries and their language towards Hindus: necessity of greater restraint.
Hindusthán (16), 3rd Feb.

8. Mr. Davis, the Principal of the St. John College of Agra, deserves praise for openly declaring that the object of the Christian Colleges is 'to hasten the day when India from the Himálayas to Cape Comorin shall become a Christian land'. Rich people in England supply funds to the missionaries for the spread of Christianity; but if the Missionaries give up their evangelical attempts in India and turn their energies to other parts of the world they are likely to be more successful for the establishment of Christian Colleges has indirectly turned the attention of educated Indians towards their own religious books. Sometimes the Missionaries use insulting language towards the religion of the innocent masses and if they are not checked disastrous results will follow. The Reverend W. C. B. Purser is reported to have declared at Rangoon that he agreed with a Calcutta Missionary who was of opinion that Hinduism was an inspiration of the Devil. Such Missionaries instead of spreading Christianity give rise to excitement among the Hindus, and Missionaries would, therefore, do well to abstain from language that is likely to give offence to others.

9. "Alas! India! Only under the stress of impending danger to the English Industries are you remembered by the Englishmen! Sweden threatened to stop the export of the paper-pulp to England and then the Imperial Institute saw the panorama of all the different species of grasses and timber growing in the enormous forest areas that can be utilised for manufacturing paper-pulp by millions of tons! Mr. George Watt, the reporter on the economic products of India, had published in his "Dictionary of the Economic Products of India' a note on the 'Paper and Paperfibres' some 24 years ago and it lay unheeded in the forgotten record of our and English industrialists for such a long time, although the whole class of educated gentry was clamouring for the revival or introduction of the paper industry, so urgently needed, not for this country alone, but for the whole Empire!..... England, as Mr. Lyon says, wants to teach the people to govern themselves; let her try at the same time to teach the Indians to foster their own industries and run them, from start to finish, on their own responsibility. But who is to take the initiative?..... Let Indians themselves take the initiative, and if they fail to do so, on account of their ignorance as to whether such an industry can be successfully started or not, let the Indian Government advise them to subscribe the capital for it guaranteeing, if necessary, that they will see that at least 5 per cent interest will be received by the capitalists on their investments. We learn that in the Madras Presidency Government have taken under their care the Pencil factory. Government should act similarly in this case also, if need be....."

How paper manufacture can be advantageously started in India.

*Mahrátta (4), 6th Feb.; *Indu Prakásh* (32), 3rd Feb.

[The *Indu Prakásh* also writes in a similar strain.]

10. Commenting on the embargo on the export of paper-pulp from Sweden, *Young India* writes:—"It is gratifying to note that the official organs are getting their eyes opened by experience and realising the full weight of the complaint againt Government in not helping the people to utilize the enormous resources of the country. Where are all the fat-salaried Government experts, directors of industries, scientific advisers, and so forth? There are hosts of them. Are they all sleeping? Here is an opportunity and it is cruel that it should be allowed to slip without Government raising a finger to help the people to make a substantial start. Even at this opportune moment there are dissentient voices from the Anglo-Indian press. The *Englishman* does not think it worth while that Government should make an attempt now, though it is of opinion that the industry should be encouraged. Here is what the worthy paper says:—'It will be seen that the prospects of an early relief from India from a pulp-famine are not good, and it is possible that at such a time Canada might be more useful to the Mother country than India can be.' Why? Because 'Canada already supplies the world with 320,000 tons of wood-pulp annually, and she has 265 million acres of land waiting to be exploited. She can get machinery more easily from the United States, as she is nearer. Are these not the very reasons why India has the first claim?"

Young India (10) 27th Feb.

11. Giving a history of the Kirloskar factory now situated at Kirloskar Wadi near the Kandal Road Railway Station in Aundh territory, the *Kesari* remarks that the factory, when it was located at Belgaum, was recommended for a grant of Rs. 10,000 by Mr. Keatinge, Mr. Brendon and the Commissioner of the Division, but that a belated reply was received from Government intimiting that they were not willing to lend money to a private concern. Government, on the contrary, did a great favour, the paper adds ironically, by acquiring the land on which the factory was situate, under the Land Acquisition Act and handing it over to the Municipality for extending the town. This, it observes, led to the closing of the factory which was going on well, but it eventually had an offer from Shrimant Balasaheb, Chief of Aundh, which rendered possible the transfer of the works to Kirloskar Wadi where the factory is now doing prosperous business entirely under Indian management.

Government and the Kirloskar factory now removed to the Aundh State.

Kesari (89), 1st Feb.

*12. "A Mahrátta Nationalist", in the course of an article in the *Mahrátta*, says:—"When Government Reports and Minutes seek to sermonise us on our condition that was, that is and that is going to be, we must ever bear in mind that the 'unbiassed' 'impartial' pens that labour in writing them up are in many cases labouring under an interested though honest hallucination that our morrow is certain to be bright and joyous under the system of rule that obtains to-day..... Our general attitude towards these compilations must be that of a man who knows that his master is, in all his 'good words,' moved by the generous impulse of keeping him *contented* with his ill-paid, well despised, slave-drudgery. This attitude implies that the statements presented to us as statements of facts are to be generally looked upon as of fancied facts mixed with real ones and the conclusions put before us as vitiated in a proportionate measure."

In what light Indians should view Government Reports and Minutes.
Mahrátta (4), 6th Feb.

13. According to the *Gujaráti* the independence, influence and prosperity of the Anglo-Indian Press are due to the help it receives from the higher officials. The *Tribune*, says the paper, states that a judge of the highest court of judicature once performed the duties of the editor of an Anglo-Indian paper besides attending to his official duties. The official classes thus help the Anglo-Indian papers and there is nothing strange in those papers acting in accordance with the wishes of the officials and taking their side. We have, therefore, not to go far to seek the cause, argues the paper, why the Anglo-Indian papers do not voice the opinion of the public. The circulation and prosperity of these papers is due to the high rates they are allowed to charge for publishing Government avertisements and doing sundry printing work. The Anglo-Indian papers have thus practically sold themselves to Government. We do not envy their lot, continues the *Gujaráti*, though they receive contributions from the officials and are the first to receive official information besides getting help in the form of Government advertisements. The paper demands that Indian officials be given similar privileges in the matter of helping the Indian Press.

An Anglo-Indian Judge and Editor in one.
Gujaráti (12), 30th Jan.

14. Referring to the latest issue of the *Blue Book Quarterly*, the *Akhbár-e-Islám* points to the desirability of the magazine being published in the different vernaculars of the Bombay Presidency. It believes that such a course would greatly tend to further the objects with which Government have embarked upon this costly enterprize. In support of its suggestion it refers to the articles describing the advantages of the "Meston Plough" and others dealing with the development of estates on co-operative principles and the development of Indian industries, appearing in the last issue of the *Quarterly*, and remarks that all these valuable articles are lost to the agriculturists, Jágirdárs and others for whose benefit they are intended, on account of the latter's ignorance of the English language. Appreciating the stress on Government finances at the present time on account of the war, the paper advises those connected with Indian journalism in the Presidency to publish translations of important articles bearing on Agriculture, Sanitation, Trade and Commerce, Industries, etc., from time to time appearing in the *Blue Book Quarterly*, in their respective newspapers instead of filling their columns with unimportant abstracts from other papers and monthlies.

Vernacular translations of *Blue Book Quarterly*: suggestion to Indian Journals.
Akhbár-e-Islám (46), 4th Feb.

15. In commenting on the opening of the Patna High Court by His Excellency Lord Hardinge, the *Sandesh* writes:—From the popular standpoint, a University for the Province was a greater necessity than the High Court, but the proposal for the University had to wait for want of funds. It is a matter for regret that whenever the question of economy arises, education has first to suffer. Lord Hardinge himself created a separate Educational Depart-

Alleged reaction against the former liberal policy of His Excellency the Viceroy.
Sandesh (97), 5th Feb.

ment under the Government of India, and during the first years of his *régime* the expenditure on education rapidly increased. But since the extension of his term of office, a reaction against the former liberal policy has been observable which seems to be due to the fact that His Excellency's former colleagues are no longer with him, while opponents of education like the Honourable Mr. Hill are in a majority in the Council.

An Education Fund as memorial to Lord Hardinge.
Bombay Samáchár (49), 3rd Feb.

16. The *Bombay Samáchár* suggests the starting of a fund for the promotion of education in India to serve as a permanent memorial of India's appreciation of the services rendered by His Excellency Lord Hardinge to the country and the Empire and says that Bombay should take a lead in the matter by inviting subscriptions to the proposed fund.

Comments on Lord Chelmsford's appointment as Viceroy of India.
Islámic Mail (117), 31st Jan.

17. Referring to the comments which have appeared in the press regarding the appointment of Lord Chelmsford as Viceroy of India, the *Islámic Mail* states that almost every journal in India welcomed the selection of an *ex*-Governor of an Australian province when the news was first published. It holds that any revulsion of feeling which seems to have been in evidence latterly has been created by the adverse comments of the *Bombay Chronicle* and the *Leader* of Allahabad. It reports that translations of these unfavourable notices have been published in the *Tarjuman*, an Urdu daily of Calcutta; and that ignorant readers of Vernacular papers have begun to think that the promotion of a Captain in the Army to the highest office in the land is unwise and unprecedented. To this the paper replies by remarking that military service in the present critical times is undertaken from motives of the most laudable patriotism, and it denounces the journals which have ventured to question the wisdom of the appointment.

"Pray practice what you preach."
Praja Bandhu (24), 30th Jan., Eng. cols.

18. Under the marginal heading the paper has the following:—"At the Prize Distribution to students of the Bombay Scottish Education Society's Schools held on Monday last, His Excellency Lord Willingdon said: 'War or no war, it is needless to say that the education of young children *must* go on'. On this ground His Excellency exhorted the people to wipe off the deficit in the building fund of the J. C. High School. It is, therefore, to be earnestly and devoutly hoped that ever true to his convictions and avowals His Excellency will personally take immediate steps to remove the strict retrenchment his Government has recently adopted with war for excuse in various directions, such as (1) stopping the opening of new primary schools, (2) giving additional hands required for increased pupils at old schools, (3) additional grants to give Code pay to trained teachers, (4) building grants, (5) the increases sanctioned for gymnastic teachers, (6) the opening of Sloyd classes in High Schools, (7) the entertaining of an additional Educational Inspector for Bombay, Thána and Colába, an Inspectress for the Southern Division, and Medical Inspectors for all the four Divisions, (8) the grants for excursions, (9) one-fifth of the grants given to aided secondary schools, (10) the registration of new primary and secondary schools for purposes of aid, etc., etc."

Suggestions to His Excellency the Governor to study the troubles of Káthiáwár.
Hindusthán (16), 1st Feb.

19. The *Hindusthán* refers to His Excellency the Governor's approaching tour in Káthiáwár and expresses the hope that if the people of that province will properly lay before him the hardships incidental to the levy of customs duties at Viramgám which at present constitute their chief grievance, the Bombay Government will take some practical steps towards their removal. It points out that Káthiáwár does very little business in small articles with other parts of the Presidency and accordingly urges that very little smuggling is possible by railway passengers, to prevent which the impost is levied at Viramgám. If the danger of smuggling constitutes the sole objection to the abolition of these duties the paper suggests that

Excise Inspectors be kept to examine the luggage of doubtful passengers instead of subjecting all to unnecessary hardship, as is done at present. It also urges the Ruling Chiefs of the Káthiàwár States to take, in the interests of their subjects, some practical steps which might enable them to bring about a satisfactory solution of the problem. It dwells upon the necessity of the question being taken up by a virile inhabitant of Káthiáwár like Mr. M. K. Gandhi and concludes by suggesting that His Excellency should not return to Bombay without learning the troubles of Káthiáwár.

Comments on the decision of the Madras Government in Dr. Krishnaswamy's case.

Kesari (89), 1st Feb.; *Sandesh* (97), 1st Feb.

20. The Madras Government may have intended by their diplomatic decision in Dr. Krishnaswamy's case, to save the honour of the Medical Council. The poisonous arrow which the Medical Council under the authority of Government shot into the body of Ayurveda has, however, not been completely removed; a part of it still remains there. Dr. Krishnaswamy's chief point was that helping a native dispensary was no offence under the Medical Registration Act. Government have decided the Doctor's case on other and minor points. If Government mean that what Dr. Krishnaswamy did is an offence, the quarrel will not stop here. Though the decision is favourable to Dr. Krishnaswamy the principal contention is still undecided. We cannot say that Dr. Krishnaswamy has gained a victory; it may be that he has saved himself for the present. We do not think that Dr. Popat Prabhuram's case in Bombay has been satisfactorily decided. It is to be seen if the serpent of hatred of the Medical Council after entering its hole in Madras reappears in Bombay and inflicts a fatal sting on native medicine here. [The *Sandesh* remarks that the Madras Government have given a halting decision. In adds:—It remains to be seen whether the Medical Council will take a hint or will again revive the question. If we show the same tenacity as the Madrasis we shall be victorious in Dr. Popat Prabhuram's case.]

Dr. Popat Prabhuram's case should be dealt with like Dr. Krishnaswamy Iyer's.

Jám-e-Jamshed (18), 1st Feb.

21. The *Jám-e-Jamshed* feels gratified at the recent order of the Government of Madras revising the decision of the Madras Medical Council in Dr. Krishnaswamy Iyer's case and expresses hope that the Bombay Medical Council will be more circumspect in dealing with the case of Dr. Popat Prabhuram who has been served with a notice for being connected with the Ayurvedic College of Bombay.

It is not enough to have quashed the order of the Madras Medical Council: a recurrence of such action should be made impossible.

Bombay Samáchár (49), 2nd Feb.

22. The *Bombay Samáchár* is of opinion that the order recently published by the Madras Government, setting aside the order of the Madras Medical Council directing the removal of the name of Dr. Krishnaswamy Iyer from the Medical Register, should afford food for reflection to the Medical Councils of other presidencies. It expresses gratification at the action of the Madras Government and believes that the people of that Presidency will have nothing but thanks to offer to the Government for that act. It maintains that the fact that the Government felt themselves constrained to set aside the order of the Madras Medical Council furnishes a commentary upon the impropriety of the step the Council had taken in the matter. The paper then goes on to remark that this will not satisfy the minds of the public. Something more is required to be done—the development of the indigenous systems of medicine and measures which would effectively prevent recurrence of action like that of the Madras Medical Council.

The partial abolition of trial by jury in Belgaum.

Indu Prakásh (32), 1st Feb.

23. Referring to a letter in the *Times of India* the *Indu Prakásh* remarks:—"A contemptible attempt is being made by a correspondent in the local Anglo-Indian Press to show that the protest against the Government order [abolishing trial by jury in Belgaum in certain cases] is a Brahmin affair. Do such people still believe that

Government do not see through their game? Another favourite argument of the reactionaries has been trotted out in this connection. The masses, we are assured, do not care at all for the abolition of the jury. It would be a wonder if they did as they are uneducated and ignorant. Are our rights to be dependent on the will of the masses? Have the masses agitated for the abolition of the jury? Is not this agitation against the jury also the work of a few individuals? What were those who are now proclaiming their approval of the Government action doing all the while? Did they ever hold meetings and send memorials before Government took a definite action? It is, however, unnecessary to take these men seriously..... Government hold that the Jury of Belgaum is competent to try a sedition case and at the same time withdraw murder cases from its jurisdiction. There can be no stronger condemnation of the Government action than the illogical position Government themselves have had to take."

Graduates only should be allowed to be High Court Pleaders.

Jám-e-Jamshed (18), 3rd Feb.; *Kesari* (89), 1st Feb.

24. The *Jám-e-Jamshed* welcomes the decision of the Government of Bombay to allow none but Graduates of the Bombay University to appear at the High Court Pleaders' Examination from the year 1917. Though the measure appears from a superficial point of view to be pressing somewhat hard on those whose means do not permit of their taking a University degree, it urges that the action taken by Government has become inevitable on account of the pitiable condition into which matters are drifting with regard to a majority of the High Court Pleaders at present practising in the local Small Causes and Police Courts and also on account of many of them possessing a knowledge of English which is anything but edifying to themselves and the Courts in which they practise. The paper is strongly of opinion that the new arrangement will considerably raise the standard of efficiency of pleaders as a class. [The *Kesari*, on the other hand, writes:—Many have written to us regarding the alleged stopping of the High Court Pleaders' Examination or the prohibition of under-graduates from appearing for it from 1917. We have, however, not seen any order of the Bombay Government or Bombay High Court in this connection. We do not think that the Imperial Government would issue any direct orders as this matter is within the jurisdiction of local High Court. We hope, however, that such unjust orders will not be issued as they would shut out all poor students from the chance of following an independent profession.]

The Coroner, the Commissioner of Police and the inquest on the Parsi dead.

Jám-e-Jamshed (18), 5th Feb.

25. *Jám-e-Jamshed* publishes a letter written by one Mr. Billimoria, in the course of which the writer observes that before Mr. K. P. Antia's letter appeared in the issue of the 18th January of the paper he was under the impression that the Coroner had held the inquest upon the recent taxi-cab fatality case of a Parsi child to facilitate the dead body being disposed of in due time from the religious point of view, on account of the kind offices of the Police Commissioner and also in pursuance of the Government order issued some time ago in connection with the expediting of the Coroner's inquests. He now gathers from Mr. Antia's letter that it was solely on account of the pressing demands of the Police Commissioner that the Coroner held the inquest on the day of the accident, though somewhat late. The correspondent advises the Parsis not to sleep over the matter but to demand an explanation from the Coroner, and also urges them to draw the attention of His Excellency the Governor to all the facts of this case. He argues that sympathetic officers of the type of the present Police Commissioner are not always available and that, therefore, the Parsis should bestir themselves to get a special order passed during the *regime* of the present kind Governor, as the Christians have done in the past, so that, ordinarily, inquests might be held over the dead bodies of Parsis in time to permit of their being committed to the Tower of Silence before sunset, after the due performance of the obsequies.

26. The *Praja Bandhu* has two letters one headed "The Chemical Balance of the Educational Department" and the other "Secondary Teachers in the Bombay Presidency", complaining of the system of promotion of teachers and Inspectors. The drift of the second letter signed "Justice" is that promotion to Mr. Bala has meant injustice to Mr. Balsari and Mr. Dalal because Mr. Bala is a Parsi and does not know Sanskrit.

Criticism of the principle of promotion in the Education Department.
Praja Bandhu (24), 30th Jan., Eng. cols.

27. The *Sánj Vartamán* remarks that the present scale of salaries attached to the posts of Presidency Magistrates is so low for a big city like Bombay that it urgently calls for improvement. Referring to the salaries drawn by the Chief and Fourth Presidency Magistrates, which are Rs. 2,000 and Rs. 600 respectively, it raises the question why there should be such a wide gulf between the salaries of the two Magistrates when both have ordinarily to decide the same sort of cases and have the same amount of work to do, with only this difference that the Chief Presidency Magistrate alone can decide certain classes of cases and hold the Marine Court. The paper admits that for the sake of preserving the status of the last-mentioned Magistrate the salary attached to his post should be higher than those of other Magistrates, but at the same time urges that the present difference is quite dispoportionate. It maintains that the posts of Presidency Magistrates carry a great deal of responsibility and involve the performance of serious duties and the pay of Rs. 600 is not sufficiently lucrative to attract capable pleaders or Barristers. In view of the fact that all the Magistrates are equally pressed with work and in view of the uniform nature of their functions the paper suggests that, following the practice obtaining in England, the salaries of the Second, Third and Fourth Presidency Magistrates should be uniformly fixed at Rs. 1,000.

Low salaries of Bombay Magistrates.
Sánj Vartamán (26), 4th Feb.

28. Addressing a letter to the *Sánj Vartamán* 'a liquor shop-keeper' draws the attention of the Excise Commissioner to an alleged grievance affecting the licensees of liquor-shops in the Bombay Presidency. He dwells upon the inconvenience, hardships and loss of time entailed upon that class by the present arrangement which compels every licensee to come from far and near and be present at the district head-quarters at the auction which annually takes place in the month of March. He questions the utility of calling all the present and would-be licensees to the district head-quarters, in some cases from a distance of more than 100 miles, when licenses continue as a rule to be given to old shop-keepers. He, therefore, advocates the adoption of a practice under which the licensees may be directed to be present at the Mamlatdars' courts at the taluka head-quarters in January or February and their wishes ascertained as to whether they are willing to retain their licenses at the fees fixed by the Collector. Further, those shops only should be auctioned at the district head-quarters which have to be disposed of on account of the old shop-keeper not desiring to have his license continued or on account of adverse remarks made against a particular licensee, etc. The adoption of such a course, it is contended, will not only cause no loss to Government revenues but will save the liquor shop-keepers a lot of trouble, while relieving the Collectors of a portion of their duties.

The auctioning of liquor-shops at head-quarters: a suggestion.
Sánj Vartamán (26), 29th Jan.

***29.** The *Mahrátta*, referring to inaccuracies in its statements with regard to the stoppage of the Sholápur Siddheshwar fair which have been pointed out to it, remarks:—
"With regard to the inaccuracies pointed out above, we may at once say that the remarks of the *Mahrátta* were based on the version given by the Sholápur correspondent of the *Kesari*; and that we are only too glad to be able to make the necessary correction in this matter, because inaccuracies are very likely to occur in a version which is admittedly a partisan version. Editors of newspapers can not of course afford to wait till all the facts in every single letter of every correspondent are investigated and

Expression of regret by the *Mahrátta* with regard to certain statements which appeared in its columns regarding the stoppage of the Sholápur Siddheshwar fair.
Mahrátta (4), 6th Feb.

sifted by themselves personally in an inquiry on the spot. But as by publishing incorrect facts they may, howsoever unwillingly, be doing unfairness to others, they should be, and we suppose they generally are, quite ready, nay even anxious, to give the other side of the question, if enabled to do so in an authoritative manner. Contradiction is readily available in the case of an issue between private parties. But it is a difficult matter when one of the parties is Government or individual Government officials. We are, therefore, very thankful in this particular case that we have been enabled to make the necessary correction of certain statements from the official point of view. As regards the general tone of the remarks of the *Mahrátta*, it has been pointed out to us that they give an impression of attributing to the Collector and the Commissioner a desire to prohibit the Sholápur fair for causelessly annoying the people, if not for helping the Sholápur Municipality in their quarrel with the trustees of the Siddheshwar Temple. Now as it was never our intention to attribute to these high officers any motive of this kind, we are sincerely sorry that the words used by us gave such an impression. We do not think the Commissioner and the Collector were right in acting upon the advice given by the Sanitary Commissioner, under the particular circumstances of the case; and we still contend that the merits of the Collector's order of prohibition of the fair are highly disputable. Then, again, we do say that Government owe it to themselves to meet the arguments of the Sholápur people based on the facts of previous years, and particularly so in the matter of the alleged death of a person who proclaims that he is fully alive. But all that, we know, is beside the point, when objection is taken on the ground that the *Mahrátta's* writing in this case gives the impression of attributing a motive to the action of the Collector and the Commissioner. We know Government have nothing to gain by spreading unrest and discontent where there is none, and we should be sorry if our remarks give an impression contrary to our intention. Whenever it is claimed that there were no ulterior motives underlying any particular action of Government we are prepared to allow the claim without the least reservation."

Vulgar degradation of a Sanskrit drama.
Hitechhu (55), 30th Jan.

30. The *Hitechhu* reproduces an article contributed by Mr. Satyendra Bhimrao to the *Vasant* magazine in which the writer complains that the drama of Malati Madhav recently put on the stage by the Shri Vidya Vinod Dramatic Company at Surat has been degraded and debased in the adaptation from the high standard of the original Sanskrit by Bhavabhuti to suit the depraved taste of the masses and that some of its low songs have become so popular that they are encored half a dozen times and repeatedly sung on the stage with unseemly gestures. The writer expresses disapproval of the acting of all the female parts in the play which, in his opinion, is overdone and particularly condemns the acting of Navi as decidedly objectionable and bordering on the obscene.

The successful agricultural exhibition under the Honourable Mr. Carmichael.
Bombay Samáchár (49), 3rd Feb.

31. The *Bombay Samáchár* takes appreciative note of the agricultural exhibition recently held at Páchora, East Khándesh, under the presidency of the Honourable Mr. Carmichael and while eulogising the attempts made by Government to improve the condition of agriculture, suggests that in view of the prosperity attending upon the permanent land settlement of Bengal the thirty years' land settlement of the Bombay Presidency should at least be doubled and primary education be made free and compulsory so that the masses may be enabled to take active interest in agricultural reform and offer their whole-hearted co-operation to Government in the task of uplifting the nation.

Comments on a letter in the *Times of India* on the subject of stranded *Hajis* at Jeddah.
Muslim Herald (119), 4th Feb.

32. Referring to a letter published in the *Times of India*, dated the 1st February 1916, stating that the stranded *Hajis* at Jeddah are those who had brought single tickets, the *Muslim Herald* alleges that the letter in question is either forged or it emanates from the proprietors of hotels in Bombay whose desire is to earn money by lodging the pilgrims in their hotels—a result which can be achieved by running

down the Pilgrims Department which arranges at present for the stay of the *Hajis* in Musafurkhanas where their expenses are economised. Proceeding to discuss the effects of the compulsory purchase of return tickets the paper requests that an enquiry may be made to ascertain if many *Hajis* lost the return-halves, or sold them to buy the necessaries of life having being obliged to stay long at Jeddah waiting for a ship to take them back to India. It asserts that it was those who sold the return-halves who could not return home, and that they might be still in Arabia.

EDUCATION.

***33.** Commenting on the scheme for amalgamating the Bombay University's Matriculation Examination and the School Final Examination, the *Rást Goftár* remarks:—"That the scheme would be conducive of no improvement is what it would not cost much labour at argument to prove. We cannot see what *inherent aptitude* the Board of Thirteen would enjoy which the Senate with its hundred members representing the best talents, the best intellect, the best educational experience available within the Presidency, does not..... It is useless to contend that the Matriculation is not a fit examination for qualifying boys for clerical service or that it arrogates to itself all the sympathy which otherwise would go to the School Final Examination. It is no business of the University which trains students for higher degrees to provide boys of third-class and fourth-class ability with certificates for the petty branches of public or commercial service. And after all what are the fundamental points of difference between Matriculation as it is now taken by the University and the Matriculation as it would be taken by the contemplated Board, to justify the hope that under the revised arrangements there would be something like the very slightest appreciable improvement in the intellectual standard of the boys? Everything of importance, at least under the scheme as it stands, would remain in its present established form..... We challenge the most ardent admirer of the scheme to tell us how the Matriculation as it is now taken is hampering the course of secondary education, and how the Matriculation as it would be taken by the Board would facilitate a healthy growth..... And we challenge any one to tell us what is there which the Board would achieve, which the Senate would be unable to. Is it by constitution a body unworthy to be trusted to make appointments of examiners, or to conduct the examinations or to control its courses? How would the mere fact that the Board by being jointly representative of Government and the University, and the fact that they would control both the School Final and the Matriculation improve the tone of secondary education? ..... Whether it is premeditated or not, the scheme if passed would give a most fatal blow to the cause of secondary education, as, forsooth, it has every potentiality for curbing the free growth of schools and of restricting the number of students studying for Colleges. Most dangerous and unlimited powers are given to the Board who will be all in all in the matter of control of schools..... It is an octopus which would suck education of its blood and vitality, make school-master the slaves of an autocratic board, divest the University of its control on secondry education, deprive it of its freedom and integrity, and leave no one the better for it except, it might be, an army of idlers and dunces who will snugly pocket their easily acquired certificates and bite their thumbs at their more intelligent schoolmates!"

Comments on the scheme for amalgamating the Bombay University's Matriculation Examination and the School Final Examination.

Rást Goftár (25), 6th Feb., Eng. cols.

34. The *Mahrátta* writes admiringly about the speeches of Sir Chandavarkar and Dr. Bhandarkar and remarks:—"The history of the question which Sir Narayan gave in his remarkable speech on that day, shows conclusively that Government has been after this question since nearly half a century, and the controversy has abated for a time to arise with a redoubled vigour again. [Here the paper goes into the history of the

* *Mahrátta* (4), 6th Feb.; *Indu Prakásh* (32), 4th Feb.; *Dnyán Prakásh* (30), 3rd Feb.; *Kalpataru* (87), 30th Jan.; *Kesari* (89), 1st Feb.

question of the examinations and continues:—] The hands of the Government might be clean at this time and we congratulate them if it be so. It will be better for them if they will no more dabble with this question again..... We really thank Sir Narayan and Dr. Bhandarkar for the radical change in their views. When such characters are thoroughly impressed with the truth of a question, they become even more outspoken than a radical extremist. The words which Dr. Bhandarkar and Sir Narayan allowed to escape their lips in the debate would have become the staunchest of the extremists..... It appears that the present Dr. Bhandarkar is not the same who voted for the Universities Act in 1904, which, as he now understands, empowered the Government to have their own majority. It is only now he has come to know that Government interference in the affairs of a private body is undesirable, and should be hotly contested. We hope for a similar change in their views in the field of politics also." [The *Indu Prakdsh* also condemns the proposed Board as the interests of secondary education are likely to suffer if the proposal is carried out. The *Dnyán Prakdsh* also writing against the proposal defends Sir Narayan Chandavarkar and Dr. Bhandarkar in their attitude and alleges that a Universities Bill even more drastic than the present Act in force has been drafted by Government but the war alone has prevented its introduction in Council. The *Kalpataru* on the other hand, writes in favour of the proposed Board. The *Kesari* refers to the change in the views of Dr. Bhandarkar and Sir N. G. Chandavarkar and says that it is a good sign that the blind followers of Government have begun to discover the hidden meaning of the suggestions of Government. It adds:—Government are trying for the last thirty years to have the Matriculation Examination under their control and though the discussion has been postponed it cannot be certainly said that the ultimate decision will be in our favour. We hope, however, that the present proposals will meet the fate of the old proposals of 1910 as Sir N. G. Chandavarkar and Dr. Bhandarkar have begun to realise the underlying policy of Government.]

35. Referring to the opposition raised by the Sir N. G. Chandavarkar to the proposal of the Honourable Mr. Sharp brought before the last annual meeting of the University Senate for adopting the Report of the Joint Examination Board Committee, on the ground that it involved a question of the jurisdiction of the University, the *Bombay Samáchár* rather regrets that such an opposition was not made before the University selected its representatives to sit on the Committee. It, however, maintains that the whole arrangement arrived at in this connection was between the Local Government and the Syndicate and that nothing can deprive the Senate of the right to correct a mistake the Syndicate might have made. The paper dwells upon the inadvisability on the part of the Senate to enter into a discussion on the details of the scheme, before Government gave a more substantial guarantee against the possible pecuniary loss to the University by the proposed transfer of the conduct of the Matriculation examination than the vague assurance given by them. In common with Sir Narayan it apprehends that the proposed Joint Examination Board is likely to prove a semi-official body and warns the Senate against the repetition of the unpleasant experience the public have obtained with bodies of a heterogenous constitution like the Board of the City Improvement Trust, the Legislative Councils, etc. In order, however, to obtain the benefit of the other suggestions the Committee have made, the paper advises the Senate to consult Government on questions affecting finance as well as the constitution of the proposed Examination Board rather than reject *in toto* the proposal before the Senate. [The *Sánj Vartamán* remarks that the acceptance by the Senate of the proposition brought by the Honourable Mr. Sharp will not only cause a serious injury to the reputation of the Bombay University but will be a great encroachment upon its independence. It points out that in Great Britain universities enjoy complete independence and that Government do not interfere with their affairs, and adds that the Indians have learnt to view their universities much in the same way

Bombay Samáchár (49), 2nd Feb.; *Sánj Vartamán* (26), 31st Jan.; *Praja Mitra and Pársi* 21), 31st Jan.

as the British people view theirs. Though the recommendation of the Committee with regard to the constitution of the Joint Examination Board appears innocuous on the surface the underlying object of the whole scheme seems to the paper to be no other than strengthening the desire cherished by Government of controlling secondary and higher education. It opines that the public should raise a vigorous protest against the recommendation of the Committee with respect to the transfer of the conduct of the Matriculation examination from the University to the Board and hopes that the Senate will set aside the proposition brought before it by a majority. The *Praja Mitra and Pársi* believes that Government have practically thrown the whole responsibility of the question on the decision of the Senate. The paper infers from the stout opposition made by Dr. Bhandarkar and Sir Narayan, who are known to have tenaciously upheld Government educational policy in the past, to the Honourable Mr. Sharp's proposition that the scheme must be really highly detrimental to publish interest. It expresses the hope that the Senate will accept the amendment of the abovesaid members and reject the original proposition when the matter again comes for discussion on the 7th February and thereby uphold its prestige.]

36. Referring to the reported collection of over a lakh of rupees by Rao Bahadur Rudragowda on behalf of the Lingayat community for the proposed Karnátak College, the *Indu Prakásh* remarks:—"The responsibility of Rao Bahadur Rudragowda does not end with mere collection of the fund. He should press Government to fulfil their promise in return and early start the Karnátak College..... A Dhárwár Lingayat journal says that Rao Bahadur Rudragowda intends to utilise the sum he has collected for starting a Co-operative Society so that it may bear some interest if Government defer the establishment of the College..... We should like him to consider well whether it would be advisable even to seriously consider the diversion of the sum collected for the College even temporarily for any other purpose..... We have grave doubts indeed as to the legality of any diversion of the funds collected for the Arts College..... We need not tell Rao Bahadur Rudragowda that the moral pressure on Government will be greatly increased, if he pays his contribution to them. The Bombay Government should not be allowed to stand still as if this was no concern of theirs. They should undertake the project early and utilise the sum collected for the College, war or no war. Government and the Director of Public Institution bring forward the smallness of subscriptions paid to Government as an excuse for their own dilatoriness. Rao Bahadur Rudragowda does not probably realise that by withholding the sum he is unknowingly the cause of unnecessarily promoting delay. Probably he thinks that Government will not take any action just immediately even if the sum is handed over to them. In that case we think that it is the duty of Government to enlighten him on the point. People naturally do not desire to keep large sums idle in the hands of Government for years. It is the duty of Government to dispel the idea that there will be any undue delay in starting the College and request people to pay their contributions early..... Cannot Government find a way out of the dilemma? Can they not invite the Honourable R. B. Rodda, the Honourable Mr. Belvi, the Director of Public Instruction, the Educational Inspector, Southern Division, Rao Bahadur Rudragowda and one or two Lingayat leaders, for a round table conference and settle the questistion?"

Government should hold a conference with the popular leaders in connection with the Karnátak College.

Indu Prakásh (32), 2nd Feb., Eng. cols.

RAILWAYS.

***37.** "Out of about 35,000 miles of Railways the Government of India owns about 25,000 miles. Of course about 19,000 miles of the total are worked by companies. For the present we leave those alone. But why should not the State-owned Railways be capitalized by successively selling portions of them to Indian Joint Stock Companies who should issue a number of

Some of the State-owned Indian Railways should be capitalised and worked with Indian capital.

Mahrátta (4), 6th Feb.

shares to be sold among the middle-class people? The people of India will thus get the dividend upon their own Railways which are paid for by themselves. Let the companies work them for some years if you please. We should then be in a better position to appreciate the solicitude of the Government for our welfare."

Suggestions for extension of Dhári-Khijádia Railway line.
Bombay Samáchár (49), 2nd Feb.

38. In the course of a letter contributed to the *Bombay Samáchár* "Experienced" refers to the Dhári-Khijádia Railway line which is to be opened by His Highness the Gaekwad. The correspondent urges the necessity of extending this line still further from Visáder to Verával *via* Gir, Kodinár and Navi Bunder, because the proposed extension will greatly enhance the utility of the Dhári-Khijádia Railway. He refers to the arrangement reported to have been arrived at between His Highness the Gaekwad and His Highness the Jam Saheb in connection with the railway extension from Jámnagar to Dwárka and observes that the new railway will afford very great facility to travellers from Dhári to Jámnagar, Dwárka, etc. The writer thus anticipates a bright future for the Dhári-Khijádia Railway, and requests the Gaekwad and the ruling authorities of the Jámnagar and Junágadh States to expedite the construction.

MUNICIPALITIES.

How local self-government is a farce in India.
Young India (10), 2nd Feb.

39. "Times out of number our leaders have urged upon the attention of Government the evils of the existence of the strong official element in our Municipalities and local self-government bodies..... It is a veritable farce that is being enacted in some of these institutions, out in distant districts, which ought to be the training grounds of our politicians and statesmen. Any attempt at free discussion and popular representation is stifled by the official fist, directly or indirectly, and it is almost hopeless to expect anything like a free growth and expression of popular opinion..... [The paper then goes on to refer to the alleged arbitary attitude of the Collector-President of the Malabar District Board in the Madras Presidency in the matter of the discussion by the Board of the Local Board Act Amendment Bill newly framed by the Madras Government. It points out with adverse critical remarks how the members of the Board were allowed very short time to study the Bill and how one of the members moved an amendment to the effect that Government might be requested to allow more time and that copies of the Bill should be distributed among the members. It then concludes:—] It is needless to say that the amendment was put to the vote and lost; a Bill of the most far-reaching changes, which required most profound deliberation and the most calm judgment being rushed through in a single day. Amendment after amendment was moved with a view to more popular representation on these bodies. Every time the President had his say and the amendment was lost. To briefly refer to one: Mr. Menon moved that there should be a statutory provision for voting by ballot on the demand of any member. Of course the President must have his say. Mr. Menon's suggestion was unworkable. Look at the House of Commons. Members went to the lobby and every one knew which side the member voted. Was the like of these arguments ever heard? After all this profound wisdom came the finishing stroke, *argumentum ad hominem*, Mr. Menon's remarks were all nonsense. Local self government with a vengeance! Comment is useless."

The risk an editor runs in criticising action of Health Officer.
Broach Samáchár (51), 27th Jan.; *Hindusthán* (16), 29th Jan.

40. The *Broach Samáchár* complains that a Parsi gentleman who professed to be a friend of the Health Officer of Broach visited the office of the paper on the 21st January in connection with certain remarks that were made in the previous issue of the paper with respect to the Sanitary Association of Broach and asked the editor to write in eulogistic terms about the services of the Health Officer or otherwise an influ-

ential friend of the Health Officer would get annoyed and bring the editor into trouble over and above compelling him to sever his connections with the paper. The editor declares his determination to steadfastly adhere to his policy of criticising the action of public officials in spite of the threat held out to him and states that the conversation complained of was overheard by another gentleman who happened to be in the office on business. [The *Hindusthán* reproduces the above article and remarks that the incident affords an illustration of the difficulties encountered by mofussil newspapers and the attempts made to involve them into trouble if they ventured to criticise the actions of petty Government and municipal officials.]

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 10th February 1916.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 12th February 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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	English.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	875
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	Anglo-Gujara'ti.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,800
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,600
23	Pársi-Samáchár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái ; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 45.	860
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen ; an American ; 30 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 58.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahmin) ; 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare ; Hindu (Chitpáwan Bráhmin) ; 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman ; Mahomedan ; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni ; Hindu (Amil) ; 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás ; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjimal ; Hindu (Bhátia) ; 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan ; Muhammadan (Sunni) ; 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad ; (Muhammadan) ; 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 45.	1,500
48	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujarati Bráhman) ; 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakka; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Shábu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,800.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Lus	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
88A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300

Nos. 2, 68, 108, 105 and 110 have stopped publication temporarily.

Nos. 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. While writing on the progress of the war during the month of December, the Gujráti *Chitramaya Jagat* writes :— When the French commenced to land in Salonica certain military experts expressed the opinion that the measure would surely meet with failure as the Dardanelles expedition had done—nay rather it would meet with disgrace and so they asked the Allies not to undertake the venture. In spite of such strong criticism an exedition was sent to Salonica with a hope that Greece would help the Allies' cause. Why should the Salonica expedition have been persisted in after it was clearly known that Greece was not going to help? Why were not orders for withdrawal given? Would it not have been wise to change the plan with the change of circumstances? The doom of Serbia was sealed when Greece refused to join. The French should have occupied a part of Macedonia to prevent Greece joining the enemy, and they then might perhaps have been able to defeat Bulgaria and the aspect of the Serbian struggle would have been changed! Success on the field of battle throws diplomacy in the background. It is success that counts; the means even if they are objectionable are not thought of. The French were sure of giving a defeat to the Bulgarians who, in their opinion, were mere agriculturists with a small army and inadequate munitions. The French marched against the Bulgarians with such self-confidence; but the Bulgarians were not so weak-kneed as they were supposed to be and the French had to content themselves with camping in Macedonia instead of penetrating Bulgaria. It was there that the sad news of the overrunning of Serbia was received and they, therefore, thought of spending the winter on the banks of the Verdun. But the Bulgarians commenced to attack the British and though the attacks were repulsed the British thought it wise to retreat a few miles, but it was found that the Bulgarians had the advantage of overwhelming numbers and recorgnising the gravity of the situation the Allies withdrew to Salonica. About this time the troops were withdrawn from the Dardanelles and Suvla Bay. The Turks did not know of the fact that the Allies had withdrawn their troops? The foolish Turks for some time continued to bombard the deserted shores! Though the British have met with failure in the Dardanelles expedition the orderliness and skill they have shown in landing the troops and withdrawing them will not fail to add to their military glory. [In the latter half of the article, however, the writer dwells in detail on the strategic importance of Salonica and the advantages accruing from its occupation by the Allied troops. The article also appears in the Marathi edition of the magazine.]

Criticism of alleged French over-confidence.
Chitramaya Jagat (52 & 82), Dec. 1915, Guj. and Mar. editions.

*2. " When the question of recruiting Maratha Brahmins comes what do we find? The letter from Mr. Abhyankar in the last *Kesari* [*vide* paragraph 1 of Weekly Report No. 6 of 1916] clearly proves that the Government *still* mistrusts the Maratha Brahmins. If Mr. Abhyankar's legitimate request would have been complied with, would the British Government have suffered worse? ..... Their disappointments naturally will recoil on others and will not only damp the martial qualities of the Brahmins, who only a century ago were a match for any martial race in the world, but will also effect the feelings of others who respect them. But let go the martial qualities. Mr. Abhyankar simply wanted to serve in the army as an *interpreter* or a *store-keeper*. Even that post, strange to say, was not granted to Mr. Abhyankar or his son!..... This is certainly a piece of foolish policy of mistrust which will cause much discontent when a unity of purpose to overthrow the common enemy is necessary. Every race and creed is allowed to serve in the army. Surely it is then unjust to bar the way to the willing Brahmins who want to add their humble quota to the Universal service."

Government do not want Brahmins for war service.
Mahrátta (4), 13th Feb.

3. The *Shri Venkateshwar* expresses hope that the British Government in India will follow the example of the French Government who have allowed their Indian subjects to volunteer for active service. The paper is of opinion that thousands of Indians will readily offer their service for helping Britain to crush the enemy if Government express their willingness to allow Indians to be volunteers.

Suggestion to British Government to follow the example of France and admit Indian volunteers.
Shri Venkateshwar (69), 8th Feb.

4. Speculating as to what will be the next venue of the war, the *Hindusthdn* refers to the various conjectures made in this connection. It alludes to the divergent statements, *viz.*, that Mesopotamia or Egypt will now be the field of military operations; that the Western front will be the scene of renewed and vigorous activities; that the Kaiser will perhaps succeed in serving his two-fold purpose by dragging America into the war; that there will now take place great naval engagements in the North Sea. The paper then proceeds to dispose of the surmises by remarking that Egypt is not likely to become the scene of operations on account of the extreme difficulties of communication between that country and Turkey; that, though the attitude of the American Government seems to be pro-German, it is doubtful whether America will enter into the war and, if it does, on what side; and that the British Navy is sure to maintain its prestige if an opportunity presents itself. The paper, on its own part, is inclined to favour the view that the war will be prosecuted more vigorously by the Allies on the Western front and dwells on the probability of the latter dealing a heavy blow to the enemy there. It, at any rate, sees no hope whatever for the enemy to secure the final victory.

The war: speculation on possibilities.
Hindusthdn (16), 5th Feb.

*5. Referring to the speeches recently delivered by Sir James Meston, the Honourable P. C. Lyon and His Excellency Lord Carmichael advising students regarding public matters, the *Mahrátta* remarks:—"The fact of the matter is that the officials are true to their immediate employers. These employers have a system to maintain, a system which pays *them* well, whatever *loss* it may entail on the people who have to live and move and have their being in the narrow stuffy Black Hole it graciously allows them. Whether high-placed or low-placed, all 'conscientious' officials are expected to act and speak (and think!) in consonance with the interests of the system they are paid to work under. Theirs is indeed a hard lot. They have to dodge and play with words as well as they can. In these dutiful attempts words are often uttered which show an anxiety in the speaker's mind to find a justification in theory for what his Government does and omits to do..... The *Amrit Bazar Patrika's* answer to His Excellency Lord Carmichael's remark that 'the war has altered life for all of us' seems to us most appropriate in this connection. Says the *Patrika*, 'Nearer home we find that the relation between the rulers and the ruled is practically in the same condition. They are yet suspicious of each other though a common danger is before them. The people want arms to defend themselves and the Empire; their guardians will not give these to them lest they use them against their benefactors! The police and C. I. D. rule is as rampant as ever; and no one, however innocent, feels safe from its iron grip. Disease and poverty are increasing; but their havoc is looked on with utter unconcern and apathy. The mongoose and serpent relation between Indian and Anglo-Indian press continues as before. The war, in short, has effected very little change in the attitude of the ruled and the rulers of this country towards one another.'"

Comments on the speeches recently delivered by Sir James Meston, the Honourable P. C. Lyon and His Excellency Lord Carmichael to students.
Mahrátta (4), 13th Feb.

6. "There is obviously a difference in the temperament of the British people and the American people. So is there a difference between our temperament and that of the Philippinoes. The Philippinoes have the grit and grimness of the barbarian. And this we must cultivate anew amongst ourselves if we are to rise to a higher level of national honour. ..... Heroic writing supported by heroic action on the part of the writer is a potent generator and fosterer of heroism. India needs bands of brave fellows to break down the bars which limit the movements of her children and stunt them into unseemly dumbdriven herds. Fancy the show—a whole continent of people barred from the privileges of Self-Rule! And who bars them? The very same country that loves Self-rule to distraction. Evidently, therefore, we must be lacking in something that makes all our acknowledged qualifications a poor consolation to us. That something is the faith of

Comments on the proposed grant of independence to the Philippinoes by United States of America.
Mahrátta (4), 13th Feb.; *Kesari* (89), 8th Feb.

the Philippinoes: the faith that whatever the defects of Self-rule, it is incomparably better than the best Other-rule. This faith must be fostered and made universal amongst our people. It is this faith which is the parent of grit and grim purpose without which we cannot hope to move our rulers to give us what they call the moon." [The *Kesari* gives a history of the constitution of the Phillipine Government and of the rights and privileges enjoyed by the Phillipinoes and says :—The Senate of the United States has recommended that the American suzerainty should be withdrawn some time after two and within four years. While barbarian Phillipinoes become fit for self-government within 25 years of foreign domination, it is surprising that India is not fit for self-government though it has been in the hands of the brethren of Americans for 150 years. Indians may be admitted to be fit for self-government by all the nations of the world but what is the use of all this evidence of our fitness to our rulers? Judging from the instance of the Phillipinoes, we do not think that the question of our fitness has stood in the way of the grant of *Swarájya* to us. The real question concerns advantages derived by the rulers by keeping India entirely in their hands and so long as the bureaucracy in India is not prepared to relax even by a little their rigid grip of the country secured for the sake of those advantages, the question will not be solved.]

7. The *Gujráti*, dealing with the question of *Swarájya*, suggests that Indians should be given the statutory right of electing Indian members to the Council of the Secretry of State for India and that half of the members of the India Council should be Indians. It lays stress on the 'autonomy' adumbrated in the Coronation Durbar Despatch and suggests that the village *Panchayat* should form the nucleus of *Swarájya* and that the cultivators, who form the mainstay of the country, should have the right of electing members to the Legislative Councils. Further, it would have the official control over District Boards and Municipalities removed.

The way to *Swarájya*: some suggestions.
Gujaráti (12), 6th Feb.

8. *Young India* thus concludes an article in which it compares the political sentiments of the people of Australia with those of the people of India :—"There is another aspect of this nationalist sentiment which presents a still more striking similarity with the Australian type. Now and then comes a note of discontent, emanating mainly from Anglo-Indian quarters, that India is not paying adequately for the naval protection it is at present enjoying at the hands of the British navy. The situation of India in this respect at the present time is most anomalous. It is held by Britain more as an insubordinate captive—as a 'possession for purposes of exploitation than as an equal member of the Empire. When India obtains her rightful place in the Empire there would be no disposition at all to grudge our share of contribution to the naval defence of the Empire. But following the example of Australia India does not want to rest content with making mere pecuniary contributions to the British Navy. Indian nationalists want an Indian navy financed by India but manned and officered as well by Indians serving in Indian waters in times of peace but passing under the control of the Imperial Naval authorities in times of war. So also in the matter of military training to which such pointed attention was drawn by Sir S. P. Sinha in his presidential address. The loyalty of the Indian Nationalist, as in the case of the Australian Nationalist, is due mainly to the fact of his belief that the continued existence of autonomous provinces or States is not only not inconsistent with but even in a large measure dependent on their being an integral part of the British Empire. If Imperial British Statesmen were wise they would immediately enlist all this spontaneous fund of feeling and sentiment in favour of the Empire by making an endeavour, immediately after the war, to introduce such changes as would convey to India the assurance that all their deeply-cherished aspirations are not a cry for the moon, but objects quite within reach of accomplishment within the life-time of a generation or two."

Comparison between political sentiments of the Australians and those of the Indians.
Young India (10), 9th Feb.

*9. "Adaptation" is the pen name over which a writer thus criticizes Englishmen in England:—"Matters are worse in the provinces. Even middle class men satisfy themselves by reading posters of newspapers and what they hear in the beer shops. (In fact, English Home Rule seems to have been born there.) One man I knew never bought a paper, though his wife did. It is not rarely that you hear of men who talk of 'diplomacy in medicine,' 'bad attack of Armenia,' and the 'confounded Russians, Prussians, Persians and Parisians.' The London County Council which started whole-sale classes for girls to fill up the places of clerks and typists, looked small when it found out the ignorance, faulty education and ability of these young women. It is amusing to find, however, landladies who concede to Indian graduates and under-graduates ability to 'speak English'. They would be insulted if you dared to differ from them on the point of spelling, grammer or punctuation. They would not allow you to say a word of your own. On the other hand, they would make you swallow their remarks on English literature along with their pies, cakes and poisonous tea. The more obstinate of us are likely to be shown extracts from penny novels on Negro servants and natives of America—'the Red Americans'—or from one of those rambling paragraphs on Babu English by Mr. 'Mayfair,' 'Candide,' 'Gossip' or his spouse, which are diligently sent in from India by Anglo-Indians. One does not know whether we should ask them to provide twenty thousand men from the whole British Empire who know any Indian language or Oriental classics against the two hundred thousand Indians who know and write English. All the same, people who know no language but their own are foremost in making fun of others for not knowing theirs. One could understand that, if they knew it well, for even Mr. Balfour admits he was never taught English. That may not be an excuse, if there were not Indians who have been making a systematic study of English all their lives, or the claim that foreigners and Indians are better exponents of English literature than the English in the highest stages were not true. Ignorance of the highest forms of one's literature is pardonable, if it is not vaunted and wantonly inflicted on subject peoples, and knowledge of the affairs of the world were shown whether from experience of centuries or from reading newspapers and other 'Everybody's' books. Even that is not shown whether by the generality of the highest classes or the minority of the lowest, except by rare individuals. Would you believe it, a university debating society's member told that August body in 1913 that Home Rule should be given to India as well as Ireland—hark! because partition of Bengal was *not* cancelled? As though even if it is cancelled, India's claims are not stronger than those of Ireland, which had no Germany against which to defend England and the Empire *before* the passage of the Act. After all, this call came to India a year later, but what of the great visit of His Majesty the King-Emperor to India two years before? ..... [The writer next refers to the criticism of Indian illiteracy, ignorance, inferiority of intelligence and capacity and in a rambling way concludes:—] Illiteracy has very little to do with democratic rule, for universal education came after territorial autonomy and popular self-rule. While it has accelerated the rate of progress on its disappearance, its evils are exaggerated. The not too indispensable accomplished art of the idle cab-man with a journal, has indirectly affected political individualism, though directly the social one."

Backwardness of English people.
Indian Social Reformer (8), 12th Feb.

10. "In the December (1915) number of *Diocesan Magazine* there appears a most scurrilous and malignant attack upon Hinduism. In it the writer, Rev. W. C. B. Purser, thus speaks of Hinduism. 'When you visit a Hindu temple there seems to be something sinister and evil about the place. The carving on the pillars is not infrequently disgusting. The appearance of the images—especially if they happen to be images of Kali— is very often revolting. Even if one happened to be ignorant of the fact that the women attendants of the temple are consecrated to a life of vice, one could not help feeling oppressed with the sense of evil. The head

Complaint about an attack on the Hindu religion in the *Diocesan Magazine*.
Sind Journal (8), 9th Feb.

of one of our large missions in Calcutta, who is well known for his broad-mindedness and great sympathy, once told me that he could not help feeling that Hinduism was an inspiration of the devil.' This is surely disgraceful. An attack of this character by a Hindu would possibly—nay most probably—have brought upon him the rigors of Press Act of 1910. Hinduism is primarily the most tolerant of all faiths and hence it is that such scandalous attacks are indulged in. But they are no doubt cowardly and ought not to be premitted by British Government that has proclaimed religious neutrality."

Muhammadans, of whatever party, will not be made tools of by the Hindus.
Islámic Mail (117), 7th Feb., Urdu edition.

11. The *Islámic Mail* states that there are two parties among the Muhammadans in India: one composed of those who do not take any interest in current politics, and the other of those who are the admirers of Macaulay and Bright. The paper is of opinion that the Muhammadans, whether they belong to the apathetic loyal party or to the Extremist group of youngmen, would not permit themselves to be converted into mere tools of the Hindus, for the latter are selfish in the extreme. It instances the opposition offered by the Hindus to the reservation of some seats for the Musalmans in the Calcutta Municipal Corporation, and the demolition of Muhammadan houses at Lucknow in preference to the habitations of the Hindus for making a public road, through the influence of the Hindu president of the Lucknow Municipality.

True Hinduism demands warm sympathy with Moslems if Turkey suffers.
Chitramaya Jagat (52), Dec. 1915, Guj. edition.

12. In the course of a lengthy dissertation on the simplicity and loftiness of the Muhammadan religion and the nature of the contents of the Quran, the Gujráti *Chitramaya Jagat* writes:—It is doubtful whether in future the Muhammadan religion will make as rapid a progress as it has made during the last thirteen centuries. Turkey may be annihilated, Persia may go under the sway of Russia and Egypt may fall from its great glory but the throne of the Prophet Muhammad will, without doubt, endure for ever in Heaven. If the present European war ends in a manner adverse to the interests of Turkey the beautiful structure of Islam reared by Muhammad is sure to be impaired, to however small an extent, and we shall show ourselves to be true Hindus only when we sympathise with the Muhammadans in their lamentations and shed tears with them. [The article opens with a quotation purporting to be from the Quran, which runs thus:—"God will inflict severe punishment upon you if you continue to draw back your steps as you have done so far." The language of the article is inflated and anything but lucid.]

Suggestion to adopt Mysore Loan system in British India.
Bombay Samáchár (49), 11th Feb.

13. The *Bombay Samáchár* refers to the system of State loans in Mysore, shows in detail how convenient it is for purchasers; dwells on its peculiar advantages, how it saves expense, and suggests that the existence of facilities for purchasing Government securities through a Government department ensures the safety of the transactions and, while inducing capitalists to invest their money in the purchase of these securities, greatly diminishes the business of speculators. It, therefore, looks upon the system as conducive to the benefit of both Government and the people and wishes that the British Government may introduce the Mysore system into their territory.

The new Government of India four per cent. Terminable Loan and small investors.
Jám-e-Jamshed (18), 7th Feb.

14. *Apropos* of the complaint regarding the smallness of the amount invested by the public in purchasing the new Government of India four per cent. Terminable Loan through the Post Office, the *Jám-e-Jámshed* observes that there is nothing unnatural about that result. It refers to the various heads in the printed form under which the purchaser has to furnish information and remarks that it is incomprehensible how the Post

Office can be concerned to know either the object with which a person purchases the loan or the source of his income. The paper refers to the interest form a purchaser is expected to fill in and expresses the opinion that requirements such as these are likely to prove too irksome to a majority of intending purchasers, and finally suggests that in order to further the object of encouraging small investors to purchase such loans easier and simpler methods should be adopted.

15. The *Vyápári* refers to the growing dimunition of the supply of paper and suggests that experiments may be made by Government to establish whether pressed sugar-cane can be utilized for paper manufacture. It remarks that as sugar-cane is grown all over India, it is likely to prove a valuable source for meeting the demand for paper and hopes that the matter will be considered by the Industries Committee recently appointed by the Bombay Government.

Suggestion that pressed sugar-cane may be used for the manufacture of paper in India.
Vyápári (109), 6th Feb.

16. "The news must have come upon many as a painful surprize that it was Mrs. Annie Besant who was the chief actor in the unfortunate misunderstanding which marred a speech of Mr. Gandhi at Benáres and caused an incident which all India must deplore with pain and which, we suppose, even the blind worshippers of Mrs. Besant will find it difficult to digest. We all know Mr. Gandhi so well and by we is meant the entire British Empire. It is impossible that any one could suspect him of having the least sympathy with anarchism..... That Mr. Gandhi, the saint of all persons, was capable of it, is a thought which could occur only to a Mrs. Besant..... It is useless to seek to make much of the incident for that would be rating Mrs. Besant too high..,..... But India may well note the character of the lady who is seeking one day to be the great dictator of the Indian popular-political movement of the day." [In the subsequent issue the paper writes:—"The explanation given by Mrs. Besant in her paper, as it has been wired to the *Bombay Chronicle*, only makes Mrs. Besant appear in a most childish and ridiculous plight. We wonder if she is not merely quibbling when she protests she did not tell the princes to go away. She affirms that Mr. Gandhi's remarks were open to misconstruction and being scared away by what was said by an European believed by her to be a C. I. D. man, she appealed to the Chairman only for protecting Mr. Gandhi. How ridiculous for Mrs. Besant to have thought of assuming the role of the guardian angel towards Mr. Gandhi!..... Then all her talk about the situation in Benáres being dangerous, only shows that she can play fairly well even the role of a scare monger, whatever she is. One thing is certain. She cannot have—she must not be allowed to grasp any place amongst the leaders of the popular political party of India."] [The *Dnyán Prakásh* remarks:—The Princes need not have left the hall even if Mr. Ghandi had been criticising Government. We do not know what necessity there was for the Maharaja of Dongarpur's condemnation of Mr. Gandhi the next day. We know the delicate situation of our Princes and it is unfortunate that things should have come to such a pass at Benares.] In a subsequent issue the paper thinks that Mrs. Besant interrupted Mr. Gandhi because she misunderstood him.]

The Benáres incident and Mrs. Besant.
Indu Prakásh (32), 11th and 12th Feb., Eng. cols.; *Dnyán Prakásh* (30), 10th and 11th Feb.

17. "It is a pity that Mr. Gandhi did not see or recognise the wisdom of greater self restraint, in giving expression to his peculiar views with reference to the measures taken at Benares, for the protection of the person of His Excellency the Viceroy. We all recognise that what Mr. Gandhi characterises as 'so-called anarchy' in the country is but the outcome of the evil propensities of a few misguided youth and evil inclined persons. But the fact of these being only a few did not prevent a murderous assault upon the

Comments on Mr. M. K. Gandhi's views on the precaution taken for the safety of His Excellency Lord Hardinge at Benáres.
Kaiser-i-Hind (19), 13th Feb., Eng. cols.

same devoted head, four years ago. Where was the guarantee that it would not be repeated? It would have been a criminal folly to permit sentimental considerations of the kind mentioned by Mr. Gandhi to militate against the security of so precious a life once again."

The proposed LL.D. for Lord Hardinge.

Prája Mitra and Pársi (21), 11th Feb., *Jám-e-Jamshed* (18), 12th Feb.

18. *Prája Mitra and Pársi* remarks that the Bombay University Senate will, by accepting the proposal made by the Syndicate for conferring the degree of LL.D. on Lord Hardinge, only gratify the educated public opinion of this Presidency. It places it to His Excellency's credit that he made away with the short-sighted educational policy of repression and suspicion followed in *régimes* that succeeded Lord Ripon's and, referring to his grant of wide and independent powers to the Hindu University, his appointment of Sir Sankaran Nair as Education Member and to his various other liberal measures, asks which Temple of Learning will hesitate to honour such a sterling benefactor and well-wisher of education as Lord Hardinge? The paper concludes with wishing that Lord Willingdon may follow the liberal example of the Viceroy and see that the Bombay University enjoys the same measure of freedon it used to enjoy in the eighties. [The *Jám-e-Jamshed* also expatiates on Lord Hardinge's progressive and liberal educational policy as demonstrated by the great increase in the number of educational institutions and the larger grants made during his Viceroyalty. It remarks that by conferring the degree of LL.D. on His Excellency, who has shown an unprecedented concern for the spread of primary, secondary and higher education in India, the Bombay University will honour the truest well-wisher of the country.]

Comments on His Excellency Lord Willingdon's remark at the Rajkumar College that there was not sufficiency of opening for young men in high station of life.

Mahrátta (5), 13th Feb.

***19.** "Lord Willingdon in his recent address to Rajkumar College students has made an admission which deserves a serious consideration. 'I know very well' said His Excellency, 'that there is not sufficiency of opening for young men in high station of life and that it is difficult for many young men, who wish to do their duty for the Empire, to gain admittance to a suitable profession.' How long has this condition obtained? We have an idea that this want of opening for young men in high station of life is a necessary result of the policy of keeping the high ranks of service as a *reserved preserve* for the sons and nephews—for the kith and kin near and remote of the bureaucratic class in England and the child-colonies..... We have to recog ise the presence of England in our midst in formulating our demands for *Openings*. And, we maintain that our leaders have never failed so far to give due thought to the claims of England in any agitation for political reform. What has happened is this: England has not reciprocated the accommodating spirit exhibited by us. She has held tight the keys of all fields in her absolute possession. It is this want of reciprocation which has created the present position..... We congratulate His Excellency Lord Willingdon on having made the admission referred to above, for it is a great thing in an official of his high rank to acknowledge the unsatisfactory character of the policy pursued by the Government of which he forms one of the principal functionaries."

Lord Willingdon on the personal attendants of school-going princes.

Jám-e-Jamshed (18), 11th Feb; *Praja Mitra and Pársi* (21), 9th Feb.

20. The *Jám-e-Jamshed* hopes that the suggestions made by His Excellency the Governor, presiding at the annual meeting of the Council of the Rájkumar College, in connection with the education and the future of the princes of Káthiáwár receiving instruction at the College, will meet with the approval of, and be acted upon by, the Indian Chiefs and Thákors sending their sons to this institution. It endorses the suggestion made by His Excellency to keep the princes free from an atmosphere of fawning and flattery of their personal attendants while studying at the College and, for that purpose, to dispense with the last mentioned class altogether. The paper refers to the fact of princes in Europe attending the ordinary schools and colleges along with the children of the ordinary classes

and, dwelling upon the advantages resulting from such a system in the shape of knowledge and experience gathered by the princes when in such company, questions the utility of special institutions for Indian princes like the Rájkumár College. It expresses gratification at the desire shown by Lord Willingdon to take steps for providing some suitable outlets for those Girasia Princes who have not to administer any states or jagirs after finishing their education and wishes that the Government of Bombay may, in collaboration with the Indian Chiefs, formulate a scheme that might prove beneficial to the Girasia princes. [The *Praja Mitra and Pársi* also commends the advice given by His Excellency to the Rajkumars and wishes that Lord Willingdon may have the credit of bringing to fruition some such scheme as is referred to above.]

21. The *Bombay Samáchár*, referring to the address delivered by His Excellency Lord Willingdon before the Council of the Rajkumar College, fully agrees with His Excellency in the matter of the detrimental influence exerted by *Musahebs* and personal servants on the young Kumars studying at the College and expresses hope that the Council will put the advice given by Lord Willingdon into practice and dispense with the services of the class of men referred to. The paper is of opinion that there is much scope for improvement in the education imparted at the Rajkumar College and asks the Council to do the needful in the matter. [The *Hindusthán*, on the other hand, is of opinion that the presence of *Musahebs* and personal servants is rendered necessary on account of rival claimants to a *gadi* studying at the same College as also because Kumars from States that are at variance with each other attend the institution. As regards a special College the paper urges that there is no need for one, since the Kumars could very well be educated in ordinary schools.]

Bombay Samáchár (49), 10th Feb.; *Hindusthán* (16), 11th Feb.

22. "At a prize distribution of a school owned by the Scottish Education Society His Excellency Lord Willingdon, referring to the deficit of some thousands in the building fund, uttered inspiring words: 'War or no war, education,' he said, 'must go on, and I hope in the enlightened city of Bombay you will very soon get the few thousands needed.' This is very well spoken. But did it not strike Lord Willingdon how inconsistent these words were with the policy being now followed by his Government in regard to educational expenses. War or no war, education must go on, whatever possible retrenchments may be effected in other branches of the administration. If this is the ideal set before private individuals or societies who, be it noted, are suffering on account of the war like Government—why may Government be exempted from following the incident (?) it sets before others. If education is to be an exception to the general rule of retrenchment so far as private bodies, etc., are concerned, why should it not be an exception when Government itself is concerned?"

Government should also act up to Lord Willingdon's dictum that war or no war, education must go on.

Sind Advocate (7), 3rd Feb.

23. From the remarks made by Lord Willingdon at the distribution of prizes at the Girasia College, Gondal, the *Bombay Samáchár* infers that His Excellency does not approve of the system, at present obtaining at the Rajkumar College, of the sons of Indian Chiefs receiving their education, isolated from the children of the subjects. It points to the observations His Excellency made in appreciation of the working of the Girasia College, where the sons of Bhayáts and the children of common people can both derive mutual benefit from constant contact with one another. The paper then goes on to refer to the remark Lord Willingdon made, in reply to Sir Bhagwatsinghjis appreciation of His Excellency's eagerness to mix with others, to the effect that he is always in favour of obtaining first-hand information and that he can gather more from personal interviews with responsible officials than from reams of correspondence, and wishes that other officers may be induced to follow His Excellency's example in the discharge of their official functions.

Appreciation of Lord Willingdon's views regarding advantages of personal interview over reams of correspondence.

Bombay Samáchár (49), 12th Feb.

***24.** "We have expressed grave doubts, from the outset, respecting the compromise patched up by Mr. Gandhi with the Government of South Africa..... A peep into the history of the South African Colonies shows us that the Boers of Transvaal and Orange Free State and the British of Natal and Cape Colony refrained from extirpating the natives or coloured people of South Africa simply because in all probability they did not think that they could succeed in doing so, the natives outnumbering the Europeans by five to one. When the sons of the soil were denied even the elementary rights of human beings, to expect for outsiders like the Indians a generous treatment at the hands of the white colonist, would be to deceive one-self. The only guiding principle of the South African Government is selfishness—pure and naked—not even the enlightened selfishness of the Western civilization. What justice we, only a handful of Indians, can hope for from such a Government is obvious. The only argument the white colonists understand is the argument of power in all its aspects and no appeals to the generous sentiments of Common British Citizenship seem likely to be of any avail."

Indians need expect no justice from the South African Government.
Mahrátta (4), 13th Feb.

25. In approving the Resolution regarding malaria to be moved by the Honourable Mr. Surendranath Bannerjee in the Imperial Legislative Council, the *Indu Prakásh* dwells on the ravages of the disease throughout India and declares that it is the duty of the Indian Medical Service, the members of which are being maintained by India at the cost of thousands of rupees, to find a remedy for the evil. It ridicules the campaign against mosquitoes as ineffectual and pronounces the beneficial effects of quinine as only temporary, involving the breaking down of the constitution owing to the 'poisonous' character of the drug, and the general inability of patients, on account of poverty, to partake copiously of milk while under treatment to counteract the 'poison'. It hopes that the adoption of the Resolution will not result merely in the creation of fat posts for Europeans and trusts that the Indian Medical Department, feeling 'ashamed' at the fact that it has not been able to deal successfully either with cholera or with plague, will strive to cope with the ravages of malaria.

Duty of Government to stamp out malaria by means other than the creation of 'fat posts' for Europeans.
Indu Prakásh (32), 9th Feb.

26. "When Dr. Krishnaswamy insisted upon passing the Medical Registration Act in Madras he never thought probably that he would be its first victim. Though temporarily Dr. Krishnaswamy is safe, now that the Medical Council is moving again, we have grave doubts as to the ultimate decision of the Council. The Madras Government could have avoided all these troubles by deciding the case on its merits instead of on the preliminary point of material irregularity..... The Madras Council is drafting a manual of medical ethics..... It would be foolish to enforce the customs and manners of Medical Councils of the west all immediately in India where all the doctors in existence cannot satisfy the medical needs of 1 per cent. of the population. If the Medical Council does not modify its rules according to the condition of the country it will stultify itself by its strictness..... If the Medical Council were to import all western notions of etiquette bodily into India no one would care to register himself simply for the pleasure of signing 'Sick and death certificates'..... We think the better course would be to have an All-India Act for Medical Registration rather than provincial acts and provincial manuals. Care should be taken, however, to note in drafting the manual that the western medical profession in India is in its infancy. While Indian drugs are being praised for their efficiency by Sir L. Rogers in his recent lecture before the Asiatic Society of Bengal, the best and experienced practitioners of Ayurveda and Unani systems are being boycotted by the Medical Councils in a way..... Are Ayurvedic schools likely to promote or put down quackery? The best way

Manual of medical ethics being drafted by the Madras Medical Council.
Indu Prakásh (32), 10th Feb., Eng. cols.

to drive out quackery is to start great Ayurvedic Colleges, give regular instruction in them of some western along with the eastern system of medicine and train efficient graduates."

Necessity of encouraging indigenous drugs.
Arya Prakdsh (11), 6th Feb.

27. Congratulating the Madras Legislative Council on its setting aside the order of the Local Medical Council relating to the removal of the name of Dr. Krishnaswami Iyer from the Medical Register, the *Arya Prakdsh* strongly emphasizes the necessity of amending the Medical Registration Acts of the different presidencies so as to divest the respective Medical Councils of powers enabling them to issue orders of the kind above referred to. It refers to the inconvenience to the public consequent upon the stoppage of the import of drugs from the enemy countries on account of the war and, under these circumstances, dwells on the importance of the development of the indigenous systems of medicine and of the manufacture of drugs from Indian products on Western lines. The paper, accordingly, urges the *vaids* to make Government sufficiently alive to this situation by means of persistent and constitutional agitation.

Sir Leonard Rogers on indigenous drugs.
Bombay Samdchdr (19), 7th Feb.

28. The *Bombay Samdchdr* commends the address recently delivered by Lieutnant-Colonel Sir Leonard Rogers at the annual meeting of the Asiatic Society of Bengal to all those that are opposed to the *Vaidyas* and are disposed to belittle the importance of indigenous drugs. It gives a *resumé* of the address and requests Government to take steps to establish laboratories for the preparation of drugs from indigenous sources and to rescue India from the precarious position in which it has been placed by the outbreak of the present war, as also to prevent large sums of money going to foreign countries in spite of India being in a position to be self-supporting in the matter of her supply of drugs.

The cause of the Congress and national interest.
Bombay Samdchdr (49), 5th Feb.

29. While approving of the measures suggested at a recent meeting of the Provincial and District Congress Committees held in Bombay for educating public opinion in this Presidency, the *Bombay Samdchdr* urges the need of caution in the selection of lecturers and topics for public discussion. It approves of the suggestion for the establishment of a central library at Bombay containing books on politics and other cognate subjects and appeals to the public of the Presidency to help the movement and to advance the cause of the Congress by keeping questions of national interest always before their eyes.

Criticism of the present system of framing Imperial and Provincial Budget Estimates.
Young India (10), 9th Feb.

30. Discussing the present procedure in the matter of framing, discussing and sanctioning Imperial and Provincial Budget Estimates, *Young India* remarks :—"It is somewhat like this : the ensuing budget statements, Imperial and Provincial, would consist of three parts. The budget for 1916-17 would commence with a solemn ricital of the 'actuals' of 1914-15, of the 'revised estimates' of 1915-16, and the budget provisions for 1916-17. The 'actuals' of 1914-15 are bound to be—at any rate they invariably are—better than the 'revised estimates'; the latter again better than the budget estimates, and so on. Estimates of revenue and expenditure, framed on their three-fold basis, may be unavoidable, but the system of podular control of expenditure which is supposed to be secured by the reforms of 1909 is simply illusory and of no effect. The officials manipulate the figures both of revenue and expenditure, and the inevitable 'variations' between the figures as presented to the Finance Committee, and, later, to the Legislative Council, enable the officials to fill in the gaps without let or control..... How does all this fit in with the scheme of fiscal autonomy that India wants and the self-government that must come? The provincial budgets are practically controlled in great part by the Imperial Government and in a

minor degree by the Provincial Governments. The representatives of the people have apparently the least influence on the framing of the estimates of revenue and expenditure. The system as it obtains is repellent to common sense. The immediate steps in reform should be the relaxation of the powers of control now exercised by both the Imperial and Provincial Governments over the Provincial budgets and the enlargement of the powers both of criticism and control of the representatives of the people."

Co-operative Credit movement and duty of Government with regard to it.
Indu Prákásh (32), 12th Feb., Eng. cols.

31. "The too rapid expansion of co-operative Societies—specially Urban co-operative Societies—has led along with the redemption of debt in some cases to the increase of indebtedness in others. The co-operative movement has cheapened credit and it is our duty to see that credit is not misused and that loans are not indiscriminately or say inappropriately issued. ..... While congratulating the societies on their growing self-dependence and the reduction of Government loans from 6½ to 5 per cent. of their working capital we hope that Government will not be in a hurry to withdraw their helping hand. The movement is after all still in its infant state and financial help from Government cannot be withdrawn without materially injuring the cause..... While recognising the good that has been done by the Central Co-operative Bank we may say we are more in favour of district unions of the type of the Dharwar Union which supervises and finances affiliated societies instead of distant banks. Too many intermediaries between the Central Bank that issues loans and the co-operative societies are undesirable..... The progress of the movement in Sind is miserably slow and special efforts are necessary to push up the movement there."

Appeal to the authorities to take measures for checking the growth of dacoities in Sind.
Sind Journal (8), 9th Feb.

32. The *Sind Journal* dwells on the increase in the number of dacoities in Sind supposed to have followed in the wake of the war and remarks :—"What are the measures which can best cope with the unprecedented state of affairs? The police force cannot guard all the houses and habitations simultaneously, even if it were increased a thousand fold. The smallness of the force leaves a loop-hole for the criminals to carry on their depredations without let or hindrance in one part of the country or other..... We have repeatedly shown the inadequacy of the police force in Sind and have pointed out the disparity of that force in proportion to the area and population of Sind as compared with the same of the other Divisions of the Presidency. Unless the police force can be greatly increased and its character and methods vastly improved, the occurrence of serious crime cannot be avoided. What then should the Government do to protect the honour, life and property of its loyal subjects from the machinations of marauders, who stick at nothing to satisfy their cupidity and who are thirsting for rapine? The only effective protection against the incursions of such desperate creatures is the possession of arms. The robbers and dacoits have often times armed themselves with the help of some friendly, well-to-do ruffian and rifled the property of many unoffending subjects of His Majesty. The rigorous operation of the Arms Act has emasculated the people and the only way to afford them means of self-protection is to modify the provisions of the Arms Act and to grant licenses to harmless and law-abiding men on a much larger scale than at present, so that they may defend themselves against dacoits and robbers."

LEGISLATION.

Denunciation of the Medical (Bogus) Degrees Bill.
Mahrátta (4), 13th Feb.

***33.** Referring to the Medical (Bogus) Degrees Bill the *Mahrátta* remarks that though protests against the Bill have been made all over the country, "the wheels of our supreme Gods are moving threatening all protest to dust." It further asserts that "Government did pledge itself not to bring in any controversial

measure, before the Council during the war, but even this promise was given and broken in the same breath." It then declares the Bill itself to be a bogus Bill as no case has been made out for it, and concludes :—" Whenever any political right is demanded the Government flings against our face the accusation of unfitness owing to our society being torn as they say into so many water-tight castes and condescends to give us the advice that we should determine our status in society by fair competition. But what does the Government do when it is their turn to do any thing? In every walk of life, in every grade of society, in all the State-controlled departments they want to create a Government-caste totally impervious to outside influences, a caste hide-bound and water-tight, all jealous of its privileges. Government wants to enjoy the monopoly of control everywhere and, even in medical education where people's comforts and lives are at stake, Government desires—and desires strongly—that only those blessed few who are favoured by fortune and can afford to spend plenty of money should have the chance of taking medical degrees. The public is not to judge of the merits or demerits, the efficiency or inefficiency of their own medical advisers! Government is to be free to force the medicines upon the public! Governmeent is indeed out-doing the Brahmans in their own element."

Comments on Charity Endowments Bill.
Bombay Samáchár (49), 12th Feb

34. While commending the objects of the Bill brought before the Bombay Legislative Council in 1911 for preventing mismanagement of charity endowment funds and while approving the suggestions first made by the Select Committee by way of amendment of the Bill, the *Bombay Samáchár* expresses its disapprobation of the further amendments suggested by the Committee. It is in accord with the suggestion formerly made by the Committee for applying the provisions of the Bill only to those endowments that are devoted to charity by the donor in clear terms in the trust deed, as apart from those devoted to religious purposes. The paper opines that the further recommendation of the Committee in this connection, *viz.*, that it should be made obligatory upon the trustees to prove to the satisfaction of the Registrar that the funds they seek to administer are clearly divisible into charity and purely religious endowments according to the intentions of the donor, gives unnecessarily wide powers to the above-mentioned functionary and that it will not meet with the approbation of the public under the present trend of its thoughts on the subject. It also believes that the suggestion originally made by the Select Committee for applying the Bill to funds of Rs. 10,000 and to those producing an annual income of Rs. 500 should be adopted and that the subsequent proposal of the Committee for reducing the minimum limit of those funds to Rs. 5,000 and of the income to Rs. 300 should not be entertained.

EDUCATION.

German methods in Education Department.
Gujarâti (12), 6th Feb., Eng. cols.

35. " Everything German is now being hated and discredited for very good reasons. But are we all sure that some of the German methods and spirit have not slowly and unconsciously found a congenial home even in this country, for instance, in the sphere of education? Everything is being officialised. Government and their Education Department have come to think that Rules and Regulations and all kinds of rigorous restrictions are everything and all else is subordinate. The results of this mischievous system are becoming increasiugly obvious. The system has become a regular machine impelled and driven by the Education Department and it is no wonder that there is a general feeling of dissatisfaction both amongst the teachers and the general public. In this connection Sir Narayan cited to the Senate the views of the Right Honourable Sir William Mather and Dr. Sadler, Vice-Chancellor, Leeds University. In a paper which the former read in September last at a meeting of the British Association, he said :—' A Department of Education with a Cabinet Minister and a vast number of Inspectors and Examiners and Civil Service Clerks is, in my opinion, unsuitable for our country as well as extremely uneconomical.

A bureaucratic spirit enters into such a Department without any one person being specially to blame and such a spirit is the sole obstacle to enlightened progress.'..... We think that these remarks neatly sum up the whole situation. In our opinion it was a positive waste of money to have spent twenty-five thousand rupees for obtaining certain suggestions from Sir Alfred Hopkinson. How far he was unconsciously influenced by official views it is difficult to say. But his report contains nothing of special value commensurate with the extraordinary expenditure incurred by the University in order to please Lord Sydenham, and his suggestions in connection with the Matriculation should not have been accepted by the Syndicate. It may be technically true that the original idea did not emanate from the Government but from the Syndicate. But that does not minimise the gravity of the step proposed by the Honourable Mr. Sharp. It would be interesting to know the composition of the Sub-Committee appointed by the Syndicate which first moved in the matter. The Government, after having failed in their attempts to tamper with the Matriculation for the last fifty years, have eagerly gone in for the proposed scheme, when the Syndicate readily yielded on a most vital question of principle. As the Syndicate also is seriously to blame in the matter, the Senate, we hope, will strongly disapprove of the action which it has taken in this matter with such a total disregard of the best interests of the University and secondary education. The intentions of the Government are, as usual, very excellent. But we cannot at all approve of their policy in trying persistently to tamper with the Matriculation examination and trenching upon the powers of even the officialised University."

The Bombay University should not surrender control of Matriculation.
Gujaráti (12), 6th Feb.

36. The *Gujaráti*, commenting upon the scheme for amalgamating the Matriculation and the School Final examinations, emphatically declares that the University should under no circumstances forego the right of conducting the Matriculation examination. It expresses surprise that the Education Department should be so very keen upon controlling every aspect of educational activities in the country when Government are thinking of decentralisation of power.

Bombay Samáchár (49), 10th Feb.; *Gujaráti Punch* (14), 6th Feb.

37. The *Bombay Samáchár* fully associates itself with the opposition started by Sir N. G. Chandavarkar against the adoption by the Senate of the report of the Joint Examination Board Committee with regard to the holding of the Matriculation and School Final Examinations and expresses hope that the Committee appointed by the Senate to consider the question will frame its recommendations with due regard to the financial consideration involved and to the question of the encroachment upon the rights of the University. It asks public bodies in the Presidency to educate public opinion in the matter and to ask Government to allow the University to conduct the Matriculation examination. In its opinion, about which it has no doubt, there is much scope for improving the Matriculation examination and it trusts that the University will be able to deal with the question in an efficient manner. [The *Gujaráti Punch* is also of opinion that the University should conduct the Matriculation examination.]

Sánj Vartamán (26), 8th Feb.; *Praja Mitra and Pársi* (21), 9th Feb.; *Dnyán Prakásh* (30), 10th Feb.

38. The *Sánj Vartamán* expresses its sense of relief at the University Senate not passing the Honourable Mr. Sharp's resolution for adopting the Report of the Joint Examination Board Committee and remarks that by the passing of Dr. Viegas' amendment, the Matriculation examination has got a fresh lease of life for six months more. It points out that the University Syndicate is an executive committee appointed by the Senate and that it had no power to hold consultation with any extraneous body, as it did in the present case. The paper would not be surprised if such improper action on the part of the syndicate engendered in the minds of the public the suspicion that it was Government that make all the suggestions from behind the curtain. It then refers to the proposed abolition of the Matriculation also in the United Provinces and, as an inference, alleges that Provincial Governments now

desire to assume control over secondary education in pursuance of the policy laid down by the Imperial Government. The paper is of opinion that regard being had to the *personnel* of the Bombay University Senate the proposed Joint Board will in no wise be a better substitute for conducting the Matriculation but will only succeed in dealing a severe blow to the spread of higher education in the Presidency. The public, therefore, the paper observes, should strongly protest against such retrograde measures. [The *Praja Mitra and Parsi* also expresses satisfaction at the Senate adopting the proposal of Dr. Viegas. It remarks that Sir Alfred had only recommended the appointment of a committee for considering the advisability of holding a joint examination and that it is misleading to father upon him the present proposal for taking away the conduct of the Matriculation examination from the exclusive jurisdiction of the Senate. In view of the educational policy of the Government of India, which has allowed a wide range of autonomy and which granted a number of valuable privileges to the newly founded Hindu University, the paper cannot comprehend the policy of the Bombay Government underlying the Honourable Mr. Sharp's proposal. It is convinced that the present Governor has merely been a victim of the educational policy of his predecessor and hopes that he will reverse that policy by exercising the courage and strength of purpose with which Lord Hardinge overthrew the mistaken policy of Lord Curzon. The *Dnyán Prakásh* expresses satisfaction at the Committee appointed by the University to consider the Matriculation question but on principle it prefers the adoption of Sir Narayan G. Chandavarkar's drastic proposal. It says that the Syndicate ignored the Senate and that it was in its turn ignored by the Sub-Committee and remarks that questions of policy should always be discussed by the Senate. It holds that the Committee now appointed should first consider whether it is desirable to hand over the examination to the proposed Board, and that it should not go into the other proposals if it is decided not to hand over the examination to the Board.]

39. "It is a matter of regret that the Honourable Mr. Justice Beaman should have adopted the attitude he did towards Sir Narayan's utterances. He carries as a general rule a balanced head, and is practical besides being thoughtful. On this momentous occasion, however, his reflections and opinions must have a little disappointed his friends and admirers. He was in the first place wroth that Sir Narayan should have made a long speech occupying one full hour. His former colleague on the bench could have easily replied in his defence that the subject demanded it. Noboody, who has the cause of education, especially secondary education, at heart, could help feeling indignant at this last of a series of attempts to leave in the hands of Government officials, as contradistinguished from the Senate, the main control of the Matriculation. Mr. Justice Beaman remarked that personally he would never oppose any scheme simply because it came from the Government. By implication, it signifies that Sir Narayan did it. This is very unfair to the gentleman, who pleaded so strongly for the cause of secondary education. He opposed the appointment of a Joint Examination Board, not simply because it came from the Government, but for the far stronger reason that it meant a deathblow in the time to come to the University Entrance Examination."

The Senate Meeting.
Praja Mitra and Pársi (21), 10th Feb., Eng. cols.

40. As it was remarked by Principal Paranjpye the other day in the course of the University debate all of us are tired of school records, etc. An outsider is likely to suspect our secondary schools to be schools for criminal tribes. The Inspector of schools has more powers than Aurangzeb. Students and their guardians are held of no account by anybody and the whole school administration is carried on as if the brains of the officers of the Educational Department were manufactured in a laboratory in heaven. The teachers have to swear loyalty and the records of boys are kept and more importance is attached to these records than to the study and character of the boys. We have come across cases in which Inspectors were quite put out when they found that there were

Strong criticism of the present system of school management by Government.
Indu Prakásh (32), 10th Feb.

no complaints against students in the records. The Department has no confidence even in the examination of boys seeking admission being conducted by Headmaters. The whole system is offensive and provoking. The text-books are to be selected by the Department and they are to be written by Educational officers! Though they may be quite worthless they must be read by the students! Might is right!

Necessary religious instruction can be imparted only in denominational institutions.

Jám-e-Jámshed (18), 7th Feb.

41. The *Jám-e-Jámshed* quotes passages from the speech delivered by the Viceroy on laying the foundation stone of the Benares Hindu University wherein His Excellency emphasises the importance of religious education, and endorses the remarks that he made to the effect that religious teaching could only form the solid foundation to build character upon. The paper advocates the opening of denominational institutions in the country like the abovesaid University which only could permit of the imparting of religious instruction and, therefore, dismisses the contention of those who base their opposition to such institutions on the sole ground that they tend to foster communal prejudices. It observes that India requires self-sacrificing and self-reliant patriots of high character and hopes that the Hindu and Moslem Universities will produce such worthy sons for the country; points out that the Hindu University owes its existence and its present liberal constitution to the sympathy and encouragement of Lord Hardinge; and expresses gratification at His Excellency's name being associated with that institution.

Need of more agricultural schools.

Bombay Samáchár (49), 12th Feb.

42. Referring to that portion of the speech made by the Honourable Mr. Claude Hill at the Agricultural Conference, Pusa, wherein he dwelt on the importance of agricultural education to cultivating classes, the *Bombay Samáchár* expresses its opinion that, in view of the extreme ignorance of the latter, they are not likely to be awake to the advantages of that education unless it is made compulsory. It urges that regard being had to the overwhelming majority of the agricultural population in this country the existing number of institutions for agricultural instruction is very small. The paper points out that, since the Agricultural Department is conducted by Government on the English system, means should be devised to enable the agriculturists to derive benefit from new discoveries. It commends the institution conducted at Loni, in the vicinity of Poona, where the sons of cultivators are made to go through a course of general education coupled with a practical training in agriculture, and believes it should prove a model institution for others to be started on its lines, on a larger scale, in different parts of India.

Some unsuitable text-books by English professors.

Bombay Gujaráti (48), 6th Feb.

43. The *Bombay Gujaráti* refers to Mr. Wren's and Mr. Fraser's school publications and expatiates, in a complaining tone, on the alleged practice of the Local Government of giving a sort of monopoly to the English professors and principals of Government institutions by invariably prescribing the books published by them as text-books for Government and aided schools. It remarks that it is this system which leaves no inducement to others to write new books. It points out that though the books on science at present prescribed for the schools are believed by Educational Inspectors to be difficult for students and are not properly understood by the Science teachers themselves yet they have been fixed as text-books. It also complains about Messrs. Anderson and Marsden's History, which it remarks, has received the disapprobation of every teacher. The paper questions the utility of allowing the Director of Public Instruction the exclusive power of deciding upon the use of a particular text-book for a given standard, and in this connection refers to a recent circular with regard to Mr. Marsden's 'Lessons in Geography.' It suggests that school authorities should be allowed to select books and Educational Inspectors should be empowered to discontinue those among them which they do not approve.

44. The *Pancham George Vijaya* complains that the Educational Department does not pay as much attention to primary education as it does to secondary education, and that the quality of the instructions given in the primary schools of the Karnatak is much inferior to that of the instruction given in the other parts of the presidency. In support of its allegations the paper points out that the Inspectors of most of the Marathi Schools in the Belgaum District, except Khan Saheb Atar, are so ignorant of the Marathi language that they are hardly understood either by the boys or their teachers when they put questions in Marathi in the course of their inspection. Nor are these Inspectors to blame, the paper goes on, for they have to obey the orders of their Superiors with whom, therefore, the blame lies. It suggests that if it is impossible to secure sound Marathi Scholars as Inspectors for these schools selected men may be appointed to the posts from the Marathi-teaching staff.

Complaint that the Inspectors of Maráthi schools in the Belgaum District are ignorant of Maráthi.
Pancham George Vijaya (94), 10th Feb.

***45.** "Neither the Mahárája of Durbhanga nor His Excellency the Viceroy succeeded in showing in their speeches at the laying of the foundation-stone at Benares, that a Hindu denominational University was necessary to meet an educational requirement. Most of the reasons they adduced, such as the advantages of residential Universities, the importance of science teaching, the desirability of encouraging diversity of types of educational institutions, and the need for more Universities, do not touch the point. Only one of their reasons does, and that is the need of a religious atmosphere in education. But, is a religious atmosphere the necessary concomitant of a denominational University and is it impossible to foster it in an undenominational one? We, in India, have less excuse than Europeans to associate a religious atmosphere with dogmas and articles of faith. Buddha succeeded in creating a powerful spiritual atmosphere in India without reference even to God and the human soul. With all his portentous orations on the *Varnashrama Dharma*, the Mahárája of Durbhanga, the Chancellor-presumptive of the University, may not be so successful as Buddha. But that is, perhaps, far too recondite a question for Governments to consider. The Government of India should, however, have considered where this departure from established policy may lead them. Because they had been committed to Muhammadan electorates and a Muhammadan University, they could not well refuse to gratify the desire of some Upper India Hindus for a Hindu University. What will be their answer if the Parsis, the Jains, the Sikhs, the Arya Samajists, the Brahmo Samajists and the Radhaswamis, ask for one? How can they refuse to concede to small communities what they have conceded to larger ones? And if these sectarian Universities are established, what would be their effect on the future of Indian progress? We cannot help thinking that these sectional developments of policy are calculated to undo much of the beneficent work of half a century of administration with a single eye to the good of all without distinction of creed and sect. The new departure involves a waste of the very inadequate resources available for education in this country. If it was merely a college, the mistake can be easily rectified, but a University incorporated by statute is likely to prove a tough problem to future statesmen. The Government of India are mistaken if they think that the considerations which led their predecessors to lay down and adhere to the policy of strict religious neutrality in education, have lost all force. It is extremely significant that important Native States like Hyderabad and Mysore which are contemplating the establishment of Universities of their own, have not the faintest idea of making them denominational."

Adverse criticism of Benares University.
Indian Social Reformer (3), 13th Feb.

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RAILWAYS.

47. When the question of using cattle trucks for conveying passengers on Indian Railways was first raised we were told by Government that the arrangement was due to shortage of passenger cars and that better arrangements would be made later on, but we were afterwards assured that passengers liked to travel in cattle trucks, and so a permanent connection between third class passengers and cattle trucks seemed to be established! Up till now the proportion of horses and third class passengers was not laid down definitely, but Ramnath Mukhtyar writes to the Allahabad *Leader* that he saw some trucks of the G. I. P. Railway labelled " 29 men or 8 horses " at the Mathura Station. India is helping England loyally during war-time. Big statesmen assure us that their angle of vision has been changed by the demonstration of loyalty. It is exceedingly deplorable, therefore, that Railway companies under Government control should openly class Indians as beasts at this time.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 19th February 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st January 1916.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo; Native Christian; (Roman Catholic); 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A.; Hindu (Madrási Bráhmin); 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu; Muhammadan (Khoja); 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon; Native Christian; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel; Pársi; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás; Hindu (Bania); 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái; Hindu (Bania); 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán; Pársi; 40 ...	1,000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh; Hindu (Mesri Bania); 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár; Pársi; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah; Modh Bania; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái; Hindu (Khatri); 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán; Pársi; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan; Pársi; 59 ...	4,500
23	Pársi-Samsár	Karáchi	Do.	Rustomji Kharsedji Sidhwa; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi; Hindu (Shrimáli Bráhman); 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai; Pársi; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi; Pársi; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania); 74.	500

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4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
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8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Párs ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Párs ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Párs ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Párs ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána) ; 35.	800
21	Praja Mitra and Párs ...	Bombay	Daily	J. S. Taleyárkhán ; Párs ; 32	3,200
22	Praja Mitra and Párs ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Párs ; 59 ...	4,600
23	Párs-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Párs; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Párs ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Párs ; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái ; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	350
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hasen; an American; 30 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Faditare; Hindu (Chitpávan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 48	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujaráti Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pangali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 58.	280
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

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	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 84.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
88A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjaimmal ; Hindu Bhatia ; 35.	300

Nos. 2, 63, 103, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

1. "It is no exaggeration to say that every word that our gracious King-Emperor has hitherto uttered about India, ever since he first landed on these shores as Prince of Wales, is worth its weight in gold, full of solicitude for the welfare of his Indian subjects and of sincere sympathy with their rising political aspirations. His Majesty's latest utterance is quite in keeping with its predecessors..... It will hearten us all to bring about, with increased zeal and energy, the social improvements and to acquire deligently that *political experience* to which His Majesty so feelingly referred. Can any man who has observed the trend of Indian life during the past few years doubt that the people of this country have realised, as never before, the importance of a radical social renaissance? The hand of the clock of social progress, stationary so long, has been set in motion and in the fulness of time is bound to complete the circle. But what about the acquiring of the 'political experience' to which His Majesty referred? That, unfortunately, does not lie in our hands, but in those of the British servants of the Crown in India to a small extent, in the hands of the British Parliament to a greater extent, but mainly in the hands of the British people in whose hands ultimately lie the destinies of India..... May we hope that the British people will also take it as a solemn message to themselves and hasten the day when their Indian fellow subjects will be in a position to stand along with them upon a platform of absolute equality—the mightiest bulwark of the greatest Empire the world has ever seen?" [The *Mahratta* writes:—"The Magna Charta of Indian rights and privileges, *i.e.*, the Queen's Proclamation, has remained to a large extent a dead letter. ..... The bureaucracy has been all along the greatest obstacle in the way of the redeeming of the pledges. To this day do the bureaucrats take shelter in a 'formidable' row of trenches: they talk of the infallible wisdom of the man on the spot, the backwardness of Indians in social status, their political unfitness—a thousand and one time-serving makeshifts and shibboleths: a tyranny of words! What few rights and privileges have been gained are not given by them but are wrenched from their hands in spite of them..... The rude shock of war, however, has awakened the Lotus-eaters. The darkness of distrust and doubt has been dispelled and His Majesty's words shine as a bright ray of hope from the fountain-head of light at the centre of the empire. [Here the paper quotes from His Majesty's reply to the Indian officers' address and concludes:—] These are right royal words pregnant with great possibilities for India's millions including all classes, rich and poor, uppermost and downmost. Let us hope that a day will soon arrive when 'the advances in the path of political *experience*' are well secured by the grant of complete autonomy or Home Rule for India." The *Kesari* observes:—The local officials should at least bear in mind the utterances of His Majesty the King and give to the people of India opportunities to gain political experience. Otherwise they will get no experience because of want of opportunities and independent powers will not be given to them because of want of experience!]

Comments on His Imperial Majesty the King-Emperor's reply to the address presented to him by wounded Indian officers in England.

Young India (10), 16th Feb.; **Mahratta* (4), 20th Feb.; *Kesari* (89), 15th Feb.

2. The *Bombay Samachar* believes that the whole of India must have read the King-Emperor's reply to the address of convalescent Indian officers with a deep sense of gratitude on account of the sentiments contained therein. It dwells at length on the assurance given by His Majesty that 'India will enjoy liberties in increasing measure as she advances in the path of social improvement and political experience' and considers it as a timely reply to the boons asked by Sir S. P. Sinha in his presidential address at the recent sessions of the Indian National Congress. It expresses its appreciation of the solicitude shown by His Majesty for the religious usages of his subjects and its deep sense of gratitude for reiterating the assurances given by Queen Victoria in her

Bombay Samachar (49), 16th Feb.; *Hindusthan* (16), 14th Feb.

Proclamation. It believes these utterances will set at rest the minds of those who had some misgivings about the safety of their holy places. [The *Hindusthán* regards the speech as an irrevocable promise for the grant of political rights to India and thanks His Majesty for keeping before his eyes the Queen's Proclamation which was held in small esteem by Lord Curzon.]

3. "Who can peruse the gracious reply that His Imperial Majesty the King-Emperor made to the address of the twenty-seven Indian veterans of the war, in London, last week, without feeling that every word of it must have directly come from the speaker's heart? As a generous and heartfelt acknowledgment of India's services, nothing has surpassed it and nothing could..... His Majesty's words of praise and encouragement to his Indian subjects have been impressed for ever on the heart of Hindustan..... His Imperial Majesty has, in his present speech, most graciously declared that the liberties, which India has enjoyed under British Rule, 'she will enjoy in increasing measure as she advances in the path of social improvement and political experience.' Would it be possible for any statesman, any spokesman of the British nation, to improve upon this glorious pledge that all is well?"

Kaiser-i-Hind (19), 20th Feb., Eng. cols.

4. Under the heading of "the Royal Recognition," the *Jám-e-Jamshed* says with regard to His Majesty the King's recent message:—"We have said that this remarkable pronouncement might be taken not only as a grateful acknowledgment of what India has done during the war, but also as a new charter of India's progress under British rule, as a recognition on the part of His Majesty and His Majesty's Government, of India's right to a generous and liberal reward. In support of this view we would quote this passage from His Majesty's reply to the address: 'The liberties of the Empire were put into the scale and with them the liberties which India has enjoyed under our rule, *and which please God she will enjoy in increasing measure as she advances in the path of social improvement and political experience.*' The italics are our own. Here is a pledge that there is nothing like finality in the progress England has hitherto helped India to achieve politically; that there is nothing like saying to her: 'thus far and no further,' nothing like resting on her oars. Here is a pledge that England has not departed from her oft-repeated purpose of leading India onwards to the goal of her ambitions. It is perhaps not as specific as many of our countrymen would have wished as regards time. But there could be no question as to the definiteness of it, and India would be wise to be grateful for it to His Majesty and his Ministers."

Jám-e-Jamshed (18), 19th Feb., Eng. cols.

5. Referring to the capture of Erzerum the *Islámic Mail* states that its fall disposes of the belief commonly held that the Russians were played out. It considers it probable that the Turkish troops who were recently fighting in Gallipoli must have been sent to Erzerum to defend it against the Russians, and though the weather was also on the side of the defenders, yet the Russians, the paper observes, managed to inflict a notable defeat on the enemy. It regards this success as a good augury for victory on the assumption of offensive measures on all the fronts next spring.

The capture of Erzerum. *Islámic Mail* (117), 20th Feb., Urdu edition.

*6. "The Secretary of the European Association has forwarded to the Government of India a letter requesting it to legislate for the Compulsory Military Training of every British European and Anglo-Indian, of military age, in India. The Association has stated in this letter 'that extremely serious *native* outbreaks have occurred in our eastern dependencies' and that 'consequently adequate military training of the civilians working therein is a necessary provision against possible outbreaks of a similar kind.' Sir W. Wed-

Adverse comments on a memorial by the European Association praying for compulsory military training for Europeans and Anglo-Indians in India. *Mahrátta*, (4), 20th Feb.

derburn has truly said that 'an Anglo-Indian extremist with his pen does more harm to the cause of good government than an Indian anarchist with his bomb.' The European Association falls in this category..... To prejudice the minds of Government they are making much ado about the native outbreaks (?) when only a very small portion of the surface of the mighty ocean of Indian loyalty was a little disturbed by a few ripples of anarchism. Indians are freely shedding their life-blood for England, and yet it is they who are not to be given arms and are to be prevented from joining the higher military ranks!..... Of course we can be cooks and sweepers; but, howsoever high our social status may be, we cannot be officers in the English army..... It remains to see how our Government treats the prayer of our Anglo-Indian fellow-subjects who betray a rather unreasonable antipathy towards the 'native' of the country."

*7. The *Mahrátta* now admits that the proclamation of the Governor of French India does not grant its Indian subjects commissions in the army and goes on:—"The proclamation holds out no high hopes for the French Indians, the adopted childern of France. Of course the French have been treating their Indian subjects with more kindness and sympathy than the English, and the French Indian has the *same political* rights which any other son of France enjoys..... But in *military* schemes, France seems to be as jealous as England..... With regard to political rights, however, a French Indian is far happier than we are and puts us and our Government to shame."

The French have been treating their Indian subjects with more kindness than the English.

Mahrátta (4), 20th Feb.

8. The *Kaiser-in-Hind* traces the political development of the Phillipine islands that has brought them on the verge of self-government and remarks:—Can it be possible that a century and a half of British rule in India should still leave that country unfit for self-government when the Phillipinoes have become worthy of it practically during the last thirty years? Unfortunately all the important departments of Government are still under the control of European officers in India. Even the Municipalities are not given a free hand to manage their own affairs and almost all the higher posts are assigned to Europeans. It will thus be seen that in matters political India is a very backward country compared to the Phillipine Islands. The Indians should place the example of the Phillipinoes before themselves and ask for a greater share of posts under Government and freedom from Government control for Municipalities with a view to preparing the people for the rights of self-government. We may hope that an Indian will be appointed Lieutenant-Governor as an experimental measure. [The *Hindusthán* writes:—Though the Phillipinoes are less civilised than the Indians the Government of the United States has thought of giving them self-government. The Americans have been able to educate a wild race for self-government within the period of fifty years. Why then has the British Government failed to make Indians deserving of *Swardjya* after a rule of hundred and fifty years? Indians want self-government within the Empire; they do not, like the Phillipinoes, desire to be completely independent.]

Self-government for the Phillipinoes but not yet for India.

Kaiser-i-Hind (19), 13th Feb.; *Hindusthán* (16), 14th Feb.

9. The *Sandesh* compares the Phillipines under America and India under the British and remarks that the financial condition of the Phillipines has greatly improved under America. It points out that there is no land tax in the Phillipines while one-fourth of the revenues of India is derived from the land. It urges that Government should spend more money on irrigation, and remarks that it does not oppose increase of Government revenue but wants Government to increase the taxes of the people after making the rayats rich first.

Sandesh (97), 17th Feb.

10. The *Kesari* objects strongly to the views of the Honourable Mr. P. C. Lyon, Lord Willingdon and Lord Carmichael giving prominence to social reform and a subordinate place to politics. It says that even social questions in the broad sense cannot be satisfactorily solved unless people possess political powers and adduces the examples of the Tata Research Institute, the Bogus Medical Degrees Bill, and the Moslem University to show the impediments Government place in the way of higher education. It next takes up primary education and temperance and tries to prove that Government come in the way even of private efforts to promote temperance and primary education and declares that self-sacrificing temperance workers have only incurred obloquy and displeasure at the hands of Government. It says that even the question of sanitation which depends on the economic condition of the people has got its political aspect. It adds :— The Honourable Mr. Lyon and other astute advisers like him want us to do everything unaided and leave Government to spend money on Imperial defences, agricultural reforms, and exhibitions useful to foreign trade. But they should not entertain any hopes of the success of this childish attempt of theirs. We firmly believe that the one thing that should be striven for by the people is the acquisition of unquestioned executive power. It is plain that Government will not aid in this effort nor do we expect any help from Government. The one master-key that will open all the locks of national grievances is political power. Lord Willingdon and Mr. Lyon though well intentioned are partial to the British Empire, and it is not possible for them to care as much for India as for the Empire. The student world and our people should not be misled by the advise of these people and they should carefully cherish political aspirations in their hearts.

Comments on the speeches recently delivered by the Honourable Mr. P. C. Lyon, His Excellency Lord Willingdon and Lord Carmichael before students.
Kesari (89), 15th Feb.

11. "The Honourable Mr. Brijanandan Prasad's modest proposal that Indians in the I. C. S should be given posts of Secretaries and Under Secretaries was rejected in the United Provinces Council..... We did not want Mr. Burn to tell us that an Indian I. C. S. is in law eligible for all appointments, for the world knows that the Bar Sinister is there practically all the same so far at least as prize-posts are concerned..... We are not surprised at the hard fight the bureaucracy is putting up to preserve all the loaves and fishes of office to itself; but if anything the rejection of Mr. Brijanandan's proposal is a strong point in favour of the reform of Provincial Councils. The standing non-official majority in the Provincial Councils is a myth when even such innocent resolutions can be defeated by what in effect forms the Government party." [The *Mahratta* remarks :—"Government want our co-operation to raise war funds and want us to shed our blood for the Empire. But when we seek an opportunity to co-operate in the field of administrative work they say that their hands are tied, or that they are not going to make any change in the department."]

Comments on the defeat of the Honourable Mr. Prasad's motion in the United Provinces Council for appointing Indian Civilians as Secretaries and Under Secretaries to Government.
Indu Prakash (32), 19th Feb., Eng. cols.; **Mahratta* (4), 20th Feb.

12. "There cannot be the least doubt but that of all the Great Powers of the West, England alone possesses in a supreme degree what may be called the Genius of Empire..... With the continuous expansion of empire has come a truer appreciation of imperial responsibilities; a generous interpretation of the hopes and aspirations of dependent people; the conviction that even conquered races are but wards of the empire who, when they reach the stage of political adolescence, must be given the right of imperial citizenship; the conviction that no empire can stand for long which is not based on the principle of compromise; in short, a correct understanding of the

What India expects from the Imperial genius of the English people.
Young India (10), 16th Feb.

psychology of empire..... And that is why, during the last hundred years and more, every enslaved race on the face of the wide, wide world has looked longingly towards England for the inspiration of and help for emancipation. It is for the same reason that the millions of India have pinned their faith on the liberty-loving and truly imperial instincts of the British people, and are convinced that it will not be long before their shackles fall, and redemption and emancipation come (when, by political pupilage, they have deserved and earned it) at the hands of Britain..... May the genius of Empire which the British possess in a supreme degree hasten the day when this ancient land will cease to be a mere ward and be a devoted comrade of the great British Empire!"

Students may discuss politics under proper control.

Praja Mitra and Pársi (21), 16th Feb.

13. Expressing itself in accord with the recent decision in the Benáres Conspiracy Case, the *Praja Mitra and Pársi* remarks that the fact that the conspirators miserably failed in their object of rising in rebellion, demonstrates the loyalty of every class of His Majesty's subjects in India. It urges that it is the duty of parents as well as teachers to keep a watch over the movements of their children and students respectively after they leave school and college classes; suggests the formation of clubs under the leadership of teachers and professors, adds that school boys and collegians should be made to join these and no other clubs; and hopes that Government will be in a position to accord material help in this direction. It apprehends, however, that the long established practice in this country of keeping the teachers and the taught aloof from all discussion in political matters has resulted in diverting the student mind into improper channels. It alludes to the Debating Unions formed in the English and other Universities where political questions are discussed by students and opines that the opportunities the latter get at these debates, of knowing all aspects of such questions, preclude the success of the evil-doers instilling poisonous ideas into their minds.

Plea for the exercise of greater sympathy in criticising Government.

Young India (10), 16th Feb.

14. *Young India* publishes an article contributed by "Twenty-four" in which the writer blames Indians for not criticising Government in a spirit of fairness. He advises Indians to enter sympathetically into the spirit of the motives underlying the various acts of Government before passing any judgment on them. In the course of the article he remarks:—"Few of us disbelieve in the fundamentally good intentions of Government. But in our criticisms or doings, do we translate that feeling? Do we not act and criticise often as if Government are interested in injuring the prospects of the Indian people? I am far from admitting that the claims of India are always disinterestedly recognised. In the face of the excise duties, no such certificate can be abolutely granted to the British Rulers of even the present day; but still leaving apart a few such individual cases, we hardly recognise, sometimes, that Government are working for the progress of this country. I am not an ultra loyalist. I hate any member of that species. But still if India is to advance, we must recognise, in deeds, the good intentions of Government, unless we find definite proof that in one or other matter, as in the case of the excise duties, they are acting, or are being forced to act, against our interests."

Comments on an advertisement in respect of certain posts in the office of the Chief Secretary to the Government of Behár and Orissa.

Young India (10), 16th Feb.

15. Commenting on an advertisement inviting applications from European and Anglo-Indian candidates for posts of clerks and stenographers in the office of the Chief Secretary to the Government of Behár and Orissa, *Young India* writes:—"Any one could quite understand a private individual or concern taking a special liking to a particular individual or class, and it is perfectly legitimate in the cases mentioned to give preference to him or them, and nobody has any right to question it. We are quite accustomed to the Anglo-Indian monopoly of service in the Railway companies, as also in the Telegraph Department. Educational qualifications or competency have nothing to do

applied, and it is argued that it will be unbusinesslike for Government to pay more for services which can be secured cheaper. The figures relating to military service in India are not available, but we know that the above remarks have as much force in the case of the military services as in that of the civil."

The Specie Bank Liquidation has spelt ruin to creditors.
Hindusthán (16), 15th Feb.

22. Referring to the consent decree recently passed by Justice Macleod in the case of the Indian Specie Bank (in liquidation) *vs.* Sir Vithaldas and others, the *Hindusthán* remarks that all the expectations entertained by the depositors and shareholders of the Bank have been frustrated and the entire proceedings have only resulted in setting a seal upon their heavy losses. It observes that the liquidator, by settling the claim of Rs. 1,77,04,202 against the defendants practically for Rs. 3,02,755 (with the exception of the money to be recovered from the 8th defendant and the arrangement arrived at with the Thakor Saheb of Morvi), has only exemplified the adage about the mountain being in labour and bringing forth a mouse. The paper maintains that the creditors emphatically assert, since the consent decree was passed, that their interests would have been better safeguarded had the proceedings against the Directors not been instituted at all. It then goes on to refer to the criminal proceedings launched by the Government of Burma against the Directors of the Burma Bank and proceeds to observe in connection with the Specie Bank :—The public are anxiously waiting to see when the Bombay Government will bestir themselves in connection with the liquidation matter of this miserable Bank. Will the creditors have any information whether there ever existed any-syndicate bearing the name of M. Nanabhai. What about the rumoured resignation of Mr. Bhaishanker as a joint liquidator? We will only say that the liquidation matter has ended in the mere ruin of others. The creditors and shareholders of the Specie Bank and the public openly declare that the directorship of banks consists in squandering other people's money in reckless speculations and in tearing along in swift motor cars at the expense of others.

The Parsi dead : more coroners needed.
Sánj Vartamán (26), 15th Feb.

23. The *Sánj Vartamán* reiterates the complaint that has been raised in some quarters about the delay caused in the holding of coroner's inquests upon Parsi dead. This, according to the paper, injures the feelings of the Parsi community in general and of the relatives and friends of the deceased in particular. It points out that, unlike the Hindu and Moslem religions, Zoroastrianism enjoins upon its followers the disposal of their dead only between sunrise and sunset and adds that, this being a religious injunction and not a mere custom, the Parsis rigidly cling to it. The paper, consequently, emphasises the necessity of making some special arrangements as far as the Parsi dead are concerned. It urges that the system introduced about three decades ago of having one coroner for the whole of Bombay cannot work well in practice because of the growth of population since that time. It, therefore, suggests that the city should be divided into three parts and a coroner appointed for each of them, and respectfully invites the attention of the authorities to the proposal that has been made to appoint a Parsi honorary coroner in order to meet the requirements of the Parsi community. It observes that Parsis with the requisite qualifications would be available from the medical and legal professions and hopes that Government will do the needful in the matter.

No harm in abolishing High Court Pleaders Examination.
Bombay Samáchár (49), 14th Feb.

24. The *Bombay Samáchár* is of opinion that no harm will be done by the discontinuance of the High Court Pleaders' Examination as in its opinion the output of LL.B's every year is more than adequate to the requirements of the people. It, however, asks Government to give due notice of their intention of discontinuing the examination so that no injustice may be done to the students who are at present preparing for the same.

25. "A time was when Government were eager to inoculate people and people were running away from inoculation. The facts now would seem to be exactly reversed. It is sad to see that no adequate means have been adopted by Government to inoculate people now, that the people have realised the value of the efficacious remedy as a preventive against the ravages of plague. We should like to suggest in this connection that a body of inoculators, like vaccinators, should be trained at the Parel laboratory and sent out. Some inoculators should be permanently attached to the civil hospitals and itinerent inoculators also should be maintained..... Private medical practitioners who are willing to take part in this humanitarian work should be formed into a corps and their reasonable expenses should be paid by Government or local bodies. We sincerely hope that the enthusiasm entertained by Government regarding inoculation has not passed away."

Complaint that adequate measures have not been adopted by Government to inoculate people against plague.
Indu Prakásh (32), 19th Feb., Eng. Cols.

26. *Apropos* of the Resolution brought by the Honourable Mr. Surendranth Banerji before the Imperial Legislative Council urging Government to take vigorous measures for the prevention of malaria, the *Bombay Samáchár* remarks that the public will thank Government for their accepting the Resolution. It dwells on the deleterious effects upon human constitution resulting from the attacks of malaria and urges that it is a preventible disease. The paper then alludes to the theory of Dr. Bentley, who attributes the spread of malaria in the different parts of India to the insufficiency of water and adds that since Dr. Bentley is an adviser of Government and has quoted facts and figures in support of his theory the public will anxiously wait to see what action Government wish to take in the light of Dr. Bentley's views. It hopes that the Imperial and Provincial Governments will, while conducting their inquiries in pursuance of Mr. Banerji's Resolution, treat Dr Bentley's suggestions as forming a portion of the subject-matter of their investigation.

Comments on the Honourable Mr. Banerji's Resolution on the Imperial Legislative Council regarding malaria.
Bombay Samáchár (49), 11th Feb.

27. The work of measuring sub-divisions of survey numbers which is at present being carried out in this district for the purpose of correcting the Record of Rights is likely to increase instead of diminishing the disputes with regard to lands. New *phalni* numbers are being given in the course of these measurements without the old *pot* numbers and *phalni* numbers being entered in the new record under preparation, the result being that there is no means of knowing to which *pot* and *phalni* numbers the new sub-division numbers belong, and the Courts as well the parties to suits are consequently often put in a fix. This state of things should be remedied. Arrangements should also be made for furnishing certified copies of the new measurements. Another point is that only oral statements of parties are at present taken in connection with these measurements. This should be stopped and duly signed written statements should be taken so that copies thereof can be produced in Courts, and the parties can be bound down to the statements already made by them.

Complaint that the work of measuring sub-divisions of survey numbers in the Ratnágiri District is likely to increase disputes about lands
Satya Shodhák (98), 13th Feb.

28. "No one would have dreamt that a body of agricultural experts would meet and solemnly discuss what agricultural colleges should aim at and whether the aims should be providing a liberal and scientific education or turning out men for subordinate posts in the Agricultural Department..... It is simply ridiculous to entertain the absurd idea of creating and working costly institutions like the agricultural colleges to man the subordinate staff. The most liberal and scientific education possible in the world must be given in them or the *raison d'etre* disappears.....

Comments on the proceedings of the Pusa Agricultural Conference.
Indu Prakásh (32), 18th Feb., Eng. cols.

No Agricultural College should be utilised merely to train men for departmental requirements. An agricultural college is not a police training school. It was never meant and it should not provide men for the department..... On the one hand we are told that agricultural graduates do not take up the profession in right earnest and that they waste their education in hunting after employment. On the other hand we find the Pusa Conference bent upon sending out ill-trained and ill-equipped men meant mainly for employment. Better employ only a few graduates rather than many undergraduates. If provincial Governments in Upper India are suffering from a dearth of hands, let them apply to the Bombay Government. The latter can give them any number of decently trained graduates. [Here the paper speaks with approval of the attitude of the Conference against combining agricultural and primary education and goes on.] We hope that the Bombay Government in the light of the Resolutions passed at the Pusa Conference will give up their crude division of primary schools into rural and full primary. We are, however, doubtful of the good results of handing over the agricultural schools to the Agricultural Department. Whatever the character of the education may be, all schools must be under the Educational Department. It is only the Educational Department that can judge impartially regarding the modes of instruction , the syllabus, etc..... Instead of flooding the country with pamphlets in English, care should be taken to translate all pamphlets into the vernaculars in a readable and easy style. In fact all pamphlets should first be written in the vernaculars. The Bombay Agricultural Department is sufficiently active, but it is wasting its efforts in issuing pamphlets in English."

Suggestion to translate into Vernaculars Mr. McKenna's *Agriculture in India*.

Jám-e-Jamshed (18), 17th Feb.

29. Referring to that portion of the speech of the Honourable Mr. Claude Hill at the Agricultural Educational Conference, Pusa, wherein he emphasised the importance of scientific researches and practical training for bringing about agricultural development in the country, the *Jám-e-Jamshed* dwells on the poverty of the cultivators which prevents them from sending their children, who help them in earning their livelihood, to schools and colleges situated far away from their places of residence. It suggests that to remedy this situation schools for imparting agricultural instruction should be started in different villages with the joint exertions of Government and rich Zamindars, that the education there imparted should be free and such hours should be fixed as would permit the children of the agricultural classes both to help their parents as well as to attend these schools. The paper then goes on to review the work done by the Agricultural Department during the decade commencing from the year 1904-05 and, referring to the Reports and other literature published by the Department and to the exhibitions of implements held by it, expresses its gratification at the activities of the said Department. It makes mention of the steady rise in the value of agricultural produce in India every year during the decade and refers those desirous of knowing the achievements of the Agricultural Department during that period to Mr. McKenna's magazine entitled *Agriculture in India*. It finally wishes that it may be translated into Indian vernaculars and offered to the public at a cheaper price than the original English.

The indiscriminate slaughter of cattle must be stopped to improve the milk supply of India.

Indu Prakásh (32), 17th Feb., Eng. cols.

30. Commenting on the remarks made by the Honourable Mr. Carmichael at a recent lecture by Dr. Joshi on the milk problem in Bombay, the *Indu Prakásh* says :—"According to the *Bombay Chronicle* Mr. Carmichael is reported to have said that exportation was a sort of encouragement to the breeders as they got good prices for the cattle and that there would be otherwise no stimulus to breeding. Exportation of milch cattle is not at all necessary, we should think, to encourage good breeding. What are the cattle-shows for but to encourage good breeding and local sales ?..... Mr. Carmichael's views on the point would, indeed, seem to be in truth antiquated as he himself fears and nothing short of prohibition of the exportation of milch-cattle would remedy the evil effectively.....

Closely allied to this subject is the question of cattle-slaughter, always a delicate question in India; cattle-slaughter in Bombay is mostly a question of cow-slaughter because out of 21,000 cattle slaughtered per annum 18,000 are cows. The *Bombay Chronicle* reports Mr. Carmichael to have said that 'regarding slaughter, perhaps the sellers of catttle found it more lucrative to sell the animals and he did not see much harm in that.' We do hope Mr. Carmichael said no such thing for nothing can be more offensive and cynical than this remark..... Only such cattle as are past the calf-bearing age should be allowed to be slaughtered. Milch-cattle should never be allowed to be slaughtered. It is the conditions which reduce young cattle to a state tempting the owner to sell them for slaughter, which must be remedied..... Officials always take an opportunity of telling us that India is pre-eminently an agricultural country. Is it not then the duty of Government to see that a sufficient number of milch-cattle is maintained in the country?..... If the breed of cattle is not improved and if the number of milch-cattle is not increased by the prevention of useless slaughter and of exportation to foreign countries no adulteration law in the world can improve the milk-supply."

31. Mr. V. G. Javadekar of Amalner (East Khandesh) complains in the *Kesari* that agricultural exhibitions do not benefit those for whom they are intended and that the agricultural implements exhibited are foreign and costly. He adds:—What can be more unfortunate than the fact that manure also is foreign. No one says that agricultural exhibitions should not be held. But first primary education should be spread and along with agriculture other industries also should be developed. I should like to suggest that for the present agricultural exhibitions should not be held and that demonstration farms should be maintained in every taluka headquarters. Agricultural education with experiments can thus be given throughout the year.

Instead of holding agricultural exhibitions demonstration farms should be opened at all taluka headquaters
Kesari (89), 15th Feb.

LEGISLATION.

*32. Commenting on the debate in the Imperial Legislative Council on the Medical (Bogus) Degrees Bill, the *Mahrátta* expresses its dissatisfaction at the Honourable Sir Pardey Lukis' statement that the educated community in India was favourable to the Bill and concludes:—"It is important to note that graduates of the private medical colleges are by a recent Government notification allowed to appear at the State Medical Faculty examination to be held in coming May. This measure of Government is a little reassuring. We hope that Government will yet see their way to respect the popular sentiment with regard to the Bill and modify it in a large measure to suit the interests of the public, if the idea of dropping it altogether does not commend itself to Government for reasons of prestige or policy."

The Medical (Bogus) Degrees Bill.
Mahrátta (4), 20th Feb.

33. Alluding to the Bogus Medical Degrees Bill, which the Honourable Sir Pardey Lukis moved at the last session of the Imperial Legislative Council to be referred to a Select Committee, the *Prája Mitra and Pársi* remarks that the observations the Surgeon-General made in support of his motion were calculated to allay the fears of those who believed that the Bill aimed at independent Medical Colleges and the graduates they turned out. It highly commends the object of Government, as expressed by Sir Pardey, in bringing in the Bill, *viz.*, the ensuring of efficient teaching at non-official Medical Colleges, and remarks that if that be the real object underlying the Bill the public will only rejoice to see it passed into an Act. In the light, however, of adverse interpretations being put, in actual practice, by the Madras and Bombay Medical Councils upon the provisions of the Medical Registration Acts of the two Presidencies, in spite of the assurances to the contrary made by the respective

Praja Mitra and Pársi (21), 16th Feb.; *Jám-e-Jamshed* (18), 18th Feb.

Governments while passing those Acts, the paper requests the Imperial Government to direct Sir Pardey, while the Bill is before the Select Committee, to have such sections incorporated in it as would preclude the possibility of putting upon its provisions an interpretation antagonistic to the object of the Bill. [While recognising the force of the protest by the public meeting at Poona against the passing of the Bill, that the number of medical practitioners is grossly inadequate compared with the requirements of the country and that, therefore, private institutions should be also allowed to train medical men, the *Jdm-e-Jamshed* hopes that the said meeting at least does not wish to assert that there is no danger in permitting quacks to follow the profession absolutely uncontrolled. It refers to the remarks of Sir Pardey at the Legislative Council, explaining the object of the Bill, and expresses the hope that they will tend to conciliate the opponents of the measure.]

Bombay Samdchdr (49), 18th Feb.

34. The *Bombay Samdchdr* expresses gratification at the Bogus Medical Degrees Bill being referred to a Select Committee at the recent sessions of the Imperial Legislative Council. It appreciates the speech by the Honourable Sir Pardey Lukis on the occasion and believes that the efficiency of instruction given at private medical colleges will be greatly enhanced if the latter are made to conform to a definite standard and to submit their students for examination by recognised examining bodies. It, at the same time, requests Government to give liberal help to private medical colleges to enable them to reach a high standard of efficiency.

Young India (10), 16th Feb.

35. "The recent actions of the Provincial Medical Councils, and the Bogus Medical Degrees Bill which is going to be introduced at the next Imperial Legislative Council, point to a systematic crusade being attempted against indigenous medicine and private medical enterprise. The Bill which is made to look so harmless strikes at the root of private institutions, institutions so well-known and popular as the National Medical College of Bengal, and will stifle all private efforts and philanthropy. When thousands are dying like flies from various epidemics, and when the medical help and relief provided by Government are microscopically small, compared to the needs of millions of our people, the commonsense policy is to encourage all private efforts and foster them. Under the guise of saving the people from the hands of unscrupulous and bogus practitioners—a danger that exists only in the imagination of the author of the Bill—to attempt to ruin the thousands of medical men offering relief to the people, and to crush all private enterprise is an absolute folly. The people are strongly in favour of indigenous medicine, and no complaints of any kind have so far been made against the incompetency of the graduates of the private Medical Colleges to make Government so solicitous about the safety of the people. It was a solemn pledge between Government and the people that all controversial matters should be avoided during the continuance of the war, and Government have observed it more by the breach than by strict adherence. Meetings have already been held at Calcutta, Nagpur and other places, protesting against the Bill and the opinion is shared by all thinking Indians. The measure is highly contentious and unpopular and ought not to be pressed on the Council in these troublous times and should be dropped at the earliest opportunity."

EDUCATION.

What should be done to induce Government to introduce compulsory education in India.

Young India (10), 16th Feb.

36. In the course of the first instalment of a lengthy article on compulsory education, *Young India* writes:—"The days of tinkering with the question of education are gone. The case for compulsion, even for India, now requires no special pleading. The fact that without compulsion no Government can secure a universal diffusion of education among the people without a resort to compulsion is writ large on the modern history of every country in the world. There is but one way in which it can be secured for our country, and that is by convincing Government

that we shall no longer accept a policy of hastening slowly, that the plea of expenditure must be thrown overboard and the money found for the sacred purpose which is to bring 'a ray of light, a touch of refinement, a glow of hope into lives that sadly need them all.' But the all-powerful Oracle will not speak until we knock at the solid doors of the Temple of Bureaucracy with a roar of thunder. But this can be achieved only by a strenuous, dynamic and sustained agitation. This again must be headed by our leaders—not those amiable people whose very breath stinks of pusillanimity, who would run with the hare and hunt with the hounds, but by leaders of the right calibre who will make the task a labour of love, bring to it the keenest enthusiasm which no difficulties will damp, a readiness to make sacrifices and an energy that will gather strength and momentum at every step. We most fervently trust that such leaders will be coming forward immediately, for the time is opportune. In this matter of free and compulsory education our Moslem brethren have been with us for some time past, as evinced by the resolution passed on the subject by the Moslem League. We have for the first time an Indian of high attainments in charge of the portfolio of Education. The last session of the League more than indicated that a solid *Entente* between the two great communities of India, a tantalising dream of many years, was about to be realised. We hope our appeal will not fall on deaf ears."

Rao Bahadur Artal's attack on the Brahmin community in his letter to Government regarding the Karnatak College.

Karnátak Vritt (71), 15th Feb.; *Ráj Hansa* (73), 16th, 18th and 19th Feb.

37. Commenting on the letter of Rao Bahadur Rudragowda Artal to Government in connection with the Karnatak College, the *Karnt ák Vritt* remarks:—We understand that Rao Bahadur Rudragowda has published some copies of the letter and distributed them at various places and sent them to some prominent gentlemen. We have obtained one copy with great difficulty and publish it elsewhere in full. So far as it concerns his own collection of subscriptions it is all well and good. But the rest of it is full of self-adulation and vile abuse of the present promoters of the Karnatak College and the whole of the Brahmin community. Rao Bahadur Rudragowda charges the Honourable Mr. Rodda and Mr. Belvi with having deceived the electors by utilising the Karnatak College question. We learn for the first time that the Honourable Mr. Belvi or Mr. Rodda deceived the electors by promising them a College within six or twelve months. In Rao Bahadur Rudragowda's opinion the electors are dunces and he could have made a venomous attack against the Brahmin community without even making any mention of elections and the two Honourable members. We do not feel the least hesitation in thinking that Rao Bahadur Rudragowda being sorry that he had no opportunity to abuse the Brahmin community uselessly since his retirement, has used the letter to Government as an excuse to satisfy his desire. Otherwise there was no occasion for irrelevant mention of the Sanskrit Pathshala and Tennis Courts and there was no need of distributing copies to the public of the letter written to Government by him. But whence can those who are full of the ideas of self-adulation and condemnation of others have any common-sense? A College is meant to spread culture and ultimately it will lead to national unity and we regret exceedingly to see that Rao Bahadur Rudragowda is the cause of widening the breach between the Lingayats and Brahmins by his action in reference to the College. [The *Rdj Hansa* discusses Rao Bahadur Rudragowda's lettter in a series of articles. It remarks:—We do not admit the charges made by Rao Bahadur Rudragowda against the Brahmin Community. Those who have read his written evidence before the Public Service Commission will not be surprised at his remaks..... Rao Bahadur Rudragowda's contention that Brahmins alone should contribute one lac can never be considered proper. Brahmins are few in number, and ultimately Lingayats who now and again try to move Government to reserve 44 per cent. of the student seats in High Schools on the plea that they number 44 percent of the population will have the predominating number in the Karnatak College. Rao Bahadur Rodda has tried from the beginning to

enlist the sympathy of Rao Bahadur Artal. But he assumed indifference towards the Karnatak College till Mr. Hill came to Dhárwár and spoke to him. Rao Bahadur Rudragowda was the President at the Nipani Lingayat Conference and he did not speak a word in favour of the Karnatak College and no resolution was passed regarding it because of his unfavourable attitude.]

Laboratory Note-Book by Mr. Pratt.
Gujardti (12), 20th Feb., Eng. cols.

***38.** "Mr. Pratt, Inspector of Science Teaching in the Bombay Presidency, is at perfect liberty to say, as he did at the last meeting of the Senate, that he never asked students to buy particular kinds of note-books. But the fact stands that he being the Inspector of Science teaching, the Science Note-books *edited* by him and *sanctioned* by the Bombay Government are being sold by thousands. These note-books are needlessly costly and ought not to cost half as much, and yet thousands of students are being compelled by their teachers to buy them. What is then the intrinsic value of Mr. Pratt's disclaimer after all? Let us take the Practical Chemistry Note-Book for the Seventh Standard. What does the title page say? Let it speak for itself. Its description is as follows. [Here the title page of the book is reproduced and Government notification at page 3259, *Bombay Government Gazette*, of December 31st, 1914, is quoted showing the quarterly list of books sanctioned by Government.] In the face of this notification does any one believe that the authorities of even a single High School will have the courage to introduce any other note-book, especially when the Editor of the note-books is himself the Inspector of Science Teaching? The question does not require to be answered. We fail to see why greater liberty of choice should not be left to the managers of High Schools in the selection of note-books and why a particular English firm of publishers should be patronised in this grossly unfair fashion. It is just possible that even better and more serviceable books would be available under the stress of keen and healthy competition. But now it is all-round uniformity and rigidity. Besides such a system is calculated to lend itself easily to nepotism. It is a noteworthy and significant circumstance that at Elphinstone and other Colleges no note-books approved of or edited by Mr. Pratt are used by students but any decent note-books that are procurable in this city. It will be clear to our readers that Sir Narayanrao's complaint that certain note-books were being forced upon all boys of the High Schools is substantially well founded, though Mr. Pratt is doubtless technically correct in saying that *he* has never *asked* students to buy a particular kind of note-book."

Criticism of Mr Justice Beaman's speech at the Bombay University.
Gujaráti (12), 13th Feb.

39. The *Gujaráti* denounces the speech which the Honourable Mr. Justice Beaman made in support of the Honourable Mr. Sharp's proposition for the appointment of a joint Board for conducting the Maticulation examination, as uncalled for and unwarranted and remarks, that it was calculated to compromise the prestige of the University. It considers the procedure adopted by the Syndicate as anomalous and declares that the Senate need not have considered the proposition coming from Mr. Sharp as Director of Public Instruction.

The Sabu Sidick charity: necessity of applying it solely to advance education among Muhammadans.
Akhbár-e-Islám (46), 17th Feb.

40. Referring to a report regarding the Advocate-General contemplating to distribute among the charitable institutions of different communities the sum of Rs. 12,00,000, a portion of the property left by the late Mr. Muhammad Haji Sabu Sidick, the *Akhbár-e-Islám* dwells on the possibility of the question wearing an undesirable aspect in the future if the Muhammadan leaders allowed a part of Moslem wealth to be frittered away in this manner. It, therefore, appeals to these leaders to raise an effective voice and courageously to place before the Advocate-General the Moslem interests, towards the furtherance of which this sum of twelve lakhs of rupees should be utilized. On the other hand the paper strongly recommends the Advocate-General to be kind enough to consult the opinion

of the leading Moslems before arriving at a final decision with respect to the said charity. It refers to the backwardness of the Muhammadans of the Bombay Presidency and expresses the opinion that educational advancement is their most crying need at present; and, accordingly, suggests that scholarships, hostels and boarding houses should be founded after the name of the late Mr. Muhammad Sidick, out of the sum of twelve lakhs, for the benefit of Moslem students. The paper, in conclusion, hopes that the Advocate-General will proceed in the matter after mature deliberation, so that the advancement and interests of the Muhammadan community might not suffer.

RAILWAYS.

41. Mr. Vishnu Ganesh Javadekar writes from Dhulia to the *Kesari* and quotes figures to prove that the Barsi Light Railway Company have raised their charges all round and that they are charging Re 1-4-0 and 0-10-0 extra for First and Second Class passengers since the new bridge was opened. He adds:—Similarly goods charges also have been increased and the whole cost of the bridge would be recovered therefrom in much less than eight years. Is this extra charge to be levied even if the line is extended to Miraj? Until this question is raised in the Council through some Honourable member, the Railway will go on fattening itself. Will Government prohibit the levy of the extra charges till the question is decided?

The Bársi Light Railway Company and the extra charges it has been levying from passengers to Pandharpur.
Kesari (89), 15th Feb.

MUNICIPALITIES.

42. The *Akhbár-e-Islám* cannot comprehend the lack of enthusiasm on the part of Europeans in civic affairs as evidenced by only three candidates seeking election to the Bombay Municipality as representatives of the Justices of the Peace when the latter could claim 220 Europeans among their number and when there are no less than 16 seats to be filled up. It also refers to the failure of Europeans coming forward as representatives of rate-payers, unlike in former times, and expresses its regret at such a state of affairs. It strongly deprecates the caucus movement that has come to be associated with the local municipal elections, and conjectures that it is the newly introduced system of 'tickets' that must be keeping back popular and capable members from coming forward to act as the representatives of the Justices of the Peace at the Municipal Board. The paper, accordingly, suggests that the system should be somehow put a stop to. [The *Dnyán Prakásh* regrets that pro-Government candidates alone were elected at the Justices' election. It declares that had the voters looked only to qualifications, a man like Mr. Manmohandas Ramji would not have been defeated and calls the election 'a farce'. It adds that it is not at all surprised at what has taken place in view of the way in which Justices of the Peace are appointed.]

Comments on the results of the recent J. P. elections.
Akhbár-e-Islám (46), 14th Feb.; *Dnyán Prakásh* (30), 19th Feb.

43. The *Akhbár-e-Islám* associates itself fully with the protest that has been forwarded to the Municipal Corporation of Bombay by the trustees of the Jenabai Charitable Trust against the intention of the Municipality to acquire the whole of the Trust property under the Land Acquisition Act. The paper sees no reason why the whole of the property should be acquired by the Municipality when a mere set-back would serve its purpose. It asks the Municipal Corporation to take into consideration the charitable nature of the trust and to desist from acquiring the whole property, a measure which would inflict suffering on the Moslem widows and children.

Protest against proposed acquisition of Jenabai Trust property by Bombay Municipality.
Akhbár-e-Islám (46), 15th Feb.

44. Mr. H. V. Tulpule, Pleader, Poona, writes to the *Dnyán Prakásh* complaining that the new drainage system that is being carried out in Poona City has been designed without proper consideration being given to the level of the old drains in the houses, the result being that waste water stagnates in the old drains causing danger to the health of the city. He admits that matters are being remedied now by the Drainage

Complaint about defects in the new drainage system being carried out in Poona City.
Dnyán Prakásh (30), 16th Feb.

Engineer, but asks as to who is to be held responsible for the additional expenditure that has now to be incurred.

45. "The Committee of Management of Hyderabad Municipal affairs has decided, it seems, to give to the public the *result* of their deliberations, that is to-say, the resolutions or decisions arrived at in their meetings. But these resolutions too are to be made public after they are *confirmed* by the Committee at a subsequent meeting *i. e.*, at least a week after they are passed. We do not see why the public should have to wait for even this very scanty information about the city's affairs for a week or more, seeing that confirmation of proceedings is a mere matter of course, as a rule. But apart from this, why should not at least some of the meetings of the Committee be open to the Press and public?..... Not only should the resolutions be made available to the public but the discussions held over certain matters by the official and non-official members should be known..... Why on earth does the Committee want to maintain such secrecy about their doings?"

Complaint about the decision of the Municipal Committee of Management, Hyderabad (Sind) to publish only the result of its deliberations.

Sind Advocate (7), 10th Feb.

46. The *Surya Prakásh* expresses surprise that the people, while not exercising their valuable right of local self-government in the proper manner, lay the fault of municipal mismanagement at the doors of Government and nominated councillors. It points out that it is futile to complain that the roads are not in a desirable condition, that the Municipality does not pay any heed to the comforts and happiness of the people and so forth when they themselves succumb to outside pressure and influence at the time of municipal elections and return as their representatives men who are looking in enthusiasm to bring about a removal of public inconveniences. The paper further refers to the considerable elimination of the official element from the municipal bodies as a result of the liberal changes brought about during the last few years and observes that elected councillors are the only persons answerable for municipal complaints. It reminds the people that their hardships must continue in the same proportion as they misuse their rights at the time of election.

Elected members alone are responsible for municipal complaints.

Surya Prakásh (27), 12th Feb.

NATIVE STATES.

47. Refering to a recent speech of Lord Willingdon during his Káthiáwár tour in which His Excellency spoke about co-operation among the states of Káthiáwár, the *Indu Prakásh* remarks:—"Lord Willingdon's remarks may well lead to ambitious trains of thought. Why should co-operation amongst the Káthiáwár Chiefs be confined only to Railways? It is a small province but a rich one and we should consider that development in various directions would be very much facilitated if there was extended co-operation of administration. We wonder if it would not do great good if the Káthiáwár States were to establish a Federal Council, entrusting to it the entire management of such departments as Education, Public Works, Trade, Industry and Social Legislation. Unity of control would lead not only to vigour and consistency of policy but also to economy and careful husbanding of resources. It would be well if Sir Prabhashankar Pattani employs his talents to furthering some such scheme as this rather than busy himself with raising statues for men like Lord Curzon and make speeches so much out of tune with the national sentiment."

Suggestion for the establishment of a Federal Council by the Káthiáwár States for dealing with certain matters.

Indu Prakásh (32), 15th Feb., Eng. cols.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 24th February 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 26th February 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	875
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	8,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	8,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	860
	Anglo-Mará'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpávan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujaráti Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4 .	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Maratha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpâvan Brahmin); 42.	200
	Sindi.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	Urdu.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	Gujara'ti and Hindi.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,800

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
98A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 85.	800

Nos. 2, 68, 108, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist. .

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

Jats will only get praise for their heroism but no higher posts.
Mahrátta (4), 27th Feb.

*1. Commenting on Sir James Meston's speech on the part the Jats have played in the war, the *Mahrátta* remarks :—" Gallant Jats! fight for India and the Empire and show to the world that the tribute paid to your heroism by your Lieutenant-Governor is well-deserved. Your exuberant enthusiasm, profound loyalty, and your true fidelity to the British throne are beyond all praise. But it is praise alone that you can hope to get. You will not be Colonels, and Generals, not even Captains and Lieutenants; for, War Office *regulations*—remember, regulations and not the men who can make or modify them—have come in your way. You will have, however, your full share of unstinted praise from the Viceroy down to the lowest official. Inspite of the memories of 1857 you have learnt to trust the British Government and the British Government has now learnt to trust you. Sir James Meston says that the province (United Provinces) has been tried and found worthy and in the spirit of mutual friendship and help, he says, we may go forward fearlessly to *whatever* the future has in store for us. But what is the future?..... Now-a-days the Governors and officials are harping upon the string of India's future,—new ideas and new claims,—but they lack precision in their statements. Though our loyalty is unquestioned and unquestionable, yet the utmost they can say about the future is a vague promise of a " wider control over our own affairs.' Though the Jats and United Provinces men have fought with singular bravery *for* the British, yet when the question of the admission of respectable Indians into the Volunteer Corps was raised then the same United Provinces Government postponed the consideration of it..... This is certainly a spirit of mutual trust and friendship! One party is to shed even their life-blood and the other is simply to bless them and say amen!"

Government of India not likely to take up the question of Indian volunteers before the war is over.
Mahrátta (4), 27th Feb.

*2. Referring to a statement by the Lieutenant-Governor of the United Provinces that he was going to submit his views on the subject of the admission of respectable Indian gentlemen as volunteers to the Government of India as soon as they were prepared to consider the question for India as a whole, the *Mahrátta* remarks :—" The Lieutenant-Governor has shelved the question for the time being and left the entire responsibility of taking the initiative on the shoulders of the Government of India. The latter under the specious excuse of avoiding controversial matters will not tackle the question as long as the war lasts. So the question of admitting Indian gentlemen into the Volunteer Corps and thus enabling them to *fight* will be solved when there will be no necessity to fight. We shall be allowed to swim when there will be no water to swim in. Our starving valour will be fed when there will be famine of wars and battles! Ours is to be a day after the fair! India knows these pranks of politics! It is a great pity, however, that England should lose by misplaced distrust such a grand army as we can provide and confine her efforts to tapping the limited man-power of her people!"

Indians should have the right of enlisting as volunteers.
Islámic Mail (45), 20th Feb, Eng. cols.

3. " We publish in another column an article from the *Times,* London which shows how urgently men are wanted for the service of our beloved sovereign in Mesopotamia. What is our loyal duty as children of the Empire? Should we sit quiet because the authorities would not trust to our loyalty and let us fight for the Empire? Should we, Hindus and Muhammadans, not do as much as the French subjects even in India are doing? It is impossible to conceive a more suitable occasion than the present when the question of raising volunteers from amongst the Indians should be taken up in right earnest. We ought not to rest content with time-honoured, lifeless appeals on our part or with vague, evasive replies from Government on the other. The needs of the situation demand a vigorous campaign. Government

have persistently turned a deaf ear to our representations on the subject..... We hope Government will no longer treat this matter in the way they had done before. The country is in need of an Indian volunteer force. The Europeans and the Eurasians have got this privilege. But why should the children of the soil be deprived of it? Who have a greater stake in the country than they? The Indians are not birds of passage. The country belongs to them. They will be more vitally affected than the Europeans if it becomes the scene of pillage and depredation. The Indian soldier does his duty bravely and loyally on foreign battle-fields. Nor will an Indian volunteer fail, when called upon, to protect his hearth and home. The question of fitness does not arise at all. It is the inherent right of a citizen to defend his country. You cannot, without being high-handed and unjust, deprive him of this right. Act XX of 1869 makes no distinction of race, colour or creed. It has not laid down any bar against the enlistment of Indians as volunteers. Government can, at any moment, throw the doors open to them. Will Government do so? We must say that there is supreme lack of statesmanship amongst our bureaucratic rulers. They are strangely impervious to the growth and influence of mere ideas or the requirements of a new state of things. The question of enlistment of Indians as volunteers has now assumed an importance all its own. It cannot be shelved. It ought not to be shelved: nor can it even be postponed. We ask Government to decide the matter once for all, and in the right way and with promptitude."

Treatment of French Indians by the French Government and of Indians by the British Government as regards enrolment in the army again contrasted.
Mahrátta (4), 27th Feb.

*4. "A full translation of the French Proclamation calling upon the 'adopted sons of France' in Pondicherry and other French colonies in India to help France in her hour of danger has now appeared in the *Amrita Bazar Patrika*..... The French Proclamation has called upon all French Indians to bear arms in the country's cause granting them concessions equal to those given to *Frenchmen*. The striking *dissimilarity* in the attitude of the two allied Governments will straightway reach the heart of the Indians and will show them how their own masters who have been promising them since 1858 up-to-date that 'of whatever race or creed, they will be freely and impartially admitted to offices in their service, the duties of which they (Indians) may be qualified by their education, ability and integrity duly to discharge,' are *not* admitting them to duties (of officers) which they are, by the rulers' oft repeated admissions, fully qualified to discharge. Now, when necessity has compelled their admission to a lower grade service they are not *impartially* treated as are their brethren the French Indians who claim French citizenship. These latter are given the *same* political rights, the *same* pay, and the *same* treatment which a Frenchman of Paris gets. A British Indian soldier does *not* get the same pay which an Englishman of London draws from the exchequer. A French Indian and a British Indian stand equal in courage and valour and fight equally successfully as the true-bred French and English. But the first is treated as a Frenchman is, while the second has the degradation of being *unequally* treated, of being treated as a man inferior to an Englishman. Such a glaring dissimilarity is sure to strike and dissatisfy a British Indian fighting shoulder to shoulder with the French Indian and therefore we urge upon our Government to do away with this inequality as speedily as possible."

Adverse comments on a lecture on "Retribution" delivered by a Scotish missionary in Karáchi.
Sind Observer (9), 19th Feb.

5. "Dr. Fitzgerald Lee delivered at the Frere Hall, on Wednesday evening, what is described as a 'very interesting and thought-compelling' address to the members of the British Empire League on 'Retribution'. We, however, quite fail to see the point which the learned lecturer had in view when he dragged into the address—in fact he opened—with a long tirade on the Belgian atrocities in the Congo based on the statement of a moribund Scottish missionary, and amplified with gruesome details drawn from some book of fiction..... We have taken up

arms on behalf of Belgium, and she is one of our Allies. The delirious Scottish missionary is quoted to have declared: 'So sure as a great Power exists which hears the cry of the helpless and oppressed, so sure will Belgium be called to account, in some way or other, for her inhumanity and brutality in the Congo State, and there will be a terrible retribution'. When we make such statements and when we proceed to point a moral in a lecture delivered in this country we should take into consideration that the audience and the readers will argue thus: On the one hand we hear so much from English writers about the crimes which the wicked Germans are committing against the innocent Belgian population, and here we have a speaker of erudition and travel telling us, quoting chapter and verse, of the damnable rascality the Belgians have been guilty of in their dealings with a helpless race, and how their present sufferings at the hands of the Germans are nothing short of retribution on the nation for the terrible atrocities in the Congo Free State. What the devil is the purpose of assisting such reprobates to drive out the avengers who are after all, and according to the lecturer, the instruments of the Almighty? Surely England must be mad to take on an expensive and tedious war simply because the country responsible for the horrors in the Congo was violated by Germany. We here in India are affiicted with a loss of business and have to pay high prices for foodstuffs owing to the British Government rushing to the help of blackguards richly deserving the chastisment they are receiving. England's sympathy for the weak, sounds very well, but it is certainly not sound to dash into war on purely sentimental grounds and cause her own citizens so much hardship and misery in many cases."

Alleged mischief wrought by two Muhammadans personating Recruiting Officers at Thul (Sind).

Frontier Gazette (*Jacobabad*) (38A), 19th Feb., Eng. cols.

6. "Two Muhammadans, styling themselves as Recruiting Officers played serious mischief in the town of Thul a few days back. They caught hold of a Muhammadan youth and threatened to take him by force to the front on the pretence that his name was already enlisted in the army and that he was a deserter It is reported that the man had to pay a sum of Rs. 80 to get himself free. These self-styled recruiting officers having achieved a brilliant success in the first game were emboldened to try their luck in more similar games. They then represented to the people that they had Imperial orders to take hold of one man from each house and coroborated their statement by production of a false telegram which they said they had received from the Government of India. This caused consternation and evacuation of the town by many people. The Panchayat immediately approached the Deputy Commissioner, who ordered the Deputy Collector of the Division to run to the spot to investigate the matter. In the meantime, the said recruiting officers have disappeared from the scene."

Criticism of alleged French over-confidence.

Chitramaya Jagat (52), Dec. 15th, 1915, Hindi edition.

7. The Hindi *Chitramaya Jagat* reproduces the comments made in the Marathi and Gujarati editions of the paper on the occupation of Salonika and the evacuation of the Dardanelles noted in paragraph 1 of Weekly Report No. 7 of 1916.

Britain's present necessity must be India's opportunity for securing Home Rule.

Young India (10), 23rd Feb.

8. In the course of an article contributed to *Young India* by "Ayenger," the writer observes:—"We are still the same people and yet new; new with the new time-spirit, trembling with new hopes and fears, conscious of the new national sentiment, proud of our Before and prouder still of our Hereafter. Thanks to Britain, we are all this now and all know it. And yet a class of Englishmen, who are known here as Anglo-Indians, would not see this new state of things, perhaps could not. Nowhere else than in regard to these is so well illustrated the famous dictum of Tolstoy: Power ever corrupts its owner. Irresponsible exercise of power always carries

with it its own instruments of punishment. Battening as they do on the privileges of the ruling caste, they want everything their own way. The ruling heads here are sympathetic and liberal; the Government 'at home' is benevolent; the mass of Britishers are like ourselves. But these Anglo-Indians, who are neither of our Government here, nor of the Imperial Government, nor of the British nation, would have none of it. Sentiments, which, uttered by others, would be set down as silly, are gravely published to the world; and thoughts, which others would be ashamed to gather, are announced in all vehement pomposity. They have one invariable method of governing us and one unchanging policy. Once we used to be touchy at such opinions; once our government used to be guided by them. But now we despise their opinions deservedly, and our Government ignore them, and rightly. They still cry wolf, but this carries with it as much conviction now as the similar cry of that fabled shepherd-boy of Æsop. We have never been remiss in what we should *do* by our Government. Is it not, then, time that we should desire to enjoy something in the way of *rights* as well? The colonies are petted and patted, as if they were the only ones that count, and India should merely look on with folded hands and philosophic mien at the mystery of human action. They already enjoy self-government, and if they get greater rights it must be in regard to the profits of the Empire, that is, in the mutual partitioning of them: while we are still to get self-government—not to speak of other privileges—we are entitled to as a member of the Empire. Why should even 'reasoned moderation' hesitate to grant that Home Rule is, in these circumstances, our pressing need, our immediate concern, our question of questions? Now is the opportunity to get it, and the necessity too, and Britain's necessity must be our opportunity, for this has been the law of all national progress."

9. "As day after day passes, we are driven to the conviction, that, war or no war, there is not the least change in the attitude of Government towards popular opinion and popular rights. It was gratifying to be told that Government have every sympathy towards local self-government bodies and Municipalities, and are very eager to give every help and encouragement they can. But when we come to action what do we find? At the beginning of last year there was a remarkably vigorous and organised agitation going on throughout the whole of the Madras Presidency against Government's proposal to grant the concession to construct the Palghat Dindigul Railway to Messrs. Binny & Co., a European firm in Madras. Nobody knew anything about the secret negotiations that were going on till the information was elicited by an interpellation in the local Legislative Council. ..... Numerous were the meetings held all over the Presidency, countless and powerful were the articles that appeared in the press, urging the claims of the Madura, Coimbatore and Malabar District Boards to construct and own the line, pointing out the benefits, to the people by the Boards owning the line, and vehemently protesting against the unjust attitude of the Government. Officials and non-officials, rich and poor, joined hands and rose as one man to defend the rights of the people and the boards..... In spite of the strong official pressure, and skilful manœuvres to the contrary, the district boards themselves were eager to construct and run the line, which meant the enriching of the boards, and thereby the people..... After some time war broke out, and there was supposed to be a change in the angle of vision. All waited eagerly for the decision of the Government of India. It has just been issued through the Provincial Government. A concession has been granted to Messrs. Binny & Co. to construct the line. We have only to add that the boards, the people, and everybody else may be d———d. Wars may come, and wars may go, but sun-dried bureaucracy will go on for ever."

The war has brought no change in the Government attitude towards popular opinion and popular rights.
Young India (10), 23rd Feb.

10. Under the heading "the War, the Government and the People" the *Rást Goftár* dwells on the pressing nature of the financial needs of Government at the present juncture and expresses its regret that the Indian people and some communities in particular have not

Some Indian grievances.
Rást Goftár (25), 20th Feb.

properly done their duty by Government and strongly appeals to them to make amends in time for their past remissness. It proceeds to refer to a number of recent incidents which, in its opinion, are calculated to injure the Indian feelings, *viz.*, the proposed abolition of the Matriculation Examination over which there was a lively debate in the Bombay University Senate, the discharge of an Englishman in Calcutta, convicted of assaulting an Indian in his employ, with a mere warning from the Magistrate, the vaccinating of a child, two years old, by the authorities without the permission or knowledge of its parents; expresses its surprise at such things taking place at a time when peace and harmony should be studiously maintained; and considers it but natural that long sermons addressed to the Indians as to their duty towards Government should fall flat upon the latter when Government servants behave in the ways referred to. In view of such incidents frequently occurring, it respectfully recommends Government to issue orders specially directing their officers and servants to refrain at present from doing anything that would tend to injure the feelings of Indians.

Justification of struggle for liberty.
Gujarâti (12), 20th Feb.

11. Some people are of opinion that India and its army are not really desirous of participating in the present war and that the Indian army is mercenary and is merely obeying orders. If the Arms Act had not come in the way of the Indians and if they were not debarred from being volunters, thousands of Indians would have hastened to the front and England would not have been compelled to introduce conscription. His Majesty the King-Emperor's words show that he is convinced that the Indian army is fighting to safeguard the Empire. Certain people with a selffish motive ask the Indians not to demand or desire any reward in recognition of their services. But can it be called selfishness or thirst of reward to demand the very liberty for the protection of which England is fighting? His Imperial Majesty has promised liberty to India in increasing measure. Indians consider His Majesty's pronouncement as a solemn promise and hope that the British public and the officials in India will be careful enough to execute it. His Majesty has reiterated the promises contained in the Queen's Proclamation about the religious observances of the people and the Indian people hope that the officials will bear them in mind. The moral that can be derived from the concluding portion of His Majesty's pronouncement is that Indians have the right of insisting upon the fulfilment of the Royal pledge and that they have the right of enjoying liberty in an increasing measure and to make a struggle for securing it.

Alleged strange ways of Government in retrenching expenditure on account of the war.
Sind Advocate (7), 17th Feb.

12. Commenting on the alleged manner in which Government are carrying on their policy of retrenchment owing to the war, the *Sind Advocate* remarks :—"Patewalas and stationery and such trivial things are to be lessened in number and quantity but the big offices, even those which could easily be dispensed with are not touched. It was first said that Temporary Engineers would be discharged—there being less work in the Department now, but in the Bombay Presidency at least this has not yet been done. Again the expenditure on irrigation or rather clearance of canals on which depends the cultivation of the land and the revenue of Government, has been considerably reduced..... But we have those precious projects, the Nara Bund, the Dadu Bund, and such things as officers' bungalows and offices taken in hand by curious and unintelligible preference. These projects could surely have waited, while clearance is almost as insistently urgent and important as military expenditure. Then Government are reducing the expenditure on education, which is indeed most deplorable. We think the retrenchment methods should be closely watched and controlled by the highest authorities and works of real importance should not be allowed to suffer, and a distinction should be made between really urgent things and those that could wait."

13. "The Honourable Mr. Rahimtullah is going to move in the Viceroy's Council for the appointment of a mixed Committee to consider what industries can be opened in India..... We fail to see the use or *fun* of the motion. By the time the Committee makes its report, Japan will have taken away much of the industrial import trade, and India will again be helpless. Why to be sure, we all *know* what industries are required. Government at least know it very well. What is wanted is *initiative and action* and this with *knowledge* of things. For the initiative and action on any large scale the people, not trained in the business, are unfit, so far as any large enterprise is concerned. Besides the public won't have faith in enterprises engineered by their own people at present, as they have had better experience of Swadeshi concerns. The burden clearly lies upon Government and we wonder why this truth is not realised. Government see the conntry being exploited by Japan and even England is unable to take advantage of the situation, being too busy with war material manufacturing. Even apart from this, the Government of India should consider themselves bound in the general economic conditions of the modern world, to undertake state-managed factories. Money will be no difficulty even now, as if Government leads the movement people at large will invest freely. Will the Government of India have the wisdom and the generosity to *act*. Enough of Investigations and Commissions."

Alleged futility of appointing Committees to inquire what industries can be started in India.
Sind Advocate (7), 17th Feb.

14. Referring to the internment of Shrimati Zila Mazumdar of Navgam, Assam, under the provisions of the Defence of India Act, the *Kaiser-i-Hind* states that the case has awakened interest in some quarters, being the first in which that Act was applied to a lady. It remarks that this case demonstrates how wide is the range of the aforesaid legislation. While recognising that the local authorities there must have valid reasons for taking that step the paper suggests that officials should, in such cases and more particularly in cases in which women are involved, publish the reasons actuating their action in order to prevent such extraordinary measures from spreading unnecessary alarm among the people about their safety. It also advises Provincial Governments to follow the example of the United Provinces Government and order the release of persons interned under the Act in suitable cases.

The first Indian lady interned.
Kaiser-i-Hind (19), 20th Feb.

*15. "Mr. H. O. D. Hardinge, the District and Sessions Judge of Trichinopoly, who was stabbed to death by a disappointed litigant on Tuesday, was one of the kindest hearted Englishmen who have served India. In the earlier days of social reform, his writings in the Indian newspapers, especially in the *Hindu*, of Madras, were of great help in creating and stimulating interest in the movement. He was, in the words of the *Hindu*, a most amiable man of wide sympathies, and was on the most cordial terms with Indians of all classes. He took from the beginning of his official career in India a deep interest in the social and religious institutions of this country and tried to understand in various ways the social and religious usages of the people. He had served twenty-nine years in India. The tragic event has evoked the widest sympathy for the widow and daughter of the late Mr. Hardinge."

Assassination of Mr. Hardinge.
Indian Social Reformer (3), 27th Feb.

16. "We hope Mr. Starte's experiment will be extended to other districts of the Bombay Presidency and specially to Belgaum where the Bedar problem is becoming day by day more and more acute. We think the methods of extermination have been tried too long with the wild and impetuous Bedar. A fine battalion can be raised from among the Bedars and they will surely prove as successful as the Highlanders did in olden days and the Frontier tribes do at present.

Mr. Starte's method of reclaiming criminal tribes may be given a trial in reclaiming the Bedars in Belgaum.
Indu Prakásh (32), 26th Feb., Eng. cols.

Bedars cannot be converted into agriculturists. It is impossible to exterminate them. Long sentences of imprisonment do not deter them. The Gujnal special office may be conveniently abolished and the whole of the tribe may be placed under Mr. Starte and his assistant Rao Saheb Nurandappa. We have tried the policy of repression; let us see what education, gentle methods and employment will effect in Belgaum..... We congratulate Mr. Starte in adopting unconventional methods of education so far as the criminal tribes of Bijápur are concerned and in fact unconventional methods alone are required all round for dealing with these tribes. The social experiment of Mr. Starte has succeeded beyond measure and it has a rich future before it."

A suggestion to the Archæological Department to put up a tablet at the Peishwa's Wada at Thevor (Poona).
Kesari (89), 22nd Feb.

17. Mr. M. G. Abhyankar writes to the *Kesari*:—Thevor is five miles from the Loni Station (District Poona) but the road to it from the station is covered over by the water of the fields belonging to Mr. Thomson, a Missionary, for about a hundred feet and the pilgrims to Thevor are obliged to wade all the distance through the water. Many complaints were made to the officials by the people in the matter but they have not been listened to. Rs. 1,700 are granted to the temple every year but the festival is not celebrated properly. I should like to request the Archæological Department to put a tablet on the Peshwa's Wada at Thevor so that the passers-by may be reminded of the most touching incident in the history of the Peshwas. [Madhavrao I died at Thevor and his wife immolated herself on his funeral pyre there.]

Suggested new taxes.
Gujarâti (12), 20th Feb.

18. Discussing the question of taxation for the ensuing official year, the *Gujarâti* writes:—The question is whether Manchester goods will be subjected to any duty along with other imports and whether Government will care for the protest that Manchester will make against the imposition of such duty. An impression prevails that the public will protest against any influence that Manchester might bring to bear upon Government. It is a matter of surprise that no duty is levied on indigo, jute, flax and tea. Why should tea be exempted when sugar is subjected to duty? Government should pay careful consideration to the suggestion made by the *Bengalee* to tax income derived from investments in gold and to levy an income-tax on pensions and allowances given to European officers in England.

Comments on Sir Ali Imam's marriage with a European lady.
Mufide Rozgâr (118), 27th Feb.

***19.** Referring to the marriage of Sir Ali Imam, recently celebrated in England, the *Mufide Rozgâr* declares itself to be in entire agreement with the *Akhbâr-e-Kashmiri* which confesses its inability to congratulate Sir Ali Imam on his marriage with a European lady, on the ground that such mixed marriages will adversely affect the chances of cultured Indian ladies of marriageable age. It also apprehends that such examples set by men in the highest position are sure to be used as a pretext for free indulgence in mixed marriages by members of the middle class.

The *Blue Book Quarterly*.
Islâmic Mail (45), 20th Feb., Eng. cols.; *Jagad Vritt* (86), 20th Feb.; *Dnyânodaya* (29), 24th Feb.; *Pancham George Vijaya* (94), 24th Feb.

20. "We have just received the *Blue Book Quarterly* for the fourth quarter printed and published by the Government of Bombay..... It is very ably compiled and, unlike other official publications, very interesting and instructive. It is an exhaustive survey of the work done by the Government of Bombay in the various departments and a complete review of almost all the important Government publications, so that those who have not the time to wade through the voluminous papers, white, blue and green, issued from time to time by Government can make themselves acquainted with the purport of them by reading the *Quarterly*. It is divided into two parts..... It is beautifully printed and can be had of the Editor of Government Publications,

Bombay, at the price of four annas." [The *Jagad Vritt*, *Dnyanodaya* and the *Pancham George Vijaya* welcome the proposed Marathi edition of the *Blue Book Quarterly* and hope that it will command a large sale.]

Reply to adverse criticism on the appointment of Lord Chelmsford as Viceroy.
Islámic Mail (45), 20th Feb., Eng. cols.

21. "We must confess that we have not yet been able to understand the justice of the bitter hostility shown by a section of the Indian Press, led by the *Chronicle* towards the Viceroy-Elect. The Anglo-Indian papers evidently think that Lord Chelmsford is a Tory and therefore a reactionary, and that the present policy will be departed from. Some of the Indian papers have not, apparently for that reason, been welcoming the appointment. We cannot help feeling that this is a mistake. We are optimistic enough to believe that there is not the smallest chance of Lord Hardinge's policy being departed from, especially in the present condition of things. Whether the angle of vision has changed or not, there is at least an influential body of public opinion in the United Kingdom which is strongly in favour of the adoption of progressive principles in the Government of India. Whether this body of opinion is given effect to or not—we shall do our best to see that it is—there can be no retrogression, no going back upon the present policy. It is inconceivable that, in the present circumstances, the Cabinet, although largely Conservative in its personnel, should think of appointing any one as Viceroy who will not continue the policy of Lord Hardinge, a policy that has been mainly instrumental in securing the loyal devotion of the Indian people to the Crown at this crisis. These are the probabilities of the case, and they are enormously strengthened by the attitude of the London British Press..... May we not at least suspend our judgment before we know? It is unfair and supremely unwise, in the case of an appointment like this, to disapprove or condemn in anticipation..... It would be a grave tactical blunder to say aught which might give rise to the impression in Lord Chelmsford's mind that he enters upon the duties of his exalted office amid the doubts and misgiving of the great community entrusted to his care."

His Excellency Lord Hardinge's speech at the opening of the Women's College at Delhi.
Mahrátta (4), 27th Feb.

*22 Commenting on His Excellency the Viceroy's speech at the opening ceremony of the Women's Medical College at Delhi, the *Mahrátta* says:—"But the spirit of the Viceroy's pronouncement 'many more such colleges and hospitals will be needed to meet the necessities of India' ill accords with the way in which he has been silently looking on, while people's colleges and hospitals are threatened with a death-stroke by that very Sir Lukis (with his official majority) who as chairman of the Hospital Committee exerted himself in pushing forward the scheme of Lady Hardinge for a Women's Medical College. The Indian public has declared clearly and emphatically that the 'necessities of India' require the private colleges which exist and many more—but this declaration has been wasted on Sir Lukis as well as the Viceroy. It may be held, then, with perfect reasonableness that our outgoing Viceroy does not attach adequate value to people's declarations about what their own 'necessities' are, though he has been generally anxious that they should be 'met' if they exist. The incoming Viceroy—how will he value our opinions?"

The proposed Extremist Provincial Conference to be held at Belgaum.
Indu Prakash (32), 22nd Feb., Eng. cols.

23. Referring to the proposed Extremist Provincial Conference at Belgaum the *Indu Prakásh* remarks:—"We are grieved to see that the Dekkhan Extremists have resolved to hold their previously projected Belgaum Conference without any regard being paid to the constitution of the Congress. If this is the irreconcilable attitude of the extremists and if the extremists want to organise their forces outside the Congress and in a manner defying the Congress and at the same time claim representation in it, then one is very much tempted to exclaim, the sooner the Congress reverts to its original constitution the better it will be. If the extremists want to work

independently of the Congress they are quite welcome to do so but let them not then care to be admitted into the Congress fold. They must once for all make up their mind decisively..... They must know they can not play a double role of congressmen for the Congress and rebels for the Conference. We are decidedly of opinion that Belgaum Extremist Conference will only widen the breach between congressmen and the extremists..... Another evasion of the constitution of the Congress is the apparent unwillingness of the Extremists to sign the first article of the Congress. In the bulletin issued by the Belgaum extremists it is ingeniously stated that all those who join the conference will be *taken to have accepted* the first article of the Congress. There is a world of difference between actually signing the creed and being held to have passively acquiesced in it. Why this evasion of a clear duty? If the extremists do not want to sign the creed, let them say so. If they want to accept it, let them accept it openly without any subterfuges."

Comments on the proceedings at the Agricultural Conference at Pusa.

Young India (10), 23rd Feb.

24. In the course of an article on the Agricultural Conference recently held at Pusa, *Young India* dwells on the importance of the general agricultural education of agriculturists, and remarks :—"Turning again for a moment to the speech of the Honourable Mr. Hill we find that he is as much opposed to giving an agricultural tinge to primary education as to associating vernacular education—as it has been for some time past—with the college course. Now it should be remembered that these have been the only ways proposed and adopted till now of imparting vernacular education to agriculturists; and one is surprised to see that both these avenues of education have been shut up at one stroke for reasons best known to the official coterie ..... It would therefore be not only appropriate but the most practical course to follow under the circumstances that a short course in practical agriculture may be added—in the first instance—to selected primary schools. Under its present financial conditions, the Agricultural Department can only start one or two purely agricultural schools in a whole province and thus ample room would be left for agricultural training in co-operation with the Education Department to meet the urgent necessity of educating millions of agriculturists. One could wish that the Government officers would come down from their Olympic heights sometimes and realize more seriously the demands of the situation..... The same remarks hold good with regard to closing the vernacular course in the Colleges. This has been the only way for the past few years by which ordinary agriculturists could obtain some general education. Indeed the number of Agriculture Colleges in the whole of India is very small and so there are only as many vernacular classes. And yet the Honourable Mr. Hill has no difficulty in saying that they are not successful, partly because they have not drawn a sufficient number of agriculturists and partly because they are not 'likely to tend to the propagation at large of a better understanding of the need of more careful cultivation.' So, if the most conservative class of people are not suddenly attracted towards only one class in the whole Province it should be summarily closed. As for the defects of training it cannot be denied that they could be easily corrected if it is decided to continue and develop the classes. These two proposals which have been definitely passed as resolutions represent the nagative side. We are now entitled to ask: If these avenues of vernacular training are to be closed how are the millions of young agriculturists to be properly trained for their vocation? The answer is imperfect and halting..... One cannot help feeling that the poor agriculturist's opportunity has been rather curtailed than extended as a result of all the expert deliberations carried on at Pusa."

Gujarâti (12), 20th Feb., Eng. cols.

25. Commenting upon the proceedings of the Agricultural Conference recently held at Pusa, the *Gujarâti* writes :—"People know this much that a number of learned speeches were made at Pusa and that certain resolutions were passed there. Is this the right way of achieving progress? Government have established a number

of agricultural schools and colleges in India, but the result achieved so far is very meagre compared to what has been accomplished in other countries in this respect. One of the resolutions passed at the Pusa Conference recommended such study in the agricultural colleges as would be of use to the Agricultural Department. Are the colleges meant for providing graduates and undergraduates for the Agricultural Department or are they established for the spread of scientific agriculture in this country? The people have been disappointed in the high hopes they entertained at the time of the establishment of the agricultural colleges. A large number of European experts have been employed by Government and they are adding to their experience at the expense of the Indian taxpayer. There has been too much of red tape in the Agricultural Department and it has come in the way of real progress. The Department insists upon stereotyped methods and gives no scope for variety. A little too much is being made of the fetish of experts. Why should not some scope be given to our youths to do some research work? Instead of bringing over higher paid foreigners to this country, attempts should be made to raise a group of Indian instructers who would sympathise with our farmers and see eye to eye with them, be ready to co-operate with them and speak and understand their language and share their hopes and aspirations."

The assault by guard Donohoe.
Gujarátí (12), 27th Feb., Eng. cols.

*26. "Sailors or soldiers, especially the latter, whether drunk or otherwise, find it an agreeable game to threaten a victoria driver or assault him and take possession of his vehicle. This is not a rare occurrence in Bombay, though in many instances the poor victoria drivers are too helpless or find it a hardship to take the offenders to a criminal court. A number of people gather around the comic actors and after a time the incident comes to a close. Unless there is a breach of the peace the police do not interfere nor do they always care to assist the helpless hack driver. The case tried on Tuesday last at the Esplanade Police Court before the Third Presidency Magistrate would never have been before the Court, but for the fact that, in addition to the victoria driver who was assaulted, a third innocent person, who happened to be a barrister-at-law, was assaulted and abused by the accused, Herbert E. Donohoe who is a guard on the G. I. P. Railway, simply because he asked the latter not to hit the driver. Mr. Merwanji Antia, while making his complaint at the Bazargate Police Station, was interrupted by Price, companion of the accused, who told Inspector Newby that they had a row with the victoria driver and that the complainant had interfered on behalf of the driver. It was stated in Court that the Police Inspector, turning to the complainant, remarked in a loud insulting tone 'Served you right. I am very glad that he hit you and insulted you!' The accused, as is usual in cases of assault by Europeans or Eurasians, expressed his regret and pleaded guilty to the charge. From the reports of the proceedings it is not clear whether the Third Presidency Magistrate believed the statement of the accused that he had been drunk. But it was brought to the notice of the Court that the accused had been bound over for a similar offence by the Magistrate at Igatpuri to keep the peace for a certain period. Such a man did not at all deserve to be treated leniently. Cheap expressions of regret followed by the infliction of mere fines have no deterrent effect upon such insolent roughs. We do not think such unprovoked assaults will cease unless the offenders like the one in the present case are sent to jail to ponder over their valorous performances at leisure. Inspector Newby's view of the complainant's interference is most extraordinary. Why no respectable Indian, as a rule, likes to interfere or remonstrate in such and other occurrences, will perhaps be now intelligible to those who find it convenient to complain that the public in India do not co-operate with the police. The complainant in the present case was in a position to vindicate the cause of justice and get the offender punished. But the wrong done to the poor victoria driver remains unredressed. The moral of the whole incident in a city like Bombay does not reflect any credit upon the state of things in this city."

27. "The Parsi community is much exercised by the delay which often takes place in holding an investigation by the Coroner on dead bodies. We do not find fault with the Coroner, as only one officer for a city of such dimensions as Bombay, is not at all sufficient, and the delays which usually happen are aggravated, when he has to examine two or three corpses in a day in different parts of the city. With the marked increase which has taken place in traffic in recent years, and with the introduction of motors and motor vans and electric tram cars, accidents must happen now and again; and with an increase in their number, as well as the steady expansion of the town northwards, one Coroner is grossly insufficient for the prompt and expeditious discharge of his duty. In view of the climate of India, dead bodies must be disposed of as soon as possible, and this practice is followed by all communities. But delay on the part of the Coroner affects the Pársi community in particular, because they must conform to certain religious injunctions peculiar to them. A dead body cannot be consigned to the Tower of Silence between sunset and sunrise, and supposing a Pársi corpse remains unexamined for the best part of the day and an inquiry is held in the afternoon, it must be kept, whatever its condition, over-night till the next morning, before it can be taken to its last resting place. As the ceremonies prior to the removal of the corpse are also elaborate and prolonged, they take some hours, and therefore its detention over-night is often simply imperative. The defective system of inquiry has aroused the religious suceptibilities of the Parsis, and in many instances, he delay has added considerably to the pain and grief of the relatives of the deceased. While we strongly advocate the appointment of two or three Coroners for the city of Bombay for the particular convenience of the Parsis, in view of their peculiar observances, it will be very serviceable with regard to all the communities residing in Bombay."

Wanted more coroners.
Sdnj Vartamán (26), 22nd Feb., Eng. cols.

28. The *Praja Mitra and Pársi* expresses its strong disapproval of the consent decree passed by Justice Macleod in the case of the Indian Specie Bank (in liquidation) *vs.* Sir Vithaldas and others, and is of opinion that the liquidators have done wrong in not consulting the depositors and share-holders before arriving at a compromise. It is surprised that the liquidators should have thought it proper not to throw any light on the much talked of bogus syndicate bearing the name of M. Nanabhai and to leave the public to form their own guesses and conjectures. It urges the necessity of the result of the liquidator's investigations being made known to the public.

The Specie Bank compromise: demand for more publicity.
Praja Mitra and Pársi (21), 22nd Feb.

29. The *Bombay Samáchár* dwells upon the hardships that the mercantile community of Bombay have to suffer in the matter of filing their suits for sums over Rs. 2,000 in the High Court and supports the recommendation that the Honourable Mr. V. J. Patel is going to make at the next meeting of the Bombay Lagislative Council for the establishment of a Civil Court in Bombay with jurisdiction to try and dispose of all suits not exceeding Rs. 5,000. Should, however, Government not be prepared to accept the recommendation, the paper requests them to be pleased to empower the Court of Small Causes to try all suits up to Rs. 5,000.

A City Civil Court for Bombay.
Bombay Samáchár (49), 26th Feb.

30. The *Kaiser-i-Hind* refers to a Calcutta case in which one Rodrigues, a Eurasian tailor, was charged with being in illicit possession of cocaine which, on being examined by the Government Chemical Analyser, was found to be a kind of white powder. Referring to the consequent discharge of the said accused and the Magistrate's order for the prosecution of the Chinese informant in that case, the paper suggests that Magistrates in Bombay should, when deciding cocaine cases

Comment on a cocaine prosecution at Calcutta.
Kaiser-i-Hind (19), 20th Feb.

of agricultural schools and colleges in India, but the result achieved so far is very meagre compared to what has been accomplished in other countries in this respect. One of the resolutions passed at the Pusa Conference recommended such study in the agricultural colleges as would be of use to the Agricultural Department. Are the colleges meant for providing graduates and undergraduates for the Agricultural Department or are they established for the spread of scientific agriculture in this country? The people have been disappointed in the high hopes they entertained at the time of the establishment of the agricultural colleges. A large number of European experts have been employed by Government and they are adding to their experience at the expense of the Indian taxpayer. There has been too much of red tape in the Agricultural Department and it has come in the way of real progress. The Department insists upon stereotyped methods and gives no scope for variety. A little too much is being made of the fetish of experts. Why should not some scope be given to our youths to do some research work? Instead of bringing over higher paid foreigners to this country, attempts should be made to raise a group of Indian instructers who would sympathise with our farmers and see eye to eye with them, be ready to co-operate with them and speak and understand their language and share their hopes and aspirations."

*26. "Sailors or soldiers, especially the latter, whether drunk or otherwise, find it an agreeable game to threaten a victoria driver or assault him and take possession of his vehicle. This is not a rare occurrence in Bombay, though in many instances the poor victoria drivers are too helpless or find it a hardship to take the offenders to a criminal court. A number of people gather around the comic actors and after a time the incident comes to a close. Unless there is a breach of the peace the police do not interfere nor do they always care to assist the helpless hack driver. The case tried on Tuesday last at the Esplanade Police Court before the Third Presidency Magistrate would never have been before the Court, but for the fact that, in addition to the victoria driver who was assaulted, a third innocent person, who happened to be a barrister-at-law, was assaulted and abused by the accused, Herbert E. Donohoe who is a guard on the G. I. P. Railway, simply because he asked the latter not to hit the driver. Mr. Merwanji Antia, while making his complaint at the Bazargate Police Station, was interrupted by Price, companion of the accused, who told Inspector Newby that they had a row with the victoria driver and that the complainant had interfered on behalf of the driver. It was stated in Court that the Police Inspector, turning to the complainant, remarked in a loud insulting tone 'Served you right. I am very glad that he hit you and insulted you!' The accused, as is usual in cases of assault by Europeans or Eurasians, expressed his regret and pleaded guilty to the charge. From the reports of the proceedings it is not clear whether the Third Presidency Magistrate believed the statement of the accused that he had been drunk. But it was brought to the notice of the Court that the accused had been bound over for a similar offence by the Magistrate at Igatpuri to keep the peace for a certain period. Such a man did not at all deserve to be treated leniently. Cheap expressions of regret followed by the infliction of mere fines have no deterrent effect upon such insolent roughs. We do not think such unprovoked assaults will cease unless the offenders like the one in the present case are sent to jail to ponder over their valorous performances at leisure. Inspector Newby's view of the complainant's interference is most extraordinary. Why no respectable Indian, as a rule, likes to interfere or remonstrate in such and other occurrences, will perhaps be now intelligible to those who find it convenient to complain that the public in India do not co-operate with the police. The complainant in the present case was in a position to vindicate the cause of justice and get the offender punished. But the wrong done to the poor victoria driver remains unredressed. The moral of the whole incident in a city like Bombay does not reflect any credit upon the state of things in this city."

The assault by guard Donohoe.
Gujarátí (12), 27th Feb., Eng. cols.

27. "The Parsi community is much exercised by the delay which often takes place in holding an investigation by the Coroner on dead bodies. We do not find fault with the Coroner, as only one officer for a city of such dimensions as Bombay, is not at all sufficient, and the delays which usually happen are aggravated, when he has to examine two or three corpses in a day in different parts of the city. With the marked increase which has taken place in traffic in recent years, and with the introduction of motors and motor vans and electric tram cars, accidents must happen now and again; and with an increase in their number, as well as the steady expansion of the town northwards, one Coroner is grossly insufficient for the prompt and expeditious discharge of his duty. In view of the climate of India, dead bodies must be disposed of as soon as possible, and this practice is followed by all communities. But delay on the part of the Coroner affects the Pársi community in particular, because they must conform to certain religious injunctions peculiar to them. A dead body cannot be consigned to the Tower of Silence between sunset and sunrise, and supposing a Pársi corpse remains unexamined for the best part of the day and an inquiry is held in the afternoon, it must be kept, whatever its condition, over-night till the next morning, before it can be taken to its last resting place. As the ceremonies prior to the removal of the corpse are also elaborate and prolonged, they take some hours, and therefore its detention over-night is often simply imperative. The defective system of inquiry has aroused the religious suceptibilities of the Parsis, and in many instances, he delay has added considerably to the pain and grief of the relatives of the deceased. While we strongly advocate the appointment of two or three Coroners for the city of Bombay for the particular convenience of the Parsis, in view of their peculiar observances, it will be very serviceable with regard to all the communities residing in Bombay."

Wanted more coroners.
Sánj Vartamán (26), 22nd Feb., Eng. cols.

28. The *Praja Mitra and Pársi* expresses its strong disapproval of the consent decree passed by Justice Macleod in the case of the Indian Specie Bank (in liquidation) *vs.* Sir Vithaldas and others, and is of opinion that the liquidators have done wrong in not consulting the depositors and share-holders before arriving at a compromise. It is surprised that the liquidators should have thought it proper not to throw any light on the much talked of bogus syndicate bearing the name of M. Nanabhai and to leave the public to form their own guesses and conjectures. It urges the necessity of the result of the liquidator's investigations being made known to the public.

The Specie Bank compromise: demand for more publicity.
Praja Mitra and Pársi (21), 22nd Feb.

29. The *Bombay Samáchár* dwells upon the hardships that the mercantile community of Bombay have to suffer in the matter of filing their suits for sums over Rs. 2,000 in the High Court and supports the recommendation that the Honourable Mr. V. J. Patel is going to make at the next meeting of the Bombay Lagislative Council for the establishment of a Civil Court in Bombay with jurisdiction to try and dispose of all suits not exceeding Rs. 5,000. Should, however, Government not be prepared to accept the recommendation, the paper requests them to be pleased to empower the Court of Small Causes to try all suits up to Rs. 5,000.

A City Civil Court for Bombay.
Bombay Samáchár (49), 26th Feb.

30. The *Kaiser-i-Hind* refers to a Calcutta case in which one Rodrigues, a Eurasian tailor, was charged with being in illicit possession of cocaine which, on being examined by the Government Chemical Analyser, was found to be a kind of white powder. Referring to the consequent discharge of the said accused and the Magistrate's order for the prosecution of the Chinese informant in that case, the paper suggests that Magistrates in Bombay should, when deciding cocaine cases

Comment on a cocaine prosecution at Calcutta.
Kaiser-i-Hind (19), 20th Feb.

ascertain the nature of the substance seized, whenever they have a doubt, so that innocent persons may not become the victims of the malpractices of their enemies in the Police or the Abkári Department.

Two-hundred and twenty defunct periodicals: the severity of the Press Act.
Sánj Vartamán (26), 25th Feb.

31. Referring to the Honourable Sir Reginald Craddock's reply to an interpellation in the Imperial Legislative Council to the effect that 220 journals, English and Vernacular, had been defunct since the Press Act came into force, the *Sánj Vartamán* considers the number alarming and that it amply demonstrates how adversely the Act has affected the liberty of the Press in this country. It considers the stopping of as many as 220 newspapers a calamity to the Press and remarks that the Press Act, as long as it stands on the Statute Book, constitutes a standing menace to its independence. It dwells on the stauncher loyalty of the Press in this country when compared to a certain section of the British which has continued to attack the present Government in connection with the war and has not refrained from publishing matter likely to be useful to the enemy. The paper declares that it is contrary to the interests of both the rulers and the ruled in this country to keep the Press under constant menace and, therefore, advocates the repeal of the Press Act in view of the disappearance of the abnormal condition of things which brought that Act into being.

Sudden springing of new and unlawful rules on liquor licensees.
Rást Goftár (25), 20th Feb.

32. In the course of a letter contributed to the *Rást Goftár* S. H. D. complains about Assistant Collectors springing upon liquor licensees unexpected new rules. He questions the competence of the Abkári authorities to enforce them when they contradict the terms of the license contracts. The writer attributes this state of affairs to the helplessness of the holders of liquor licenses. Eulogising the useful activities of the Country Tobacco Trade Association, he urges the Association of the liquor shop-keepers to be up and doing and advises its prominent members to give up the erroneous notion that by taking the lead in ventilating the grievances of the Association they would incur the displeasure of the Abkári officials.

Charge against Abkári Advisory Committees.
Rást Goftár (25), 20th Feb.

33. *Rást Goftár* expresses its disapprobation at the Abkári policy of the Bombay Government of annually reducing the number of liquor shops under, what it calls, the pressure of the local Advisory Committees. It states that the adoption of such a course does not further the object of Government, *viz.*, decrease in the consumption of liquor, but only succeeds in depriving the shop-keepers concerned of their means of livelihood. It points out that in some cases poor liquor shop-keepers devoid of influence become the victims of corruption and favouritism on the part of members of Advisory committee. The paper hopes to be able to substantiate the above charges if required. It also believes that the system of local option is at times abused by the temperance men while making their recommendations to Government. It, therefore, advocates the abolition of this system as also the discontinuance of the above-mentioned Committees and suggests that the decision as to which shops should be done away with should rest with District Collectors alone. The paper, however, holds that if the maintenance of the Advisory Committees is found indispensible they should be made up of a couple of men of recognised respectability and above all reproach.

Dearness of salt in Broach.
Broach Samáchár (51), 24th Feb.

34. A correspondent of the *Broach Samáchár* complains that the salt merchants of Broach have raised the price of salt from Rs. 1-8 per maund to Rs. 2-8 per maund in anticipation of a rise in the duty on salt and that they are reaping a rich harvest of profit at the expense of the poor people. [The editor elsewhere asks the Collector of Broach to enquire into the matter and to redress the public grievance in the matter of the abnormal rise in the price of salt.]

35. "M. B. D." writing to the *Jám-e-Jamshed* a letter from Broach, complains about the high price of salt which sells in Broach at present at the rate of Rs. 2½ per Bengali maund instead of one rupee nine annas, the rate a month ago. He regrets that no arrangements have been made by Government to protect the interests of the poor in the matter of this forced up rise in the price of salt before any increased duty is levied on the article and wishes Government kindly to intervene and fix the rate at which salt should be sold.

Jám-e-Jamshed (18), 23rd Feb.

36. The *Indu Prakash* regrets the rejection of the Resolution moved by the Maharaja of Náshipur for the appointment of a Sanitary Board of officials and non-officials under the Government of India and declares that the Honourable Mr. Nair in opposing the Resolution did not consider the fact that the administration of sanitation by the Provincial Governments was not at all satisfactory, and that the creation of the Board would have enabled the Government of India to place proper proposals before the Provincial Sanitary Commissioners. The paper suggests that the members of the Provincial Legislative Councils should now bring forward similar proposals for their respective provinces.

Comments on the rejection by the Imperial Legislative Council of the Honourable the Maharaja of Náshipur's Resolution for the formation of a Sanitary Board.
Indu Prakásh (32), 24th Feb.

*37. "The action of Messrs. Turner, Morrison and Co. in repatriating a large complement of stranded Hajis free of all charges would be highly appreciated, we are sure, by the Muhammadan community all over India. Their liberality, which has been made the subject of an eulogistic press note from Government, was responsible for the repatriation of a thousand indigent pilgrims. But for the timely relief which they received from the Agents of the Company the fate which would have overtaken the majority of the stranded lot could be easily imagined..... The company's transactions in the Haj traffic has been, we are afraid, often times misunderstood, but their recent action would remove all prejudice of the past and earn for them a greater measure of confidence from the Muhammadan community."

Appreciation of Messrs. Turner, Morrison and Co.'s generosity in repatriating stranded Hajis.
Rást Goftár (25), 27th Feb., Eng. cols.

38. "Mr. Syed Mohamed, who was for a long time connected with an Anglo-Moslem Sind paper, writes to us a long list of Muhammadan grievances which is really appalling and we wonder that they have so far remained unredressed even during the beneficent reign of Lord Willingdon, when the Hindus as well as the Muhammadans have the satisfaction of receiving equitable treatment. For even though he has always expressed himself strongly against preferential treatment and the Muhammadans have been invariably told to fit themselves and then ask for their share yet in practice His Excellency has always given them his heart's sympathy and has rectified the wrongs they suffered, or thought they suffered during the time of his predecessor. The Sindh Mussalmans have been restless for a long time and we have heard many a complaint from them, the sum total of which is their inadequate representation on the public bodies and public services. In the provincial service of Sind their number is infinitesimal and in Municipalities they are conspicuous by their absence. Our friend suggests the incorporation of Sind with the Punjáb as a panacea for this evil. He says :—'The only remedy that suggests itself to me is the incorporation of this Moslem province with another Moslem province and its alienation from what has been, for all intents and purposes, a Hindu province. So long as it remains affiliated with Bombay with the Hindus dominating its policy we cannot expect any recognition of our claims.' We do not know if the arguments adduced in favour of the separation from Bombay will appeal to the authorities but there is no doubt that the Muhammadans are discontented and it would be far from the generous policy so long pursued by the Govern-

Alleged grievances of the Muhammadans of Sind.
Islámic Mail (45), 20th Feb., Eng. cols.

ment of Lord Willingdon to leave them smarting under a sense of unjustified wrong. The excuse put forward for the neglect shown to them is their incompetency and educational backwardness, but the question will then arise why not pass the Paisa Bill and help them in their endeavours to make up for their shortcomings? As for municipalities, separate electorates only can solve this troublesome problem."

LEGISLATION.

39. Commenting on Sir Pardey Lukis' introductory speech on the Bogus Medical Degrees Bill, the *Kesari* remarks:—

The Medical (Bogus) Degrees Bill.
Kesari (89), 22nd Feb.

Is Sir Pardey Lukis willing to admit everything which he accepts to be true in principle? If some Honourable Member introduces a Bill to grant *Swardjya* to India will Sir Pardey Lukis consent to it on the plea that the exact period in which it is to be granted is a question of detail to be discussed in the Select Committee? But why should we discuss such imaginary things? Did not Mr. Gokhale render his Bill for compulsory education as mild as possible? Then why was it throttled without being allowed to enter into the Select Committee stage? Why were not committees appointed to bring about Hindu-Muhammadan *entente* when the principle of bringing about the union was admitted? To sum up, Bills that are "undesirable" are not submitted even to the Select Committee. Government Bills, however bad they may be, are rushed through on the ground that their underlying principle is accepted! Government officials are not so foolish as to introduce Bills the principles of which are unacceptable to the public. Whatever be the object and results of the Bill, it is dressed up well so as to mislead the public. The public were asked to consent to the Deccan Agriculturists' Relief Act on the plea that agriculturists should be relieved of their indebtedness. Many Bills like the Defence of India Bill and the Press Bill have been passed on seemingly good grounds. We thank Sir Pardey Lukis for his good intentions. But he, with his good intentions, will go away to England and the Bogus Medical Degrees Bill will permanently affect private Colleges. What remedy does he propose for it?

40. The *Gujarâti* is of opinion that Sir Pardy Lukis was not right in regarding the Bogus Medical Degrees Bill as uncontentious. It believes that there is strong opposition to the Bill in many quarters. In proceeding to examine the Bill, the paper opines that it will merely come in the way of private institutions giving instruction in Western medical science and that it will not put any check on unqualified men practising Western medicine or the Ayurvedic and Unani systems of medicine. It, therefore, asks Government to drop the Bill and to devise some measure to suppress quacks practising Western medicine. It also asks Government to institute an examination in Ayurvedic and Unani medicine with a view to preventing quackery under the guise of Eastern medicine.

Gujarâti (12), 20th Feb.

41. Commenting on the decision of the Imperial Legislative Council to circulate the Honourable Mr. Setalvad's Bill among the local Government, the *Indu Prakâsh* writes:—"We do not mind the circulation but we are of opinion that no harm could have resulted by referring this inoffensive and innocent measure 'desired by many and opposed by none' at once to the Select Committee..... Mr. Dadabhoy's opposition to the Bill on the ground that there was no serious inconvenience to Hindus and Muhammadans under the present law is not intelligible. The communities concerned are much abler than Mr. Dadabhai to know where the shoe pinches. The law member Mr. Lowndes was unnecessarily cautious and hesitating. There was no question of religion involved as Mr. Setalvad has carefully pointed out in his illuminating speech and purely property questions must be decided in accordance with the reformed ideas of the age. We have seen Government passing contentious measures affecting deeply popular welfare at a single sitting and it is rather strange that the

The disposition of property Bill.
Indu Prakâsh (32), 25th Feb., Eng. cols.

Honourable Mr. Lowndes should advise caution and circumspection with reference to the Bill introduced by Mr. Setalvad... ..... We do not see what objections there can be to deal with Hindus and Muhammadans by the same measure. Hundreds of Acts are equally applicable to Hindus and Muhammadans and it is impossible that Muhammadans would be hurt if the law which governs Hindus governs them also. No special representation, we hope, is likely to be allowed so far as common legislation is concerned. If, however, Muhammadans do not want to come under Mr. Setalvad's Bill they are welcome to stand out. But we think no Muhammadans have as yet raised any opposition to the measure of Mr. Setalvad. Government should certainly not be over nervous of interfering with the customary law of Hindus and Muhammadans whenever any reforms are badly needed."

EDUCATION.

42. The *Karndtak Vritt* continues its comments on Rao Bahadur Rudragowda's letter to Government in connection with the Karnatak College. It remarks :—We wish heartily that there should be no ill-feeling between the two important Communities, Brahmins and Lingayats. We thought up till now that only the uneducated few quarrelled among themselves and led to the ruin of both the communities but we know now full well what is at the bottom of all the mischief. We are pessimistic about the chances of an *entente* between the two communities when we see Lingayat leaders like Rao Bahadur Rudragowda writing letters which will produce and fan hatred between Lingayats and Brahmins. But the confidence we have that there may be a few Lingayats who will value public weal more than self-aggrandisement, inclines us to hope again. The spiteful and selfish attempt of Rao Bahadur Rudragowda to run down the Honourable Messrs. Belvi and Rodda is fruitless. We do not feel the least hesitation in saying that Rao Bahadur Rudragowda planted the seeds of ill-feeling between Brahmins and Lingayats, while he was in power by scheming against the former..... [The *Rdj-Hansa* has again discussed Rao Bahadur Artal's letter in a series of articles. It remarks :—Rao Bahadur Artal has written this letter to pick a quarrel. He has tried his best to prejudice the mind of Government against public institutions founded by Brahmins as well as Brahmin institutions. Rao Bahadur Artal says that it was agreed that Brahmins alone should contribute one lakh to the Karnatak College. But the Government Resolution does not say so and the speeches in the Legislative Council are not to this effect and the Honourable Mr. Hill has not made public any such conditions. It is improper for Rao Bahadur Artal to refer in his letter to a conversation which he had with the Honourable Mr. Hill alone, when nobody else was present. The Honourable Mr. Hill, the Honourable Mr. W. H. Sharp, and Mr. Maconochie have sent in their contributions to Rao Bahadur Rodda for the Karnatak College. When the Honourable Messrs. Belvi and Rodda began to collect subscriptions from non-Brahmins, Mr. Artal should have warned people and informed Government..... It was foolish on his part to vent his anger in the letter to Government after keeping quiet for the last two years..... The *Rdj-Hansa* also publishes details of a public meeting held by Brahmins and their sympathisers at Dhárwár on the 23rd instant to protest against the letter of Rao Bahadur Artal.]

Rao Bahadur Rudragowda Artal's letter to Government regarding the Karnatak College.
Karndtak Vritt (71), 22nd Feb., *Rdj-Hansa* (73), 22nd, 23rd, 24th, 25th, 26th and *27th Feb.

43. Without pronouncing any definite opinion on the suggestion that the Honourable Dewan Bahadur K. R. Godbole is going to make at the next meeting of the Bombay Legislative Council in the matter of entrusting the management of the proposed Karnátak College to the Deccan Education Society, the *Bombay Samdchar* asks the promoters of the College to follow the example of the promoters of the Hindu University and to persistently appeal for public support and not to be discouraged by the adverse circumstances created

Comments on the proposed Karnátak College.
Bombay Samdchdr (49), 26th Feb.

by the war. It asks Government not to insist upon the payment of the full amount promised by the promoters of the college and to start it as early as possible.

44. "The *Times of India* says that the proposed joint Board is to get the power of recognizing schools and that the University has no such powers now and would get them through its representatives on the Board. Our contemporary is totally wrong in matters of fact. The University has absolute discretion to follow Government or not in the matter of granting recognition or withdrawing it. And it does exercise it now and then... ..... Let our contemporary who is to be likely in the know ascertain first whether Government are likely to entirely resign their powers of recognition into the hands of the Joint Board Committee. The Director of Public Instruction would be, we are afraid, the first man to complain against any such measure and the Educational Inspectors would be simply aghast at it. The question is will the Joint Board have its own inspecting staff? Ten to one it will depend on the Educational Department entirely. As we surmised, once this Board is created there is every danger of the University losing entirely its independent powers of recognition of schools. The University exercises by the posse sion of the powers a healthy check on the vagaries of the Educational Department..... Sometimes the Department wantonly refuses recognition. In one notable instance, the University was able to do a great service to the school concerned by recognising it independently of the Department. We mean the Gibb High School of Kumta. We hope the University members on the new Committee will be on the watch to see that the powers and privileges of the University are not in any way infringed upon."

A reply to the *Times of India* statement that the proposed joint Board for the Matric and School Final Examinations will increase the powers of the Bombay University,

Indu Prakáśh (32), 22nd Feb., Eng. cols.

45. Commenting on the establishment of the new College at Poona the *Indu Prakáśh* remarks:—"We object to the restriction of numbers sought to be put upon the new institution by the University of Bombay. Is the restriction of numbers to apply only to new comers and not to old colleges? If the numbers are to be restricted, let all colleges be treated equally or let it be left to the good sense of the college authorities as formerly. When colleges are very few and the number of students seeking admission very large as in Bombay, it is essential to wink at over crowding a little in the interests of students. Better over-crowding than refusal of admission altogether..... Talking of this college which will be the third of its kind in Poona one is tempted to ask what of the Karnatak College? If we mistake not, the movement was started years before the Nutan Marathi Vidyalaya scheme. The chief initiation in the case of the Karnatak College rests with the Government and if they cannot within a reasonable period start at least a Second Grade Arts College at Dhárwár, war or no war, they had better intimate to the people of the Karnatak so plainly. They should not be fed on false hopes. If there is to be interminable delay, they might think of starting a college of their own, just as the Nutan Marathi Vidyalaya has done."

There should be no restrictions on the admissions to the new Second Grade College at Poona.

Indu Prakáśh (32), 22nd Feb., Eng. cols.

*46. "M" writes to the *Mahrátta* as follows:—"The report of the Director of Public Instruction for the year 1914-15 has just been issued. During the last Presidency educational grants aggregating to Rs. 52·75 lakhs non-recurring and Rs. 14·25 lakhs recurring, for the express purpose of enabling the local Government to embark upon a policy of liberal education [sic]. But when one goes through the various items over which these grants are spent, one cannot but feel that these grants are either wasted or misapplied and that there does not appear to be even the remotest idea in the Educational Department of liberalising education. The net result of all these grants is the erection of costly buildings, employment of unnecessary Inspectors and Inspectresses, revision

Comments on the Director of Public Instruction's Report for 1914-15.

Mahrátta (4), 27th Feb.

of pay of teachers and other establishments, erection of bungalows for Professors, furniture and play-grounds for high-schools and such other purposes as ought really to be met from Provincial revenues, thus leaving the state of education as it was before. Fancy Rs. 14 lakhs have been spent on hostels for high-schools and Rs. 4 lakhs on what is called 'educational hygiene,' when in fact we are education-starved..... The report itself admits that the hostels are going a-begging for residents. Why? The plain reason is, the abject poverty of the parents prevents them from keeping their children in them, however comfortable they may be. There is a plaintive cry raised all round for a cheaper and more practical education to enable these poor children to honourably earn their daily bread. Private enterprise aided by Government could have partly satisfied it; but the efficiency-mania of the Education Department has stifled private enterprises and rendered the cry a cry in the wilderness. It is very strange that almost synchronously with these grants, even the secondary education is made costlier by raising the school-fees. In these circumstances those whom the shoe pinches are driven to conclude that the heart of Government is not very much in real education and that the latter is made to subserve political considerations..... The report discloses another case of admi istrative injustice. Out of the Imperial grants no less than Rs. 4½ lakhs non-recurring and Rs. 1 lakh recurring have been earmarked for European and Anglo-Indian education. The population of these communities is hardly 2 lakhs in a population of 190 lakhs of this Presidency..... Another surprising feature in this special treatment is that while Government have forced non-European aided schools to *raise* the fees, Rs. 40,000 out of Rs. 1 lakh recurring specially allotted to these communities, are reserved for the *reduction of fees and the relief of destitute and orphan children.* The Education Department owes an explanation to the public whether other communities do not stand in need of reduction of fees and whether there are not orphans and destitute children among them. The following figures in connection with the distribution of grants-in-aid to educational institutions speak eloquently for themselves. [Here the correspondent gives figures with a view to show that the cost to Government per European and Anglo Indian pupil in aided institutions far in excess of that in the case of the Indian pupils.] Elected Members of the Legislative Council ought to watch educational expenditure with an eagle's eye. Will some one of them obtain from Government an explanation, if there be any, of this step-motherly treatment of non-European schools?"

Sir M. Y. Sodagar's gift.

Bombay Samáchár (49), 26th Feb.

47. The *Bombay Samáchár* accords a welcome to the resolution that the Honourable Sir Ibrahim Rahimtoola is going to move at the ensuing sessions of the Bombay Legislative Council recommending the foundation of a Moslem Residential College out of the munificent donation of eight lakhs given by Sir Mahomed Yusuf Sodagar and expresses hope that Government will be pleased to accept it. It believes that the proposed College will, over and above stimulating the progress of education amongst the Muhammadans, tend to establish amicable relations amongst Muhammadans and the other communities, and asks the wealthy Moslems to be ready with endowments of scholarships and free studentships for poor Muhammadan students when the College comes to be established.

Mr. Pratt's school books.

Hindusthán (16), 21st Feb.

48. Writting on the question of laboratory note-books by Mr. Pratt, the *Hindusthán* observes:—At present the officers of the Educational Department publish books and these are introduced into schools by the Headmasters. A book that is not really worth four annas is sold for twelve and the officers of the Educational Department reap the profits. When Mr. Pratt's note-books are sanctioned by Government the Headmasters naturally introduce them in order to please Mr. Pratt. Would Government be pleased to inform us of the number of schools that have adopted Mr. Pratt's note-books, as also the number of copies of the note-books that have

been sold so far? Are not Mr. Pratt's note-books priced a little too high as compared with other books? Cannot science be taught without the aid of such note-books? The practice of allowing educational officers to write text-books is to be greatly deprecated and this pernicious practice will not come to an end as long as our high schools are under Government control.

Necessity of imbuing the minds of Indian students with the greatness of their ancesters.
Mahrátta (4), 27th Feb.

*49. "The Scotsman is more loyal and contented because he can honour his Bruce and Wallace side by side with the kings of England since the union of the two kingdoms. Many a Scottish highlander like the Maratha from the shaggy cliffs of the Deccan is a great asset of the military power of Britain. Why should not the same experiment be tried in India too? Will not the Maratha be more devoted and earnest in his deeds of heroism if he is told that his loyalty to the British Sovereigns is all the more to be appreciated because of his passionate love and reverence for the Great Shivaji and Madhao Rao I? Short-sighted and mean-minded detractors of the Maratha rule have always sought to malign our great ancestors and attempted to belittle their noble deeds possibly in the hope of attracting the Maratha minds to their new rulers and of making them firmly attached to the British throne. But the laws of human emotions cannot brook any artificial barriers. ..... He who is incapable of realising his great past cannot himself become great and bring greatness to his nation."

The proposed Indian womens' University should keep away from Government support.
Mahrátta (4), 27th Feb.

*50. Referring to the proposal to found an Indian womens' University near Poona, the *Mahrátta* remarks:—"Professor Karve himself has declared emphatically that he would rather keep away from Government support if it came with *conditions*. 'Hard conditions' are the words he is reported to have used in his Allahabad speech. We have a premonition, based upon our knowledge of Government ways—which are an open book to all who will see—that Government support will invariably come with *conditions*, though these conditions may sometimes come with a slow pace *after* the support; also that these conditions will be invariably *hard* in effect, though *mild* in appearance."

Need of a Women's Medical College in Bombay.
Jám-e-Jamshed (18), 23rd Feb.

51. In view of the ingrained sentiments of Indian, and especially Hindu and Muhammadan, women of respectable classes against employing the services of male doctors, the *Jám-e-Jamshed* remarks that as long as the present system of giving medical education to boys and girls together continues in India, medical wants of Indian women will remain unsatisfied to a large extent on account of dearth of lady doctors. It refers to the disinclination on the part of ladies of higher classes in India to join mixed medical colleges where they have to study certain subjects along with male students. The paper alludes to the new Medical College for women recently opened at Delhi and considers it high time that a similar college in Bombay was started which, while supplying a goodly number of lady physicians, will furnish trained nurses who will prove a blessing to the poorer classes of women in the city.

The Calcutta Presidency College and Government.
Mahrátta (4), 27th Feb.

*52. "We shall await with interest the progress and results of the Enquiry Committee appointed by Government. But the injustice of Government orders passing a general sentence upon the whole Presidency College for the fault of a few assaulters who are yet to be identified is patent. This uncalled-for step will only serve to irritate hundreds of innocent students who will naturally feel that an unmerited punishment has been inflicted upon them. It is like denying food to the whole of Calcutta population because some ill-treated customers beat a local Bania in their exasperation!"

58. While denouncing the assault on Professor Oaten supposed to have been made by some students of the Presidency College, Calcutta, the *Jdm-e-Jam-hed* regrets that the Government of Bengal should have taken the extreme measure of closing the College, even on the grounds of discipline. It characterises the step on the part of the Bengal Government as too severe and fears it may operate detrimentally to the interests of, and consequently work injustice to, many innocent students who may be debarred from appearing at the following University Examinations on account of their enforced inability to keep the necessary terms. The paper further doubts if such a course will in any way help the authorities to detect the delinquents in the present case, and wishes that the College may be very soon re-opened and due concessions made to students for the number of days they have remained compulsorily absent.

Assault on Professor Oaten in the Calcutta College.
Jdm-e-Jamshed (18), 24th Feb.

54. "The Justices' Elections are a scandalous farce, and it has been so ever since the Caucus was formed a few years ago to oust from the Corporation one who, far and away, was its most useful and most distinguished member. At every triennial election a ticket is issued by certain persons who remain behind the screens, asking the Justices to vote only for the persons included in it. The secret conclave is rumoured to have a certain element in it, and the large proportion of Indian Justices, who owed their appointment to official interest, and who are afraid to thwart official wishes, succumb to the requisition of the Caucus. As independent candidates have no chance of success, they do not come forward to seek election, and competition is therefore reduced to a minimum. There were only seventeen candidates for the sixteen seats, and the one who was thrown out was not included in the ticket. Professor O. V. Muller had also announced his candidature, but he withdrew, on the eve of the election, as not being one of the elect, he had little chance of being returned. Mr. Manmohundas Ramji the independent member referred to, battled with the Caucus till the last and was able to secure a large number of votes. But his influence, his position, his useful public services in the Corporation and on other public bodies, did not avail him against the combination. While such a very useful member was rejected, a number of dummies and obsequious individuals were elected to the Corporation. The Justices claim to be the cream of Bombay society, representing a concentration of rank, position and intelligence. It is, therefore, very discreditable to this body that, as a whole, it should succumb weakly to a junta of wire-pullers. ..... The European vote, we are afraid, will always go solid for the Caucus, and as their number is far in excess of that of any other Indian community, the balance will incline in favour of the combination. If, however, the Indian vote were to go equally solid in favour of independent candidates, the Caucus would have no chance, because there are 354 Indian to 228 European Justices. But it is deplorable that a large proportion of Indians join the secret movement and the result is a walkover for the selected candidates, although several of them may be deficient in qualifications for the membership of the Corporation, and nearly all are, as it were, pledged to side with the official party..... The evil can be remedied, if there were sufficient backbone in the Indian Justices. But as it is hop less to expect it, the election will continue to be a farce if existing conditions remain unchanged. In that event, the only remedy would be to deprive the Justices of the power which they have grossly abused."

"The Justices' Elections: a Farce."
Sdnj Vartdmdn (26), 24th Feb., Eng. cols.

55. Commenting on the recent J. P. elections, the *Indu Prakdsh* remarks:—"Most of the old dummies or men under the thumb of those in whose hands rests the renomination or the fresh nomination of the J. P.'s have come in and they rejected a man like the Honourable Mr. Manmohandas Ramji! Let alone, however, the question of individuals. What are we to say to the fact that out of the 16 representatives

Indu Prakdsh (32), 23rd Feb., Eng. cols.

7 should be Parsis, 3 Europeans and Jews, 3 Muhammadans and only 3 Hindus?..... The great need of the day is certainly to do away entirely with this J. P. electorate even at the cost of adding some more members to the 16 to be nominated by Government. But even if J. P. representation in the Corporation is made more consonant with fair play and justice, surely it is the duty of the Government to see that in the annually revisable list of J. P.'s, the various communities of Bombay are represented in something like a decent symmetry to their proportionate numerical strengths."

Young India (10), 23rd Feb.; * *Kaiser-i-Hind* (19), 27th Feb., Eng. cols.

56. "The election by the Justices of the Peace of their representives in the Corporation was an ably conducted affair inasmuch as the clique of electees managed to get in whoever they liked irrespective of merits or qualifications. The Honourable Mr. Manmohandas Ramji, who is equal to a dozen of the others, and who has far better claims than any one of them to get into the Corporation, was left out, thanks to the Caucus. Perhaps the only disqualification of Mr. Ramji was that he was independent and stood on his own merits without joining any clique or party. However, the electors would have only done their duty in returning Mr. Ramji to the Corporation." [The *Kaiser-i-Hind* also severely criticises the result of the Justices' elections to the Bombay Municipal Corporation and remarks :—" Indians are in a majority on this electorate, and it argues a lamentable lack of public spirit on their part if they cannot combine to send in men of the type we want in the Corporation. The only remedy for the present state of affairs seems to us to lie in largely increasing the representation of the rate-payers, and in curtailing the privilege enjoyed by the Justices, for the exercise of which many of them have shown themselves to be unfit. Unless a radical reform is brought about in the Constitution of the Corporation, the future of local self-government seems to be gloomy indeed, judging from the direction in which matters are drifting at present."]

Bombay Municipality and the time-limit on speeches.

Bombay Samáchár (49), 25th Feb.

57. The *Bombay Samachar* expresses its strong disapprobation of the resolution recently passed by the Bombay Municipal Corporation setting a time-limit upon its members' speeches and characterises the action of the Corporation as being extremely ill-advised and as displaying a lack of foresight. It believes that when the Corporators lent their support to the proposal they were neglecting the interests of their electors; that by their present action they have strengthened the hands of the opponents of the expansion of local self-government; and that those members who are not prepared to sacrifice their time when important civic affairs come up for discussion should make room for those who are so prepared. It deprecates the elements of improper influence that have come, of late years, to be associated with the work of municipal elections and ascribes the absence of competition at the last Justices' election to the same cause and suggests the abolition of their right of returning representatives to the Municipal Council and the distribution of the 16 seats thus falling vacant among the different rate-paying electorates.

The Jenabai charity and Bombay Municipality.

Prája Mitra and Pársi (21), 22nd Feb.

58. The *Prája Mitra and Pársi* strongly supports the protest raised by the trustees of the Jenabai Charitable Trust against the intention of the Bombay Municipal Corporation to acquire their whole property under the Land Acquisition Act. The paper asks the Municipality to take into consideration the benevolent intention of the Trust in the matter of supporting helpless widows and orphans and to desist from the guilt of acquiring the trust property in an unfair manner.

Improvement Trust: necessity of economy.

Bombay Samachar (49), 25th Feb.

59. The *Bombay Samachar* suggests that the memorandum of the budget of the Bombay City Improvement Trust for the year 1916-17, which is too brief and vague to be illuminating in any way, should embody matters which might make the increase in the income and expenditure of the Trust more readily comprehensible. It refers to the decrease of about a lakh of rupees in the excess of income

over expenditure as estimated for the ensuing year in comparison with the corresponding item for the previous year; to the fall in the balance of the Trust from Rs. 50 lakhs and odd as finally revised at the close of the previous year to Rs. 13 lakhs and odd as estimated to remain in the hands of the Trust at the close of the year 1916-17, and considers such a financial condition of a body like the Trust far from satisfactory. The paper, therefore, strongly urges the necessity of economy in the Trust expenditure and believes that, following the retrenchment policy of the Bombay Government in connection with building grants and in the matter of education, the City Improvement Trust should, for the present, postpone the erection of police quarters and the carrying out of its other costly projects that have met with public disapproval. Expressing gratification at the action of the Local Government in directing the Trust to be economical in its administration, the paper wishes Government to issue orders definitely pointing out to that body the directions in which it should practice economy.

Comments on proposed changes in Calcutta Municipality.
Kaiser-i-Hind (19), 20th Feb.

60. Reviewing at length the history of the Calcutta Municipality since the year 1876, the *Kaiser-i-Hind* expresses itself in sympathy with the protest raised by the people of Calcutta against the Bill brought in the Bengal Legislative Council for placing that Municipality on the basis of the Bombay Municipal Corporation, on the ground that the Bill, if passed in its present form, will give the executive an undue ascendancy over the Municipal Board. The paper supports the demand of the Calcutta public who ask for the old rights given to them by the Act of 1876 which allowed them wide executive powers. With reference to the new Bill it observes that at a time when the clamour for self-government is heard everywhere, no policy could be regarded as more retrograde than that which seeks to circumscribe the liberty and independence of local self-government and expresses the hope that a liberal-minded Governor like Lord Carmichael will not fail to pay heed to the just demands of the people.

NATIVE STATES.

Suggestion for revival of Rájasthání Court in Káthiáwár.
Rást Goftár (25), 20th Feb.

61. The *Rást Goftár* remarks that the Rájasthání Court established in the past by the Government of Bombay to settle the disputes between the Girassias or Bhayats and the ruling chiefs of Káthiáwár spread peace in that province by dispensing perfect justice and proved to be a source of blessing to the people. It refers to the present hardships of the Bhayats arising from the abolition of that Court by Government which has left them no alternative but to go from one Court to another for a long number of years in the vain hope of having their claims against their Ruling Chiefs adjusted. The paper points to the desires of these Bhayats for either the re-establishment of the old Rajásthání Court or for another independent Court on the lines of the former in Káthiáwár and advises them to make a direct petition to His Excellency the Governor in that behalf. It believes that the Government of Bombay should deal out the same even justice to these claimants in state territories that they have done to the Káthiáwár chiefs and their subjects in the past by putting a stop to the depredations of the outlaws who were no other than Bhayats and Girassias who had failed to get justice from their chiefs.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 3rd March 1916.

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* eported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 4th March 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	Anglo-Gujara'ti.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Shávaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána) ; 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái ; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	360
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Maratha); 58.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Faditare; Hindu (Chitpáwan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjimal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	300
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kási Ismáil Kási Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujarati Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitra	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijaya	Baroda	Do.	Dáyábhái Kazandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokā Bandhu	Do.	Do.	Gururáo Rághavendrā Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hári Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4 .	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yandey; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakral; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 84.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 86.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	Sindi.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	Urdu.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	Gujara'ti and Hindi.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 84 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
38A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300

Nos. 2, 63, 103, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

*1. The *Mahrátta* quotes from the speech of the President of the Upper India Chamber of Commerce in which he said that Indians have been shedding their blood with their British comrades in the cause of freedom, and remarks:—"Yes, Indians have done their best for defending the liberties of other nations, and so have the British. But have the latter done the same for India's freedom? The Indians have been imploring the British public for the boon of self-government. Have the British paid any attention to their just demands? Indians and Britishers are now fighting side by side. The British fully know that if sufficient facilities are given, Indians can defend themselves and if necessary the Empire too. But Indians are not yet granted even petty commissions in the army! If India can defend the liberties of other nations, can she not defend her own? Where, then, is the necessity of the Territorials?"

Indians have been fighting for the liberty of other nations, but the British are not doing anything for India's freedom.
Mahrátta (4), 5th Mar.

*2. "His Majesty recently gave an audience to Sir Ali Imam, the ex-law member, for over half an hour. We learn that the ex-law member 'avoided anything in the nature of a political pronouncement' in this interview. Sir Imam must have grossly disappointed His Majesty. As the London Correspondent of the *Times* says, the King and Queen take an especial interest in all that relates to India..... It is a grave mistake of Sir Imam not to have used the opportunity afforded to him of explaining the situation in this country. The war has given a new strength to Indian aspirations, while the Indian policy of His Majesty's Agents and Sub-Agents remains in the main as unsympathetic as in pre-war days. Look where you will, popular opinion and aspiration is contemptuously treated. This is certainly a matter for earnest representation to His Majesty in interviews which His Majesty has made arrangements for specially with a view to get as much light as possible on Indian affairs.'"

Adverse comments on Sir Ali Imam for his not having made any political pronouncement in the course of his recent interview with His Majesty the King-Emperor.
Mahrátta (4), 5th Mar.

3. Under the heading 'Sickness of India' the *Hitechhu* observes:—What to say about, or with what pen to describe, the sorrowful plight of a bed-ridden country where the average monthly income of a man does not exceed Rs. 3, where even 10 per cent. of the men and 1 per cent. of the women are not properly educated, where 46 per cent. of the children meet their doom while being born and where 2½ crore widows have been cursing the country of their birth with hot tears rolling down their eyes. For giving to the farsighted brethren and well-wishers of India an inkling as to the canker (that is eating into the vitals) of India we quote the following statistics. [Here the paper contrasts figures representing the percentage of increase in the Hindu, Muhammadan and Christian population of the country during the three separate decades from the year 1881 and, referring to the high percentage of Hindus among the converts to Christianity during the period as also to the greater prepondérance of deaths over births among them, re-echoes the fear entertained in certain quarters that at that rate there will not remain in India the smallest vestige of Hinduism after 550 years. The paper then goes on to compare the economic statistics of India with those of France, England and America and asks:—] Will the statisticians and economists examine these figures before imposing heavy taxes and floating big loans in India? Will they deliver the country from the jaws of death by encouraging the indigenous trades and industries?

The sad plight of India.
Hitechhu (55), 27th Feb.

4. *Youny India* refers to the case of the editor of the *Swaráj* newspaper convicted in 1909 to 10 years' transportation, who was recently hauled up before a Magistrate at Nágpur for refusing to work and presses the newly formed Press Association to take it up. The paper remarks:—"We would respectfully submit for their consideration the proposal that they should immediately take in hand the case of the

Comments on a political convict's case at Nágpur, C. P.
Young India (10), 1st Mar.; *Mahrátta* (4), 5th Mar.

Swarâj and address a powerful memorial to Lord Hardinge the Man and to His Excellency of the same nomenclature as the King-Emperor's vice-regent in India, that, apart from the question of expunging the Press Act they should take into immediate consideration (without any rope dancing on red-tape) the desirability and justice of reviewing the position of those Indian journalists who are undergoing long terms of imprisonment and ordering their immediate release as a matter of justice and of deliberate policy, or, if that be impossible, as a matter of that quality of mercy which is not strained and which becometh monarchs and their vice-regents more than their sceptre. We are sure that so flagrant a case as that of the editor of the *Swarâj* cannot have been brought to the notice of His Excellency Lord Hardinge, for we are sure the great man and statesman who but the other day commuted the death sentences on a score of conspirators would not tolerate for a moment such scandalous cases..... If they succeed Lord Hardinge will have placed yet another gem in his Viceregal Crown and the Association achieved a brilliant success at its very birth. If not they will have justified their initiation and will have immediately to go another step forward with an humble, loyal and convincing appeal to the Majesty of England." [The *Mahrâtta* remarks:—"It is certainly an unjustifiable cruelty to thus prosecute a well educated and well behaved man. In England, France and even in Russia political prisoners receive a specially lenient treatment, but in India it is otherwise. When a political prisoner is willing to do *some* work it cannot be said that he refused to work *altogether*. The Magistrate, we hope, will take this fact into consideration and treat him leniently if at all he comes within the purview of law. Will the Home Member who, according to our knowledge, is not for persecuting political prisoners, pay attention to this case and take the necessary steps to forbid the repetition of such a cruelty and frame the necessary rules for a justly lenient treatment of political prisoners?"]

5. Commenting on the prohibition of the Bengal Islamic papers from circulating in the Punjáb, *Young India* remarks:—"The three Islamic victims may make a tour of the whole of India and pour their venom into the ears of all and sundry. But they must not try to cross the borders of the Land of the Five Rivers on pain of whatever superior authority may suggest. So far as we are aware no *Jehad* against British rule has yet been proclaimed in the Punjáb, nor has any Mad Mullah unfurded the black banner of revolt. On the other hand, if we are to believe the highest British authorties in that province, everything in the Punjáb is perfectly quiet; and that its sons of every denomination have acquitted themselves on the grim battlefields of the warlike heroes is the glory of the province. Then, too, the last of the tiny bubbles that sparkled on the political surface has burst and the weird fantasies they reflected laid to rest. Why, then, this new stifling of public opinion which is told at every step that the angle of vision of the rulers is changed, and that the portals of paradise are being burnised before they are thrown open? We shall assume for a moment that all such talk is a fairy tale and that things in the Punjáb are not as they seem. The Moslem community, in spite of the extremely critical times it is passing through, has displayed unswerving loyalty towards the British Raj and all questions concerning them have to be handled with the greatest statesmanship and delicacy."

Comments on the prohibition of the entry of the Bengal Islamic journals into the Punjáb.
Young India (10), 1st Mar.

6. From some of the later pronouncements of Mr. M. K. Gandhi the *Praja Mitra and Pársi* is led to believe that he is not a man possessed of political foresight and that at times he carries matters to extremes. It cannot fall in with Mr. Gandhi's notions of patriotism which, it observes, connotes nothing else but an exaltation of what originally existed in, and what essentially belonged to, this country. It deprecates his idea that India has suffered gravely on account of education having been imparted to the Indians through the medium of English and remarks that to make such a statement is to play into the hands of the enemies of the economic and political progress of India. The paper also

Criticism of Mr. Gandhi's views.
Praja Mitra and Pársi (21), 3rd Mar.

condemns Mr. Gandhi's advocacy of putting into practice the principle of passive resistance in the matter of vaccination and declares that a man, while being entitled to hold any category of religious views on a given matter, is under obligation to avoid interference with other people's beliefs. It concludes with advising Mr. Gandhi to consult more educated and experienced men in this country before exhorting the people to adopt the methods of passive resistance in various matters affecting their interests.

*7. Referring to the prohibition of the export of paper pulp to England by Sweden, the *Mahrátta* quotes the opinion of Mr. Raitt, the expert, that the materials available in India for manufacturing paper pulp are 'the cheapest' and the quantities 'enormous', and remarks—"This fact, we suppose, Government knew before Sweden adopted the new policy, and yet our Government, which shows much sympathy and anxiety to foster our budding industries, did nothing up till now. On the contrary, the Imperial Institute issued *in England* a circular to stir up there the interest of the big paper manufacturers. If Government takes the necessary steps to induce Indian capitalists to invest their surplus wealth and affords them the requisite facilities and information, we believe, they would come forward and start this new industry without the slightest hesitation on their part. This is a practical thing and let us see what our Governmen does with it."

Paper pulp manufacture should be encouraged in India by Government.

Mahrátta (4), 5th Mar.

8. The *Indu Prakásh* gives quotations from the recent speech of Lord Hardinge at Jodhpur in the course of which His Excellency spoke of the policy of the Government of India towards Native Princes as being one of 'sympathy and trust' and remarks:—"These inspiring words are the best answer to the bureaucratic conception which being bred and fostered in suspicion, is always for tightening the bonds closer so as to throttle all initiative. We only hope that steps will be taken to make known to Residents and Political Agents the spirit of His Excellency's wise and statesmanlike utterance, for their help and guidance in future. One thing more. We want the same spirit of trust and sympathy to prevail in the bigger Indian States in their dealings with their own feudatory states. It is in the air that some of the Indian states in this part of the country want to gobble up their subfeudatory states. If we want the supreme sovereign state—the Government of India—to be generous in its dealings with Indian States, we also want the Indian States to be equally generous and considerate in their treatment of their own subjects and feudatories. We do not want any Indian State to emulate Lord Dalhousie. We must have liberalism all round. The whole world is to-day in the birth-pangs of a glorious future. Improvement and renaissance from top to bottom is our greatest need..... During the struggle in South Africa, His Excellency boldly condemned the attitude of the Union Government towards the children of this soil and went so far as to sympathise with the passive resistance movement. With the same undaunted chivalry His Excellency has now come forward to define the status of our princes in the Imperial scheme and to proclaim to the world that the Native States and their rulers—'helpers and colleagues'—deserve greater freedom and independence in working out their appointed destiny under the ægis of the British Empire. We trust that Lord Hardinge's noble dictum will be faithfully followed by his distinguished successor to the advantage of India and the Empire."

Appreciation of His Excellency the Viceroy's speech on the occasion of the investing of the Maharaja of Jodhpur with ruling powers.

Indu Prakásh (32), 2nd Mar., Eng. cols.

9. Referring to the speech recently delivered by His Excellency the Viceroy at the installation Durbar at Jodhpur, the *Praja Mitra and Pársi* remarks that His Excellency's observations with regard to the Imperial

Praja Mitra and Pársi (21), 28th Feb.; *Jám-e-Jamshed* (18), 1st Mar.

policy towards the Indian States are calculated to reflect credit both upon himself and the States. It maintains that the restrictions placed upon the Indian Rulers in the exercise of their sovereign powers during the *regimes* of some of the preceding Viceroys, lessened their prestige among their own subjects as well as other people and opines that the monetary help rendered so enthusiastically by the Indian States in the present crisis would not have been possible if the old policy of restraint and mistrust had continued. The paper expresses the wish that the policy of sympathy and trust ushered in by Lord Hardinge towards the Indian States may come to stay and hopes that such a result would be ensured by appointing His Excellency a member of the Privy (India ?) Council and by not allowing the Indian authorities to effect any departure in the present policy of Government towards these States without obtaining the sanction of that Council. [The *Jám-e-Jamshed* rejoices to note that the Viceroy has found the Indian Rulers entirely worthy of sympathy and trust. It believes that the high compliment His Excellency paid to the Indian Princes will not fail to strengthen the cordiality of relations between the States and the British Government.]

10. One Labhshankar Lakshmidas appeals through the columns of the *Sánj Vartamán* to His Excellency Lord Willingdon to exercise his prerogative of clemency in the case of a young Hindu widow sentenced by the Bombay High Court to transportation for life for murdering her new born child. He draws the attention of His Excellency the Governor to the case of the Bengalee sentenced to three years' imprisonment for murdering his wife by the Calcutta High Court and requests him to take the peculiarly distressing circumstances of the poor widow into consideration and to show her mercy.

An appeal for mercy to His Excellency Lord Willingdon.
Sanj Vartámán (26), 3rd Mar.

11. The fierceness of the German attack on Verdun and the withdrawal of the French three miles during the last week leads the *Hindusthán* to fear that Verdun would very likely fall into the hands of the enemy. It, however, warns its readers against being alarmed at such stray and indecisive successes of the enemy and asks them to bear in mind the state of complete preparedness of the Allies in the West and their determination to exhaust the enemy in the long run even at the risk of some temporary loss. [The *Dnyán Prákásh* on the other hand declares that the German attack on Verdun is bound to fail in its objective even though the French may have to fall back a little.]

Verdun may fall.
Hindusthán (16), 3rd Mar.; *D n y á n Prakásh* (30), 1st Mar.

12. The *Dnyán Prakásh* remarks that Russia's brilliant victory at Erzerum is bound to force Turkey to recall her forces from Mesopotamia and Persia and so to result in relieving the pressure against General Townshend's position at Kut-el-Amara where the Turks are besieging him. The paper then, after referring to the difficulties of the position, requests Government to publish reliable news from Mesopotamia and urges the necessity of sending sufficient reinforcements there to strengthen the hands of the military forces already in the field.

The effect of the fall of Erzerum.
Dnyán Prakásh (30), 27th Feb.

13. "Whether the East or the West is more truthful, we do not care to decide, nor do we want to flatter Lord Curzon by imitation in this regard. But we confess we Easterners stand aghast at the systematic barbarities planned, organised and perpetrated by Germany, hitherto looked upon as the most highly civilised state in Europe. The sinking of the unarmed *Lusitania* and *Persia* were acts which even the philosophy of the wildest African would not care to justify. To crown all, Germany now comes forth to tell the United States that armed merchantmen are subject to

Condemnation of Germany's threat against armed merchantmen.
Indu Prakásh (32), 2nd Mar., Eng. cols.

destruction without warning..... This is the infamous message which Germany conveys to the American people. We would soon know what President Wilson has to say to this and whether he resorts to something more than a mere documentary fight..... Germany's naval weakness which renders her incapable of blockading and starving out the United Kingdom as the latter has been blockading and starving her out, can be no justication for her revolting submarine warfare."

Comments on the enforcement of the new Civil Service Act.
Mahrátta (4), 5th Mar.

*14. The *Mahrátta* refers to the recent selection of Indians for the Indian Civil Service under the new Civil Service Act, and remarks:—" So the Act which was severely criticised by the Indian public as a measure uncalled for and mischievous has begun its work. We Indians are left to philosophise over our wasted breath and wasted ink and paper. It requires the most robust and thick-skinned optimism, indeed, to work with hope unabated in this damning Indian atmosphere of unmitigatedly contemptuous treatment meted out to the people of the soil by the rulers who talk big and do little. It tries one's patience to exhaustion to see popular opinion continuously flouted by the administration which, in civilised political theory, ought to be the *Most Obedient Servant* of the *people*. When will times change for this much-tried land?"

Complaint that Indian Medical graduates who have been given temporary commissions for the war have not received their due promotions.
Mahrátta (4), 5th Mar.

*15. The *Mahrátta*, referring to the complaint of the Bombay Medical Union that the promotion of certain Indian Medical Graduates who have been given commissions in connection with the war has been delayed owing to "invidious distinction" being made, remarks:—"What becomes of the pledge of an equal treatment? It is very easy to be loud in eulogies on the gallantry of the Indians, but when the question of treatment comes, the pledges are invariably broken. Those who give the promises have the means to fulfil them, but, may we say, have not the desire to do so. Otherwise such conduct seems to be inexplicable. We hope no War Office regulations come in the way of Government in this case as they do in the case of commissions in the army. Will the British Government take into consideration this grievance of the Indians? Will the Government of India strongly remonstrate with the former in regard to such invidious distinctions?"

The Indian Budget.
**Gujaráti* (12), 5th Mar., Eng. cols.; **Mahrátta* (4), 5th Mar.; *Indu Prakásh* (32), 3rd Mar.

16. "For years together the controversy over Excise duties on Indian cloth has raged in this country and the people of India have persistently asked for the abolition of the countervailing duties on Indian cotton fabrics. 'During times of peace we cannot afford to displease Lancashire, even though she goes on wonderfully thriving. Besides the principles of free trade are immutable. In times of war we must, of course, avoid controversial topics. Moreover, Lancashire is now hard hit and must not be handicapped further.' That is a very comfortable position to take for those who wish to continue the present iniquitous state of things. But the people of India will not tolerate this kind of political logic and economic jugglery for all time. We are grateful to Lord Hardinge's Government who pressed the matter upon the attention of His Majesty's Government..... It is a pity that India is not left free to adjust her fiscal policy even at such a juncture when she is in urgent want of more revenue. That is an unheard-of state of things in any civilised country in the world, and if in the name of war, we are all to remain silent, India will do so, but not without raising the most emphatic but respectful protest that she can. One cannot but admire the alacrity and vigilance shown by the Home Government in giving retrospective operation to the general formula that India should make no saving by war conditions, but we wish they were equally watchful of the interests of India. The particular measures of taxation that have now been adopted

show that Government have hitherto neglected some at least of those sources of revenue which they should never have ignored in the best interests of the country. We are sorry the expenditure on education and sanitation has been reduced. That should not have been done, and we hope the point will be raised in the discussion on the budget. If the cotton duties cannot be touched, surely this item of expenditure should have been left at least where it was in the current year's budget. We congratulate the Finance Member and Lord Hardinge's Government on having produced a budget which, though it is capable of improvement in some respects, is characterised by prudence and foresight, sympathy and courage and a judicious and straightforward spirit. The Territorial troops, who have been sent out in exchange for regular British troops on the Indian establishment, were at first less in number than the troops they have replaced. The Indian Government have been called upon to pay the same amount as if India had her normal establishment of regulars all along, and adding food charges to pay and allowances, this decision has resulted in an extra cost of about £400,000! We do not think the Home Government were quite fair in making this demand by giving retrospective operation to a principle that was only applicable to the cost of troops that India had actually supplied. The military operations on the North-West Frontier have involved an additional cost of about £260,000 to which have been added £90,000 in respect of operations at Aden. The two items come to 52½ lakhs of rupees! It is proposed to spend about £260,000, *i. e.*, 39 lakhs more, for various special measures connected with the internal security of the country and possible eventualities on the frontier. The net military outlay stands at £21·8 million against 20·2 million taken in the Budget. The adoption of a stricter policy of retrenchment has resulted in a total saving of 260,000 on the non-military Imperial heads, so that taking the military services into account, the increase on the expenditure side is £1·3 million." [The *Mahrátta* expresses satisfaction that "the popular view" has been adopted in adjusting the taxation, and remarks:—"We can clearly see why the levying of duties on cotton was avoided. It is because Lancashire is concerned with that trade. But we cannot allow such a procedure to pass without a strong protest. We understand that the trade of Lancashire has been hard hit. But so has been the trade of India. And however much we may sypathise with the Manchester magnates, we cannot afford to be generous towards them, for we must be just to ourselves first. The omission to levy the cotton duty has necessitated an increase in the salt-tax—a most objectionable impost—and an enhancement in the income-tax. It has been argued by some that the increase in the salt impost is inappreciable. But the question is not whether the increase is bearable or not, but whether the imposition was necessary at all. We are, however, glad that the Government of India had made strong representation in favour of a material increase in the cotton import duties, but they were overruled by India's great autocrat—the Secretary of State." The *Indu Prakásh* observes:—"The outstanding feature of the Budget is that the poor are hit least. It is to be fervently hoped that the principles of a graduated tax on incomes and import duties will mark an era in the economic history of this country. The present war has exposed the fallacy of the shibboleths of extreme free traders. England herself is seriously contemplating some form of protection. India, with her industries still in infancy, stands much more in need of healthy protection..... We congratulate the Finance Member on his well-conceived Budget and the scrupulous care he has taken to leave the poor as little touched as possible in his scheme of additional taxation."]

*17. "As an instrument to raise wherewithals in war time the Budget which was presented last week to the Council at Delhi would be accounted a masterpiece. The statement has been prepared with consumate tact, and is creditable to its author, Sir William Meyer. That the ensuing official year would be witness to a material rise in taxes was what every man in the street must have vouched for. Few, however, anticipated that the adjustment would be, or rather could be, so manipulated as to remove

Rást Goftár (25), 5th Mar., Eng. cols.

the sting which is difficult to avoid in a budget providing for a hard financial year..... Under it, the poor man pays his own share in the nominal increase that has been levied on salt, and the tax on sugar. As indirect taxes they would be borne without resentment, and the increase is not after all so significant as to affect prices heavily. It must be noted, all the same, that the tax on sugar, though not materially high in itself, has been levied at a time when the article has, since the war, gone up hundred per cent. in price..... The Budget increase in the import duty on liquors is defensible on the treble grounds of moral, physical and economic considerations..... Tobacco is an article of luxury, and those who would indulge in it must well pay the increased duty charged on it. The export duty on tea is a timely imposition. ..... Jute is a milch-cow, being a staple peculiar to India..... The readjustment of the income tax is indeed a feature of Sir William Meyer's Budget. It ushers in a new financial policy—of an equitable personal tax, graded with fine distinctions to suit the capacity of different purses."

18. The *Bombay Samáchár* pays a high compliment to the tact and statesmanship of Sir William Mayer in framing the new budget and meeting the extraordinary demands created by the war in a masterly manner. Examining at length the new taxes in detail it has scarcely any fault to find and is gratified at the redress of Indian grievances in respect of manufactured silver ware. It, however, expresses a hope that the Excise duty on cotton goods will be done away with when the question comes up for independent consideration at the hands of Government, and expresses satisfaction that the expenditure over railway extensions has been greatly curtailed, but is grieved at retrenchment of irrigation projects. It is thoroughly satisfied with the Finance Member's arrangements with regard to the new loans. [The *Sanj Vartáman* is satisfied with the new Budget on the whole but expresses disapproval of the enhancement of the duty on salt. It expresses a hope that Government will adopt the principle of protective tariff, as they have done in the case of sugar, and impose high duties on imports with a view to fostering the infant industries of India. It also urges upon Government the necessity of abolishing the Excise duty on cotton goods at an early date as promised by the Finance Member. The *Hindusthán* is of opinion that there was no need of enhancing the duty on salt.]

Bombay Samáchár (49), 3rd and 4th Mar., *Sánj Vartamán* (27), 1st and 2nd Mar.; *Hindusthán* (16), 1st Mar.

19. According to the *Praja Mitra and Pársi* the people of India regard the Budget as a popular or rather the poor man's Budget and thank the Government of Lord Hardinge and Sir William Meyer for that financial document. It points out that almost every request emanating from the public in connection with finance has found recognition in the Budget and that every line in it bears the impress of the just hand and the high courage of the kind Viceroy. The moderate rise in the salt duty will be cheerfully received even by the poorer classes who will find in it an opportunity to contribute their mite towards the expenses of the war. Welcoming an export duty on jute, the paper regrets the present inability of Government similarly to deal with cotton and commends their decision to effect retrenchment in the expenditure on Railways and other public works and to issue new loans with further facilities for the public. The paper, however, urges the necessity of fixing a higher rate of interest than 4 per cent. for these loans. [The *Jám-e-Jamshed* congratulates the authorities on their being able to produce the present Budget and ascribes it to Lord Hardinge's solicitude for the poor and to His Excellency's influence in the Council. It expresses gratification at the proposed increase in the educational and medical expenditure, which will exceed even that during the years preceding the war. In view of the comparatively limited production of indigenous sugar it does not believe that the new increase in the import duty on sugar will meet with public approval. Referring to the proposed retrenchment in the Railway expenditure, the *Hindusthán* remarks that retrenchment would have been effected in many other directions if Government had so wished. While admitting

Praja Mitra and Pársi (21), 2nd Mar.; *Jám-e-Jamshed* (18), 2nd Mar.; *Hindusthán* (16), 2nd Mar.

that increasing one's income is better than borrowi ng from others, it declares that the people of this country being poor the burd en of increased taxation becomes unbearable to them. The paper believes that people are thankful to Government for increasing the salt tax only to the small extent they have done, but at the same time wishes that some other provision had been made for increasing the revenue instead of making even the present slight increase in that tax, which is likely to be taken unfair advantage of by the trade.]

Appeal to Government to allow Mr. N. C. Kelkar to stand as a candidate for the Council elections.
Sudhárak (36), 28th Feb.

20. The *Sudhdrak* urges Government to cancel their old order disqualifying Mr. N. C. Kelkar from standing as a candidate for a seat in the Bombay Legislative Council, on the ground that he is only a Moderate Extremist and likely to further sober down in his views by coming into contact with questions of actual administration after election as a member. The paper goes on :—Government have, by barring Mr. Kelkar's entrance to the Council, made a deplorable exhibition of their want of appreciation of his many sterling merits. The only reason that Government can urge against Mr. Kelkar is his connection with a paper which has come under their displeasure. But to make this the ground for his exclusion from the Legislative Council will be derogatory to the reputation enjoyed by the British Government for their love of liberty and liberal principles. Should Government lose this opportunity of reconciling public opinion, people will not fail to attribute it to their lack of statesmanship.

The Deccan Sirdars' complaint regarding signing their voting papers in connection with the Council election.
**Mahrdtta* (4), 5th Mar.; *Kesari* (89), 29th Feb.

21. "The grievance of the Deccan Sirdars that they have to appear before the Collector or Political Agent in person to sign their voting papers has more significance even otherwise than in connection with the Council election itself. The present objectionable practice dates only from 1909, when Mr. Roper, the then Agent for Sirdars, suddenly altered the instructions issued by Mr. Kincaid in this matter, for that year, and the irritating alteration has stood good to this day. It was naturally taken very ill by the Sirdars, and many of them refrained from giving their votes at the last election rather than submit to the new humiliating procedure. The Political Agent who can take cognisance of a Sirdar's signature in other and perhaps even more important matters, should certainly do the same in the matter of the voting paper. After the old practice of the election business being done at the time of the Durbar was discontinued for sufficient reasons, Government initiated the practice of the Sirdars signing their voting papers anywhere but sending them to the Agent for Sirdars through their respective Political Agents. At any rate the ruling Chiefs and First Class Sirdars could enjoy this privilege; but Mr. Roper, for reasons best known to himself or perhaps to the then Political Secretary, changed all this and introduced the insulting innovation referred to above. We understand that the Sirdar voters are keen over the point, and trust that Government will restore the good old order of things even in time for the coming election." [The *Kesari* remarks :—There is also the unjust implication conveyed by the restriction that British Magistrates only are respectable and Indian Chiefs—even if they exercise sessions powers—are untrustworthy. Some may suggest that candidates for the Sirdars' seat in the Legislative Council should be allowed to send a representative of the Political Agents to the Sirdars to record their votes. But we do not know whether the Political Agents and the Collectors would consent to send their representatives. It is true that the Sirdars should take interest in their election. But we do not understand why they should be put to so much trouble.]

Kaiser-i-Hind (19), 27th Feb.

22. The *Kaiser-i-Hind* lends its support to the petition forwarded to the Government of Bombay by Sirdar K. C. Mehendale on behalf of the Deccan Sirdars objecting to the practice of insisting upon the personal appearance

of those Sirdars before the officer concerned to sign the voting papers for the Council election. In view of the education, position and respectibility of the Deccan Sirdars, it endorses the propriety of the petition for extending to the Sirdars the privilege at present enjoyed by the Fellows of the Bombay University who send their votes from the mofussil by registered post.

Suggestion for a Moslem Judge for Bombay High Court.
Akhbár-e-Islám (46), 2nd Mar.

23. The *Akhbár-e-Islám* dwells at length on the faithful and efficient services rendered by Muhammadans in high offices under Government in the Bombay Presidency and elsewhere in India and while expressing satisfaction at the due share given to Muhammadans in public service requests Government to be so pleased as to appoint a Muhammadan to fill the next vacancy that might occur on the Bench of the Bombay High Court which has had no Muhammadan Judge presiding at it since the death of Mr. Budrudin Tyebji. It adds that in doing this Government will satisfy the legitimate aspiration of the Moslem Community.

A plea for Government clerks.
Rást Goftár (25), 27th Feb.

24. Dilating upon the hardships of clerks employed in Government offices as well as in Railways and Municipalities, arising from low scales of pay, the *Rást Goftár* doubts if the heads concerned have ever bestowed mature thought upon the subject. It expresses its belief that this class of educated Indians have permanently to live a discontented life and that with the salaries they get these unfortunate men can barely keep body and soul together. It urges that these poor hard-worked clerks enjoy absolutely none of the amenities or comforts of life and quietly bear no small hardships. When the question of retrenchment of expenditure in a Department comes up these persons are the first to suffer while the salaries of big officers are increased! It, consequently, urges Government to curtail the salaries of their higher officers in order to enable them to make a proportionate increase in the remuneration of clerks.

Press Act: suggestion for interpellations regarding its rigors.
Gujaráti (12), 27th Feb

25. When bombs and revolvers were used in Bengal for perpetrating political outrages, independent articles appearing in newspapers and public lectures were regarded as at the bottom of the mischef. The Press Act and the Prevention of Seditious Meetings Act were, therefore, thought necessary. Now it has been found out that political crimes are not wholly due to the liberty of the Press and speech and that loyalty to the Crown and the Empire is being expressed everywhere. It is a matter for both surprise and sorrow that the Press Act is being put into operation at a time when popular leaders have accepted the necessity of continuing the present relations existing between England and India. Experience has shown that the Press Act has involved the guilty along with the innocent. When no offence is committed the members of the Criminal Investigation Department search old books and construe words and sentences in any manner they like and get those books proscribed. No one is held responsible for such action and the owners of presses, authors and book-sellers are mercilessly sacrificed. There is no doubt that the Press Act is operating as severely as Lord Lytton's Press Gagging Act. The liberty of the Press exists merely in name. [Here the paper refers to the Honourable Sir Reginald Craddock's reply to an interpellation in the Imperial Legislative Council regarding the operation of the Press Act and adds:—] The reply does not furnish any information with regard to security demanded from newspapers existing before the passing of the Act and those started subsequent to that date. It would be interesting to know whether any Anglo-Indian paper that was being conducted before 1910 has been asked to furnish security and whether any Anglo-Indian paper subsequently started has been asked to do the same. We would also like to know the number of books proscribed that were published prior or subsequent to the passing of the Press Act, with reference to language and province. Popular leaders should form themselves into a league to regain the liberty of the Press by means

of interpellations in the Imperial and Provincial Legislative Councils eliciting details of the working of the Press Act and by publishing their own opinions on the books proscribed by Government.

Police methods.
Praja Mitra and Pdrsi (21), 1st Mar., Eng. cols.

26. "We think it our duty, in the interests of the public, to draw the attention of the Commissioner of Police to the amazing allegations made against a police officer in a case which was reported in our columns a week ago. In this case, the complainant, a college professor and highly respected member of the Indian community, charged a Eurasian with assault and insult, and alleged that when he went to a European police officer to seek assistance from him in obtaining the name of the accused, the police officer, instead of giving him any help, added insult to injury by expressing his gratification that the complainant had been so assaulted and insulted. ..... In this particular case, the accused, a Eurasian, created public disturbance on the road, and within a minute's walk from the police station; he assaulted the driver of a hack victoria and he assaulted and insulted the complainant. Indian police sepoys who were on the spot could do nothing; they said to the complainant that they were unable to take the name of the accused, and that a European police officer could alone do so. What a travesity of justice—a respectable Indian gentlemen and a member of the English bar is unable to obtain the name of a Eurasian who assaults him and insults him in the presence of a large crowd! Is there any rule which prevents Indian police constables from arresting or taking the names of Europeans or Eurasians who commit an offence on the public road? Such a state of things is most irritating. A common European or Eurasian may commit any outrage on the most respectable Indian, and none but a European police officer can bring him to book! By the time a European Inspector comes on the scene, the offender quietly makes good his escape. We feel that this is not a private affair; it is a matter of great public importance. The offensive and arrogant behaviour of underlings must be most severely taken notice of, because they are the people who come most into contact with the masses of the people, who form their opinion of Europeans and Government officials from the experience of their own dealings with the underlings. Many cases of this kind happen almost daily; most people are too afraid of the police to make any protest. Timidity and ignorance prevent them from making any complaints. Hence when public-spirited citizens and respectable men like the complainant in this case take the trouble to bring their complaints before the notice of the authorities, the latter should lose no time to exert themselves on their behalf."

Alleged need of strict inquiry into the circumstances attending the disturbance at the last session of the Moslem League.
Young India (10), 1st Mar.; **Mahrátta* (4), 5th Mar.; **Islámic Mail* (117), Urdu edition, 6th Mar.; *Al-Haq* (38), 26th Feb., Eng. cols.

27. Writing on the subject of the demands made by Muhammadans from various quarters for an investigation into the circumstances attending the disturbance at the recent session of the Moslem League, *Young India* remarks:—"The British police have protected public meetings in England against Suffragist interruption, without raising any question as to the relative rights or wrongs of growing beards! Of course, the majority might heve used force, as some apologists assert, and then there would have been pandemonium. Then of course, the 'guardians of order' would have been glad to figure as prosecutors in the Courts of Law! The theory propounded is so strangely unfamiliar to anyone with any knowledge of British methods of preserving peace that it is time the matter was authoritatively settled. If the Bombay theory is correct, every public meeting is at the mercy of a handful of rowdies: the police would not help, for, *ex hypothesi*, it is the business of the majority at the meeting to deal with the rowdies. The principle underlying this refusal of public duty is worthy of careful investigation and an authoritative pronouncement by Government. But there is another equally serious aspect of the matter—an aspect from the public point of view certainly not of less importance. It is notorious that, from the very initiation of the opposition by Mr. Suleman Cassum Mitha and his party to the holding of the

League Meeting in Bombay, the opposers were being advised by the Commissioner of Police..... Now the chiefly important point about this—the one which involves the whole public interest, and takes it outside the sphere of merely Moslem interests—is that this advice was not given merely on the grounds of concern for the preservation of public order. It is true that this ground was put forward very strongly later on. But it is a fact that in the earlier stages of the controversy Mr. Edwardes, the Commissioner of Police, confessed, when admitting that he had advised certain persons to oppose the holding of the League Session in Bombay, that he was personally opposed to it, because he did not consider it to be in the interests of the Muhammadan community, that the Moslem League and the National Congress should come together in any sort of political *entente* or coalescence. Here we have then, the head of the Police in Bombay, actually expressing his views in a matter of Indian politics, quite openly, and using all the influence of his position—and, alas, we know how enormous that is!—to support one political party against another. That is a position which cannot be tolerated..... His overt opposition to the holding of the League session in Bombay only ceased when the greater part of the mischief had been done. If there is to be any independence in public and political life in India, it is essential that it should be freed from every kind of official influence, intervention or attempted domination. And the impropriety of official intervention in the domestic politics of Indians is officially recognised. The public are entitled, therefore, to demand from Government an explanation as to why the Commissioner of Police in Bombay was allowed to play the part he did in overtly assisting in the opposition to the holding of the session of the All-India Moslem League in Bombay last December, until the protests of Mr. Jinnah and others put a stop to his action; and who were the officials in the Secretariat who sympathised with and condoned his action. That is Demand No. 1. Demand No. 2 concerns the conduct of the Bombay police, after overt participation in the controversy ceased. To that we shall revert in a further article next week."

[The *Mahratta* writes:—"The ruffling of the Muhammadan community shows that the Government of Bombay has not been wise in its policy of reticence and inaction with regard to the regrettable incident. Let us hope that the high feeling of righteous anger roused by Government's inaction in a matter of great importance will be sympathetically noted by Government and that adequate action will be taken in deference to it." The *Islamic Mail* refers to the rumour that the Honourable Mr. Bhurgri is credited with the intention of moving some sort of Resolution at the forthcoming meeting of the Bombay Legislative Council, with the object of bringing to light the conduct of officers of Government in Bombay who had to deal with the outbreak of lawlessness at the last session of the Moslem League. It urges that if the officers of Government had been opposed to the League they would not have attempted to effect a conciliation between the rival parties among the local Muhammadans thus enabling them to hold a session of the League at all in 1915. Its asserts that the contents of the presidential address of Mr. M. Haque were known to the authorities sometime before the address was delivered, and it argues that had the officers been really inspired by hostility towards the League they would have altogether prevented the reading of what was really a violent attack on Government. The *Al-Haq* writes:—The disturbance in question has extremely injured the feelings of the Mussalmans of India who cannot understand why the Police Commissioner, who was present at the spot at that time, did not comply with Mr. Jinnah's request in driving out the rowdies from Pandal of the League. A suspicion has, therefore, been created in their minds that the police had hand in bringing about the disruption of the meeting. What is still to be deplored is that people in India consider an action of any Government servant as having been sanctioned by Government though Government may not have even the least knowledge of it. It is, therefore, more in the interests of Government than those of the Mussalmans that such mischievous impressions be removed from the minds of the public as early as possible. This can only be effected by a thorough and sifting enquiry which will surely bring to light the real authors of the mischief so disgracefully brought about in the Pandal of the League.]

28. The *Bombay Samdchdr* expresses gratification at the early prospect of the opening of a hospital for tropical diseases in Calcutta, the foundation stone of which has recently been laid by Lord Carmichael. It refers to the attempts made for starting a school of tropical medicine in Bombay; hopes that Government will see their way to bring the scheme to fruition at an early date; and asks millowners, the Port Trust and other employers of labour to follow the example of the tea planters of Bengal and to give liberal endowments and donations to the proposed school.

School of Tropical Medicine in Bombay.
Bombay Samdchár (49), 28th Feb.

29. While admitting that the liquor licensees have reasons to complain against the A'bkári Department and that corruption does prevail in that Department, the *Rást Goftár* does not approve of the advice given to the liquor shop-keepers by S. H. D. in his letter (noticed in paragraph 32 of Weekly Report No. 9 of 1916) of bringing pressure to bear upon Government through their Association for the removal of their complaints. The paper dwells on the futility of resorting to the expedient of threats through solicitors' notices, interpellations in the Council, and so forth, for the redress of grievances of this nature and advises the licensees to approach sympathetic officers of the Department like Mr. S. D. Smith with their requests and complaints.

A'bkári grievances: futility of interpellations.
Rást Goftár (25), 27th Feb.

30. The *Jám-e-Jamshed* warmly approves of the movement set on foot by the Holika Sammelan Committee for the closing of liquor-shops during the Holi holidays as one of the measures to wean the illiterate masses from indulgence in the objectionable customs associated with that festival, and hopes that the authorities concerned will pay due attention to the request of the Committee in that behalf. The paper believes that by closing the liquor-shops during the Holi holidays, as is done at present during the Muharram festival, the ignorant labouring classes will be saved from wasting their substance after indulgence in intoxicants.

Close liquor-shops during Holi festival.
Jám-e-Jamshed (18), 4th Mar.

31. It is surprising that though the people have several times petitioned the authorities to remove the liquor-shops in the Ganpati Galli to some place outside the town, nothing has as yet been done in the matter. As new licenses for the liquor shops in the town are shortly to be issued, we request the authorities concerned to remove the said shop to some place where it will not be objected to by the people.

Suggestion for the removal of a certain liquor-shop in Belgaum outside the town.
Belgaum Samáchár (78), 28th Feb.

32. The *Rást Goftár* adversely criticises the basis on which Government honours are distributed biennially. It remarks that at times, in the mofussil, suppliers of fodder, etc., come in for these honours when those who have rendered services to the public are neglected. It suggests that Government will do well to demand from Collectors and Commissioners lists of the public services rendered by the individuals whom they recommend for Government honours. It also draws His Excellency Lord Willingdon's attention to the fact that while a number of European lady doctors and nurses have been the recipients of Kaiser-i-Hind medals their Indian sisters have been very sparingly decorated with them; that hitherto only two Parsi ladies have been awarded the Kaiser-i-Hind medal, and that too of the second class. It believes that Government officers of high position and gentlemen of high respectability like Muhammadan 'Sayyeds' consider the minor titles of Khan Saheb and Khan Bahadur to be derogatory to their dignity.

Unfairness in distribution of Government honors, and depreciation of titles.
Rást Goftár (25), 27th Feb.

33. The *Bombay Samdchdr* draws the attention of the Muhammadans to the Press Note issued by Government on the question of Hajis and infers that the large number of return tickets purchased and used for the return journey by them goes to prove that the Hajis appreciate the benefits of purchasing them and that much of the force of the arguments used against the introduction of the system has now been weakened. It expresses appreciation of Messrs Turner Morrison & Co.'s generosity in repatriating stranded Hajis and asks the leaders of the Moslem community to help Government and the navigation company in solving the Haj problem.

Messrs. Turner Morrison & Co. and the Hajis.
Bombay Samdchdr (49), 28th Feb.

34. According to the *Kaiser-i-Hind* the so-called sympathetic policy that was said to have been adopted towards Indian immigrants in South Africa as a result of the visits of Mr. Gokhale and Sir Benjamin Robertson to those parts has produced no tangible results. The paper refers to the order issued some time ago by the Chief Immigration Officer in South Africa for the repatriation to India of two Muhammadan boys, whose parents died of plague and who had no relatives in India and whose guardians in South Africa appealed for their retention there. It expresses regret that the South African authorities do not see their way to exercise common humanity towards helpless orphan boys.

Orphans in South Africa.
Kaiser-i-Hind (19), 27th Feb.

35. "There is a small village of Husri situated in the vicinity of Hyderabad, Sind, inhabited by poor fishermen. About a month ago some policemen entered that village and shamefully maltreated the innocent inhabitants. We hear that on 23rd instant Mr. Beyts, Collector of Hyderabad, Sind, visited the village accompanied by the District Superintendent of Police and an Assistant of the Civil Hospital of that town. The statements of some of the villagers were taken down who seriously complained of maltreatment. One pregnant woman, it is said, received a very serious blow causing much harm to inmate inside. If such has been the cruel conduct of the police, then we earnestly hope that the Collector and the District Superintendent of Police, Hyderabad, Sind, will leave no stone unturned in making a searching enquiry into the conduct of the police so that such evil-doers may not escape the punishment which they so fitly deserve."

Alleged maltreatment of the people of Husri, a village in the vicinity of Hyderabad, Sind.
Al-haq (38), 26th Feb., Eng. cols.

36. The *Hitechhu* refers to a letter published in a Karáchi newspaper in which the correspondent complained about the inconvenience entailed upon the theatre-goers owing to the theatrical companies in that city not complying with the rules requiring all performances to stop before 1-30 A.M.—rules which, when published, the public hoped would prove a blessing. In that letter the writer suggested it to the Magistrate, Mr. Richardson, to direct the police strictly to enforce the regulations in question.

Late hours of play houses at Karáchi (Sind).
Hitechhu (55) 27th Feb.

LEGISLATION.

37. Commenting on the decision of the Imperial Legislative Council to circulate the Honourable Mr. Setalvad's Disposition of Property Bill among local Governments for opinion, the *Gujaráti* expresses fear that the adoption of a very useful uncontentious measure would now be postponed *sine die*. It is afraid the Bill will be shelved and meet the fate of the late Mr. Gokhale's Compulsory Education Bill. It adds:—The Honourable Mr. Dadabhoy has without any rhyme or reason advanced an argument for giving time to the people to form an opinion on the Bill on the score of its being likely to introduce a radical change

Honourable Mr. Setalvad's Bill should have gone to a Select Committee.
Gujárati (12), 27th Feb.

in the law as it now stands. It is strange that while the honourable gentleman characterised the Bill as demanding too much he at the same time wanted the people to have the additional right of disposing of their property by gift. We fail to understand what Sir Reginald Craddock meant by doubting the administrative aspect of the Bill and are surprised at the attitude taken by Mr. Lowndes who, while approving the object of the Bill, supported the suggestion for its circulation for opinion instead of referring it to a Select Committee, and thus postponed its consideration to the Greek Calends.

Medical (Bogus) Degrees Bill.

Jám-e-Jamshed (18), 3rd Mar.

38. The *Jám-e-Jamshed* expresses its approval of the amendments and alterations suggested by the Select Committee in the Bogus Medical Degrees Bill and expresses gratification at Sir Pardey Lukis having accepted the recommendation of the Committee to regard the Bill as contentious and consequently to postpone the further consideration of the Bill.

EDUCATION.

Condemnation of Rao Bahadur Artal's letter to Government regarding the collection of the Karnatak College Fund.

Indu Prakásh (32), 29th Feb., Eng. cols.; *Karnátak Vaibhav* (70), 29th Feb., Eng. cols.; *Kesari* (89), 29th Feb.; *Karnátak Vritt* (71), 29th Feb.; *Chandrodaya* (28), 28th Feb.

39. The *Indu Prakásh* condemns Rao Bahadur Artal's letter to Government as "extremely ill-tempered" and as showing "an anti-Brahminical bias of a repulsive character" and after referring to certain conditions mentioned by Mr. Artal as having been agreed to after consultation with the Honourable Mr. Hill, remarks:—"The conditions are indeed so pettyminded that we decline to believe that the Honourable Mr. Hill should have possibly been any party to them. Be it remembered that the Lingayats in the Karnatik form about 44 per cent. of the population and are there the richest community. The Brahmins are only 7 per cent. and form the poorest..... Rao Bahadur Artal wants to place on the 7 per cent. Brahamins exactly the same burden which he imposes upon his 44 per cent. Co-Lingayats. We wonder if he would in default forbid any Brahmins being admitted into the Karnatak College! One fact of note we must parenthetically mention. Rao Bahadur Artal has not yet handed over the monies in his hands to Government. May we enquire why?" [The *Karnátak Vaibhav* also adversely criticises Mr. Artal's letter. The *Kesari* remarks:—People know now Rao Bahadur Rudragauda full well and nobody will feel surprised at accusations made by him against the Brahmin community in the course of his letter to Government. Are there any grounds for the communal division of responsibility made by Rao Bahadur Rudragauda? If not, has anybody for some reasons put him up to adopt this new attitude? Does anyone want to shelve the Karnatak College question as a result of these new complications? Verily the Karnatak is not so helpless as not to be able to collect two lakhs, and we trust that the Brahmin leaders will not rest satisfied till they discharge their responsibility. But the craftiness of Rao Bahadur Artal is not minimised thereby. Why should he be so sorry if Bombay people outside the Karnátak pay money to the Brahmin fund voluntarily? It is necessary to know how the responsibility has been divided and whether Government are willing to start the Karnatak College immediately after the war according to their former pledge; and we hope the two leaders mentioned by Rao Bahadur Artal will get this explained by Government. The *Karnátak Vritt* writes:—The contention of Rao Bahadur Rudragauda that money has been collected from Lingayats by Mr. Rodda and others even after the agreement with the Honourable Mr. Hill was arrived at is absolutely false. We need not take Rao Bahadur Rudragauda's version as to what passed between him and Mr. Hill as gospel truth. Mr. Hill is still in Delhi and it is necessary for him to speak out on the subject. If Mr. Artal wants to prove that the Brahmin leaders are totally at fault he should get the matter finally decided by Mr. Hill. A month after the private conversation between the Honourable Mr. Hill and Rao Bahadur Artal, a meeting of the local Legislative Council was held and the Honourable Mr. Sheppard made an announcement about the Lingayat contribution of a lakh. If it was

settled that Brahmins alone should contribute a lakh, Mr. Hill would have made it clear himself or through Mr. Sheppard. Thinking foolishly that the Honourable Mr. Hill would not take any interest in the Karnatak College as he has been elevated to a high position in the Government of India, Rao Bahadur Artal has written falsely in such a way to bring the Brahmins into contempt. The *Chandrodaya* strongly condemns Rao Bahadur Artal's letter to Government and the allegations contained therein, but it is of opinion that the Brahmin leaders need not have held a public meeting as Rao Bahadur Artal had not called a public meeting of his caste before sending the letter to Government and that they should have sent a letter to Government controverting Mr. Artal's statements.]

Need of a medical college for women in Bombay.

Jdm-e-Jamshed (18), 3rd Mar.

40. The *Jdm-e-Jamshed* is of opinion that few Indian girls from this Presidency will be able to take advantage of the Lady Hardinge Medical College opened at Delhi on account of the great distance. It dwells upon the necessity of opening a separate medical college in Bombay and appeals to the wealthy to provide for the need of poor women by founding a medical college in this Presidency. At the same time the paper urges the need of a separate arts college for women.

Suggestions for the improvement of the Secondary Teachers' Training College at Bombay.

Indu Prakásh (32), 1st Mar., Eng. cols.

41. "In the Resolution on the latest report of the Director of Public Instruction Government have admitted that the proportion of properly trained teachers whether in Government or aided schools is deplorably low. It is not quite complimentary to the Secondary Teachers' College that even after a decade it has not been able to supply even Government schools with a strong number of trained teachers. We think that the Educational Department has placed unnecessary difficulties in the way of the Secondary Teachers' College by disallowing direct recruitment of students. For the first year or two Mr. Fraser used himself to select capable graduates and train them for a year and then the Education Department was free to appoint them to permanent posts in schools..... Mr. Fraser then could get students who had not lost touch with college-life and he was comparatively able better to instil new ideas into young minds. Now this direct recruitment has been stopped for some inscrutable reasons of their own by the Educational Department. We are decidedly of opinion that the whole system itself is faulty to the extreme..... If the Director of Public Instruction wants to have a voice in the selection of students he is welcome to have it but direct recruitment to the Secondary Teachers' College is necessary if training is to have any effect and if the Department cherishes the ambition of having one day only trained men as its teachers..... If direct recruitment of raw graduates to schools is stopped and if the number of students in the Teachers' College is increased in proportion to the vacancies that are likely to occur during the year in both the inspecting and teaching staffs, Mr. Fraser will be able to replace untrained men within the next decade at least. Another important reform needed is to affiliate the Teachers' College to the Bombay University. The Department should not be allowed to interfere with it as it likes. The course and the syllabus should be fixed by the Bombay University. This will increase the status of the College and after a time when graduates see that they have no chance of being employed in the Educational Department unless they pass through the Teachers' College, Government may even stop its stipends. But for the present stipends are necessary. The course of one year is too short; it should be prolonged by a year at least. At the end of the course the University should hold an examination oral as well as written and they may even issue a degree in pedagogy or institute the L. T. Diploma. Of course the starting salary and the future prospects of these trained men must be simultaneously improved materially. The improvements we have suggested are eminently desirable if Government want to have capable and efficient teachers..... The staff of the College will have to be increased

under the new course, but there is no reason why Fraser's class should have only two professors till the end of the world. As far as possible, those who teach in the College should have nothing to do with the examination of students or at least they should be associated with some independent examiners. Though there is a board of examiners we understand that practically the two professors of the Teachers' College are the examiners for Diploma Examination. We hope Government will bestow some attention on the much-neglected question of secondary education and try to improve the Secondary Teachers' College of Bombay in accordance with modern ideas."

42. "It is most annoying that the Education Department of Bombay should sanction an act that would seriously interfere with the discretion of the authorities of private schools. A notice under the signature of the Head Master, Poona High School, has been issued, calling upon students, who being under private tuition wish to join a Government or an aided school, to present themselves for examination by the staff of the Government High School at Poona. Does it not amount to a gratuitous interference with the privilege and judgment of the authorities of private schools, who hitherto have been enjoying an unquestionable right to admit such students under private tuition as would pass the school test?"

Protest against a new order directing students under private tuition and wishing to join Government or aided schools at Poona to get themselves examined by the Poona High School Staff.

*Mahrátta (4), 5th Mar.; *Kesari* (89), 29th Feb.

[The *Kesari* remarks:—Many instances have occurred wherein it is found that Government want somehow to interfere with the administration of private schools. The above is an instance of Government's secret machinations in this direction. School-masters in Government High Schools are of the same status as those in private schools. Have Government considered the point that by giving the former the power of choosing students for different standards they are allowing them to exercise authority over all the officials of private schools? Government should publish cases, if any, wherein private teachers have allowed undue promotion in their schools. These persons are quite helpless; but as the rule enforced by Government needlessly is very degrading to them we believe they will enter a protest and that some Honourable Member will raise a discussion over the question in the Legislative Council.]

43. A Poor Parent writes to the *Sind Advocate*:—"Almost every year we have a list of new books prescribed by the Educational Department for the different classes in secondary schools in the Bombay Presidency and this year again we have had another! A ukase has been issued and every poor parent must find out four to eight rupees to buy new books for his children next March. It is not sheer waste of money for parents to be getting a new set of books for each of his boys every year? Why should not a little more care be exercised in selecting books which may be continued for four or five years at least..... What with our blessed *six-anna* 30 page science-note-book and what with our having to spend every year money on new books for our children, we find the education of our children pressing hard upon us. Again the Departmental Sindhi Readers have such thin and flimsy paper and covers that each child has to buy two or three copies of the book every year. The Primer and the 1st Reader are worse than the others."

Complaint about frequent changes in the books sanctioned by Government for use in schools.

Sind Advocate (7), 24th Feb.

44. "As usual, certain Anglo-Indian papers have gone into hysterics over the recent incidents in the Presidency College, Calcutta, which culminated in the assault on Professor Oaten. They only wait for an opportunity and off they go like a wound-up gramophone shouting merrily their 'hymn of hate' (of everything Indian). Every College where there is any breach of discipline should be immediately closed. Why are all the students of the Presidency College not yet expelled and then hanged or shot? Of course,

Comments on the assault on Professor Oaten of the Presidency College, Calcutta.

Young India (10), 1st Mar.; *Kaiser-i-Hind* (19), 5th Mar., Eng. cols.; *Kesari* (89), 29th Feb.

they have always been of opinion that the Indian parents do not know their business. Why can they not go to Anglo-Indians and learn to bring up their children properly? The Bengali papers should be suppressed at once. What business have they to defy these wiseacres and give their own opinion? Government must at once see to it or well, they had better see the consequence..... Now, let it be clear once and for all that Indian students are like any other students. There is nothing peculiar about them. They are not born with any criminal tendency. Violence or breach of discipline is not ingrained in their system. They are most law-abiding and most amenable to discipline. Extend to them the hand of friendship and they are most loyal and grateful. We had a series of strikes recenty in different parts of the country, and they lead to a very grave subject..... All these indicate clearly that the relations between the teachers and the taught in our Colleges and schools are not all that it should be, whether on the part of the former or the latter. ..... All the troubles that have occurred so far have risen in Government Colleges, while private institutions seem to be singularly free from any hitch of the kind. Our own experiences and impressions of the members of the Indian Educational Service have not always been happy. While there are exceptions, many of them are not credited with any over-abundant sympathy towards Indian students. Some are positively rude and arrogant. Students in the higher classes, specially in the College classes, are men with a sense of self-respect and dignity, and they naturally expect, and have every right, to be treated like gentlemen..... The whole subject is a very grave one and is not confined to Bengal or Calcutta. It is an All-India subject and we hope the Committee of Enquiry appointed in Calcutta and the Government will throughly discuss the subject in all its bearings." [The *Kaiser-i-Hind* writes:—"The Presidency College affair has been altogether a sad business. We do not think that the action of the authorities is to be commended on all points. But it has to be said that the step they have taken in regard to Mr. James is to be upheld as a singularly statesmanlike one. The courage and discernment His Excellency the Governor in Council has shown by the prompt removal of that recalcitrant head of Presidency College were to be expected only of a Lord Carmichael. Mr. James has been shown his place, and it is to be hoped that men like him will be careful in conducting themselves in the future." The *Kesari* remarks as follows on the Calcutta Presidency College incident:—It was fortunate for the students that the two Sahebs, Mr. Lyon and Principal James, fell out and Government got the true information regarding the conduct of Principal James. Otherwise who would have listened to the grievances of students? Government tell us that Europeans are appointed Principals in the interests of discipline. We hope Government will change their attitude after finding in one and the same College Professor Oaten and Principal James, the latter of whom has outdone the former.]

MUNICIPALITIES.

45. "We think it our duty to express our most lively disappointment with the draft of the address to be presented to the Viceroy by the Bombay Municipal Corporation on his departure from India. We find no fault with the style or the diction, which are both restrained and dignified. But what we are disappointed with is the tone of the address. It reminds us of the virtues attributed by a poet of the Eighteenth Century to a distinguished essayist of his time, one of which was the latter's tendency to damn with faint praise, and assent with civil leer. It seems that the hand which has prepared this draft has all too unconsciously imitated the style of this Eighteenth Century essayist. Considering the great and distinguished services rendered by Lord Hardinge to the Empire as a whole, the address is not what any representative Indian would have written. Considering how grateful we, Indians, are for the least manifestation of friendliness and sympathy towards us on the part of those in whose hands Providence has entrusted the

Corporation address to Lord Hardinge: "A disappointing document".
Praja Mitra and Pársi (21), 4th Mar., Eng. cols.

reins of high office, the words of the address of the Municipal Corporation of Bomay—supposed to represent the unofficial voice—are halting and void of feeling."

*46. The *Kaiser-i-Hind* thus concludes an article in which it discusses the question whether the inhabitants of Bombay should give a separate farewell address to His Excellency Lord Hardinge:—We are most anxious to see what is called the Ripon precedent avoided, as far as the giving of a separate address to His Excellency on behalf of the inhabitants of Bombay is concerned. We are most anxious to see the right of the Corporation, to represent the inhabitants of Bombay, fully and indisputably established for all time. But consummatien of this wish would largely depend upon the co-operation the Corporation themselves would offer—upon their playing honest and faithful exponents of the views and sentiments of the inhabitants of Bombay, and giving, as we have said, a free and ungrudging expression to popular thoughts and emotions as aroused by this most beneficent and epoch-making Viceroyalty. It will not do for them to merely mind their own business; to merely concern themselves with the recording of the doubling of the Tansa Main, the improvement of the drainage, or the floating of the Municipal Loan as the most notable events worth recording and appreciating in the Address.... ..... If, on an occasion like this, the Bombay Corporation were to aspire to nothing beyond proving their immaculate virtue as a municipal body, pure and simple, by shutting their eyes to all that has been done of national and imperial importance during the past five years, and to confine themselves, in the main, to expressions that fall within the province of the caretakers of a city's roads and drainage and waterworks, God save the inhabitants of Bombay from that greatest of their popular and representative assemblies, the City Corporation!

Kaiser-i-Hind (19), 5th Mar., Eng. cols.

47. The *Gujarâti* is of opinion that the Bombay Municipal Corporation is drifting into lethargy and incompetence in the absence of capable leaders and passes strong strictures on it for resolving to allow the Health Officer to take up duties in connection with the proposed School of Hygiene and Tropical Medicine and for failing to practice economy in spite of its diminished resources. It expresses strong disapproval of the time-limit set by the Corporation upon the speeches of its members and avers that the measure tends to reflect discredit upon the present members and to enhance the reputation of the late Sir Phirozeshah Mehta.

Bombay Municipality: its lethargy and incompetence.

Gujarâti (12), 27th Feb.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th March 1916.

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*Reported in advance.

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CONFIDENTIAL. [No. 11 of 1916.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 11th March 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	Anglo-Gujarati.				
11	A'ryá Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitrá	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1,000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,800
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Suryá Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	880
	Anglo-Mará'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	510
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Maratha); 58.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishna Ghitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpávan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjimal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan; Hindu (Gujarati Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitra	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijaya	Baroda	Do.	Dáyábhái Kavandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 29.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmarájj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4 .	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha).; 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakka; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Shâhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 84.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpâvan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English, Portuguese and Concanim.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	Marathi-Portuguese.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
88A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300

Nos. 2, 63, 103, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

An analysis of the policy of the bureaucracy in India.

Young India (10), 8th Mar.

1. In the course of an article headed "New Orientation of Indian policy", *Young India* writes:—"The bureaucratic regimentation of the Indian people, in the supposed interests of racial ascendancy or industrial domination, is a vain formula. This bureaucratic tradition started with a revulsion against the principle of trust in the people, and despite such accidents as Lord Ripon, Lord Morley and Lord Hardinge, has not been extinguished. It must now go the way of many other traditions derived from the once fashionable, adoring study of German metaphysics applied to human affiairs—the metaphysics of a rule and system framed in accordance with the dictates of Bureaucratic Wisdom..... While Indian thought strove in diverse, feeble ways to make itself heard, the apologists of bureaucratic wisdom sought strenuously to imitate the German example of finding a justification for the bureaucratic regimen. Concessions to Indian thought were indeed made from time to time, but they owed their origin to the liberal instincts of statesmen brought up in the free atmosphere of British public life. But at every step these concessions were clogged by methods of hesitancy and mistrust which often practically denied in fact what was seemingly granted in theory. The principal difficulty was that the impulse to freedom and the larger political life could not be reconciled with the traditional rule and system, a century-old, in which successive generations of Indian civilians had been schooled..... It was the triumph of rule and system over the mere accid nts of human personality. The one far-off consummation to which the rule and system has hitherto moved was the fulfilment of its purpose. The Collector becomes the Commissioner, the Commissioner is translated to the Provincial Executive Council, the Provincial Councillor grows into the perfect fulness of the Imperial Councillor, the Imperial Councillor descends to a Lieutenant-Governorship (it may be of some backward province) or is safely laid on the shelf at Whitehall endowed with a double pension and a K. C. I. E. Backwards and forwards, the appeal is from bureaucrat junior to bureaucrat senior, from mofussil Indian station to Commissioner's head-quarters, from the latter to the Provincial satrapy, then on to the Great Panjandram at Simla or Whitehall. Reverse the process, and one finds the accord more or less perfect—one agrees and the other demurs, on some question of detail—the almighty principle underlying the Rule and System being preserved intact..... The rule and system must now be modified. It must be modified from Whitehall to the little Indian village—so modified, in essential features, the popular control may take the place of bureaucratic control. The present system makes the bureaucracy responsible to itself, and to none other. It is only efficient in the sense that it jealously preserves the spirit of bureaucratic rule..... It will thus be seen that the bureaucratic rule and system moves in a narrow, vicious circle, irresponsive and irresponsible to public opinion of any sort. It is this that must be modified, root and branch.

A review of Mrs. Besant's "India: a nation."

Young India (10), 8th Mar.

2. In the course of a review of Mrs. Besant's book entitled "India: a Nation", *Young India* remarks:—"Then passes in review the British rule in India for 157 years. Contrasting the same with the Moghul supremacy, one outstanding feature forces itself upon the attention of every impartial observer—the comparative prosperity of the mass of the people under the latter and the grinding poverty to which they have been gradually reduced under the former. Mrs. Besant thus sums up the position: 'The discontent caused by the heavy burdens imposed upon the people, the ousting of her sons from all authority on their own soil, the denial of all right of representation, the refusal to carry out the whole Proclamation of the Queen-Empress . . . the Act depriving men of the right to bear arms, and leaving them helpless before wild beasts and robbers—all these led to such unrest, that only the founding of the Indian National Congress prevented serious trouble, turning men's minds to peaceful methods of reform, and giving them hope which enabled them to

endure.' A dark picture truly! But unfortunately none can say there is any the least exaggeration in it. For after fifty-two years of Crown Government, to be given *one* Indian in the Viceroy's Council was thought a wonderful boon! The worst result of the bureaucracy—ridden administration has been the complete emasculation of the people. As Mr. Gokhale said some years ago, from his seat in the Imperial Council, 'the excessive costliness of the foreign agency is not, however, its only evil. There is a moral evil, which is even greater. A kind of dwarfing or stunting of the Indian race is going on under the present system. We must live all the days of our life in an atmosphere of inferiority and the tallest of us must bend in order that the exigencies of the existing systems may be satisfied.' Mrs. Besant concurs with this but puts the whole thing in a more forceful way: 'This is the deepest, gravest wrong that Britain has inflicted on a once mighty and imperial race. And this is the wrong that festers in every patriotic Indian heart. Britain found a nation of warriors; she is reducing them to a nation of clerks.' And how is this dark story to be remedied, what is it that India wants? Let Mrs. Besant speak for herself or rather as the advocate for the whole of India.. India does not wish to withdraw from the Empire, but only to be mistress of her own house. India would welcome British co-operation, but is tired of British domination . . . India would establish an elected Government, and require no foreign degrees for admission to office on her own soil; would abolish the India Office and acknowledge, outside India, no authority save the Crown and the Imperial Council in which she would be adequately represented. She would have her own Army and Navy, for protection and Imperial needs . . .; would not be afraid of her people possessing arms, nor of a free press and free speech. And all this, it should prominently be remembered, is to be achieved with the consent of the British people and within the Empire. Can it at all be said that this ambition is exaggerated, or unworthy of India as well as Britain? The brochure concludes by reproducing the fervid appeal which Mrs. Besant made several months ago in *New India*:—'O English Nation! Great and free and proud. Cannot you see? Cannot you understand? Cannot you realise that your Indian brothers feel now as you would feel if a foreigner ruled in your land? That to be a stranger in your own land, with no rights save those given by grace of a Government not your own, your inferiority taken for granted—you could not bear such a state, such an outlook. India is patient as you would not be. She does not want to break the link, she wants to remain part of the Empire; but an equal part, a self-governing community, standing on a level with the self-governing Dominions. Is this passionate longing, sedition? Is this ineradicable hope, treason? You dare not say so, you who bred Hampden, and Sydney and Milton, you whose glory is your freedom, you boast of your Empire as an Empire of the free. Who dared to ask if you were fit for freedom? Charles I asked it. James II asked it. History records the answer that you gave. ..... England and India hand in hand. Yes, that is our hope, for the world's sake. But that it may be so, justice must replace inequality; for India can never be at rest, till she is free.' *Amen*!"

3. "The departmental mind in India is eminently conservative. It has a rooted aversion to initiating reforms. When the cry for any particular reform grows intolerably insistent, it is taken on hand only to be referred to a Commission or Committee. This reference is tantamount to burial of the offending subject, out of sight..... . The mountain after a decade's gestation produces a ridiculous mouse. In the interval, nobody is permitted to talk about the matter, for the report of the Commission or Committee has not yet been received, or the Local Governments have not yet reported, or the Government of India has not yet addressed Whitehall, or it is held up at Whitehall. When the final emergence takes place, a stage has been reached when further discussion becomes waste of time. This favourite method of hesitating, postponing and perhaps ending by doing nothing has received fresh illustration 'during the war.' It is surprising how fearfully contentious some topics have grown in these later years..... It does not seem that in England they are so afraid

How important problems are boycotted in the Indian official world on the ground of their being contentious.

Young India (10), 8th Mar.

of discussing contentious subjects as the Indian authorities are. It would be altogether to the good if this were because the latter are more responsive, or sensitive to public criticism, but the truth is, they are only too prone to develop unique powers of passive resistance. Hence the fact that, while the Board of Trade is keenly interested in post-war economics and is discussing and settling many contentious issues, the same are vigorously boycotted in the Indian official world."

4. In the course of the second instalment of its article on compulsory Education, *Young India* writes:—"Ere we proceed further with the subject, however, it is necessary that we should clarify the atmosphere of controversy by bringing to the notice of our readers the way in which British policy in India (to take the subject of education only) contradicts itself almost at every step. The present timidity of the Government of India, in the matter of mass education; the attitudinising on the subject of finances; the theatrical 'we certainly would, if we could' is not due quite to the conditions of to-day—even the abnormal conditions generated by the war. It is the sequence of an inherited policy. For, after all, the governance of India depends more or less absolutely on the personal predilections and idiosyncrasies of the King-Emperor's Vice-regent in India. To put in another way each Viceroyalty is not unfrequently a lurid contrast to its immediate or remote predecessors. To cut it short, where does India stand in the matter of mass education? More important yet, have the Government of India recognised the supreme importance of mass education for India? Have they realised that the paramount necessity as a sacred duty of mass education has now been generally recognised all the world over? It may amount to nothing—primary education—but even if its advantages be put no higher than a capacity to read and write, its universal diffusion is a matter of prime importance, for literacy is better than illiteracy any day. The very safety of the Government depends upon the education altitude at which the man in the street stands... ..... We all admit that the British have been doing very well in the matter of education. But have they done enough? It would not be unfair to say that the best test of the solicitude of a Government for the well-being of its people is the extent to which, and the manner in which, it seeks to discharge its duty in the matter of mass education."

The very safety of Government depends upon educational attitude at which the man in the street stands.

Young India (10), 8th Mar.

5. The *Hindusthán* emphasizes the importance of at least the Government of India being invested with complete fiscal autonomy. It is of opinion that increased vigilance on the part of Parliament would go a great way towards mitigating Indian grievances in the matter of finance. The paper proceeds to add:—Till the public have no control over the budget not a single one from among the whole heap of amendments brought in the Imperial Legislative Council is likely to be carried. The reform of primary importance is to bring about a change in the administration of Indian finance, the Secretary of State's control over the Government of India being done away with. At present the Secretary of State, who draws his salary from the Indian exchequer and who may be expected to safeguard the interests of India, himself sacrifices those interests. Such a state of affairs is not observable in any civilised country. It is necessary for the Indian public to lay great stress on the subject of India's finances after the close of the war when political changes are expected to be introduced in the country.

Necessity of complete fiscal autonomy for India.

Hindusthán (16), 10th Mar.

6. Remarking that India will gladly wait for the fulfilment of the assurances, that her problems will be looked at from a different angle of vision after the close of the war and that she will respectfully submit to the injustice which the present abstention from imposing an export duty on cotton and increasing the import duty on textile fabrics has entailed upon her, the *Praja Mitra and Pársi* wishes that His Majesty's

The doors of the Privy Council should now be opened to the Indians.

Praja Mitra and Pársi (21), 9th Mar.

Government may be kind enough to take India into confidence with respect to their Imperial policy by incorporating into the Privy Council the present or one of the past Indian members of the Viceroy's Executive Council as has been done in the case of the Canadian and Australian Ministers. It cannot comprehend why the doors of the Privy Council should not now be opened to the Indians in view of their having proved worthy of the trust reposed in them and of their proved usefulness in the Viceroy's and the India Council. The paper is of opinion that such bold action on the part of His Majesty's Government will not only produce a salutary effect upon the self-governing British Colonies but will tend to remove their probable opposition to India's representation at the Imperial Conference.

Exaggerated figures of imports and exports give no evindence of India's prosperity.
Kesari (89), 7th Mar.

7. Those who have gained a false idea of India's prosperity by looking at the bloated figures of imports and exports get disillusioned when they think deeply about the matter. It is true that the exports have increased and that silver and gold are imported, though not in proportion to the exports, at least to some extent. But few seem to consider whether the exports of goods we send out of the country is really beneficial in the end even if paying for the time being. In 1915 we sent out 236,652 tons of manure and got 2¼ crores in return but if we had used the manure in the country itself we could have realised 20 or 25 crores out of it. We sell our manure for 2¼ crores to foreigners and are engrossed in imagining India to be prosperous by looking at the petty figures of profits earned at the cost of impoverishment of the soil.

Officials should be prevented from fomenting dissensions between class and class.
Mahratta (4), 12th Mar.

*8. "'*Divide et impera*' is a principle which is more often protested against in theory than practice by those who happen to hold the strings of government especially of people who have nothing in common in point of civilization, religion, and traditions. Time and often it was proved to the hilt how certain government officials with their queer notions did foment dissensions between class and class and race and race, and this phenomenon was more often seen to have been repeated in the northern provinces of India. No doubt the highest officials, instinct with the liberal traditions of England denounced in strong terms such action, and many a time strong action of these high-minded persons did actually relieve a bad situation when the tension was too high. One of such high-minded souls is Sir James Meston, the Lieutenant-Governor of the United Provinces. Last week when speaking to the Durbaries at Bareilly, Sir James Meston touched this point of 'perennial interests' and condemned outright in strong language the strained relations of Hindus and Mahomedans in United Provinces. [Here the paper quotes from Sir James Meston's speech.]..... Undoubtedly these are noble words nobly uttered, but the public memory, though proverbially short, will scarcely forget the lawlessness which burst into flame in East Bengal in 1905-06 and which, for reasons well-known, were traced to official brains even by men of the type of Dr. Sir Rash Behari Ghose. Fortunately those days are gone never, we hope, to come again."

Reduction of Arms Act licenses is emasculating the people.
Mahrátta (4), 12th Mar.

*9. Commenting on the reported reduction of Arms Act licenses in the Madras Presidency, the *Mahrátta* remarks: —"We do not know what was the reason which prompted the authorities to lessen the number of licences, but in view of a general cry for more of them, we think it is not our slackness in the demand. If our supposition is true then we unhesitatingly say that it was an unwise motive which aimed at the emasculation of a province which lacks already the martial qualities which complement the other civic virtues to make a man a true citizen. Government is realising now what price it is required to pay for having killed outright the 'warrior' in the man Indian. It cannot recruit in some quarters! It is reaping the fruit of what it has sown. Now at least, we hope, it will not repeat its past mistakes.

We are encouraged in thus hoping for an amelioration of this condition by a recent telegram which says that the question of volunteering in India is under consideration of both the Home and India Government."

10. Referring to the recent arrest and internment of an Indian lady returned from Japan, the *Kalpataru* expresses its apprehensions that Indian educated women are likely to come more and more under the displeasure of Government for co-operating with the other sex in political matters. The arrest of the lady, it says, has disclosed the terrible character of the Defence of India Act. It declares that it was never thought that the Act as recently amended would first be set in motion against an Indian woman and suggests that Government should, with a view to remove public misapprehension, publish the evidence in their possession against the lady to justify her internment.

The reported arrest and internment of an Indian lady under the Defence of India Act.
Kalpataru (87), 6th Mar.

11. All feel that it is insulting to use the word 'Native' with regard to Indians. But they think that the word 'Vernacular' is innocent and they use it freely. But no one will have anything to do with it if he looks into the etymology of the word. Ancient Romans used to call their slaves 'verna' and they used to call the slang used by servants 'Vernacular.' Of course the word was used to express contempt. Outside India the word is used even now in this sense. A Frenchman will never use the word to designate his own language but he will use it with reference to the slang of an uneducated man.

Objection to the use of the word 'Vernacular'.
Dnyán Prakásh (30), 5th Mar.

***12.** "*India* quotes an instance of a native Deputy Commissioner being superseded by a junior, but an English official of the same rank. Section 87 of the Charter Act of 1833 and the Proclamation of 1858 may well enunciate a policy of 'no-colour—Bar' but the Bureaucrat can easily flout it on no pain of dismissal or any punishment! The law must be obeyed at all costs; but by whom? By the subjects only? No. British Justice does not tolerate an infringement of law by any official, highest or lowest. Such has been our faith, and Englishmen and our leaders ask us to harbour an unflinching robust faith in our minds about the British Justice, and we do so. But then is there no corresponding duty on the part of an official to observe strict obedience to the laws of the land? If he wants us to believe in his sense of Justice, is he not bound to give us no room for suspicion? Alas! The answer seems to be 'nay'."

Comments on the supersession of an Indian Deputy Commissioner by an English junior.
Mahrátta (4), 12th Mar.

***13.** Referring to Lord Hardinge's speech at Jodhpur in which His Excellency said that the Ruling Chiefs were being treated as helpers and colleagues of the British Empire, the *Marátta* remarks:—"It would have been better had the same policy of sympathy and trust been followed in the case of the *people*. The Princes at present are, more or less, self-governing and the educated people aspire to be so governed. Just as Lord Hardinge has found his confidence well-placed in regard to the Princes, so would he have found it justified in the case of the people too. He knows how the people are fighting for the British Empire. He knows how they have helped it with money and how ready they are to offer their lives if they are sufficiently trusted. Under such circumstances, he could have raised colossal armies in India to defend, if necessary, the whole world, had he extended to the *people* the same policy of sympathy and trust. The French are extending such a policy towards their Indian subjects and they do not find their sympathy abused and confidence misplaced. When Frenchmen can believe us we see no reason why the English should not. But that they do not is a fact! And it is very difficult to say what will bring about the required salutary change in the British policy in India, when a Viceroy like Lord Hardinge has not found it convenient to effect it, helped though he was by the most favourable circumstance—of war!"

Comments on His Excellency Lord Hardinge's speech at Jodhpur.
Mahrátta (4), 12th Mar.

14. Commenting upon His Excellency the Viceroy's speech on the occasion of the investiture of the Maharaja of Jodhpur, the *Gujarâti* refers to the anomalous state of affairs prevailing in many of the Native States and the over anxiety displayed by many of the Chiefs to be in the good graces of British officials, and while having no objection to greater independence being given to them in the management of their own States, it expresses a hope that these princes will never be given any voice in the administration of British India. It trusts that at the conclusion of the war the people will be taken into confidence by Government and given a voice and a due share in the administration of the country. [The *Hindusthân* expresses its gratification with the Viceroy's pronouncement at Jodhpur and lays stress upon the need of greater freedom being given to the Indian chiefs to come into closer contact with each other with a view to introducing beneficial reforms and maintaining uniformity in the matter of laws and usages. It reiterates the opinion of an Indian journalist that the Indian chiefs should be styled Protected Princes instead of Native Princes and is of opinion that the time is now ripe for taking them into confidence in the administration of this country.]

Gujarâti (12), 5th Mar.; *Hindusthân* (16), 4th Mar.

15. We thank His Excellency for his outspokenness but beg to point out that the passage in his speech is at its best ambiguous in its application though it may be pretty clear in its terms. [Here the paper quotes from His Excellency's speech.] All this is excellent, but we believe that the charge of subservience is altogether without foundation. It may be an ingrained weakness in the time-servers, but it has never been the trait of our national character. We think His Excellency has unconsciously done injustice to the Indian nation in reading their character. It is as clear as day-light that our political status is not on a par with that of a British subject of European descent, and this inequality has invested the Indian with the seeming defects which attach to his politically inferior position..... Of course in this country there is still a paucity of true leaders of the public, but if the peculiar political position of our country were taken into account the wonder is not that we have very few public-spirited leaders, but that we should have got them at all! Again, the Indians may or may not be obsequious, but are the authorities prepared to hear dispassionately from the people their outspoken views? Some large-hearted officials like His Excellency himself may be so prepared, but can it be said, we ask, that as a rule criticism of official acts is accepted in good humour? We may be pardoned if we doubt that. For we can point in this Presidency to several newspapers of standing and influence excluded from reading rooms and public libraries under the control of the Education Department. Is this the reward of their fearless criticism? In our opinion there can be no other reason for their boycott than their rather blunt and plain speaking..... If then Lord Willingdon's words be an expression of the policy of Government, we would earnestly request the authorities to remove the boycott on the newspapers although their opinions diverge from the official view. The case of the student is equally perplexing. He is advised to be fearless in the expression of his opinion no matter if it should provoke adverse criticism from friends or the public. The students are urged to form their own judgments by adopting an independent line of thought..... What other advice, we ask, have the Nationalists ever given to the student? Certainly no other than what His Excellency himself has so explicitly uttered. The Nationalists will not mind it if they are called extremists along with His Excellency. If it, however, be intended that in political, economic and administrative matters the students ought to eschew all criticism of official measures, as a mere irresponsible babble, the restriction would soon be intolerable to students accustomed to independent opinion in other matters. [The *Kesari* observes:—It would be better if the Governor would abstain from giving such advice. We are afraid that the students will detect the real aim

Comments on the Governor's speech at the St. Xavier's College in which His Excellency asked Indians to be fearless in the expression of their opinion.

**Mahrâtta* (4), 12th Mar.; *Kesari* (89), 7th Mar.; *Sudhârak* (36), 6th Mar.

of his words and laugh at him in their minds. Students will not be far wrong in interpreting the word 'irresponsible' used by His Excellency as meaning 'non-official'. As many of those really beloved by the students are non-officials, we do not think the advice given by the Governor to boycott them will be liked by the students. Most of the Indian political leaders ask for the rights of *Swarájya* not to evade responsibility but to undertake it. How can they then be called irresponsible? Even an official who is not properly discharging his responsibility may be called 'irresponsible'. His Excellency asked the students to speak out fearlessly. But would Government approve if the students carry out the advice fully? What His Excellency drives at is that students should speak out their thoughts on non-political subjects, even if they are immature, that they should maintain a silence in political matters or if they speak at all they should espouse the official cause and that if they want to speak against popular political leaders, they should do so unhesitatingly. Students are not immature enough as not to understand that this advice is manifestly partial. We hope officials will abstain from giving such advice as it will do more harm than good. The *Sudhárak*, on the other hand, thinks that His Excellency has by his words given a warning to the *Johukumwallas*. It further remarks:—We do not consider His Excellency's remarks correct with reference to all Indians. But his observations appear to be correct so far as many of those who have an opportunity to see the officials are concerned. His Excellency should inquire how much the conduct of the officials under him is responsible for the attitude of Indians and he should instruct the officials that straightforward men are the friends and not enemies of the Empire.]

Complaint about a minor having been taken up as a recruit without his guardian's consent.
Kesari (89), 14th Mar.

*16. We received a fortnight ago a copy of the application sent by Bhaskar Malhar of Kopargaon (Ahmednagar) stating that his brother Lakshman Malhar Awate, a Brahmin boy aged 15, has been abducted by some one in Government employ or some other person and recruited in the army. We, however, did not refer to the matter hoping that the boy would soon be found. But the whereabouts of the boy have not been ascertained as yet. The boy disappeared on the 5th of February last and for ten days nothing was heard of him. His brother came accidentally to know that some one had decieved the boy and taken him to Ahmednagar. He was kept there for three days and then was taken to Sátára. After two days' stay there his name was entered as a recruit and he was sent to Láhore. Information is to hand that his name has been registered as recruit No. 1018, of the 105th Maratha Light Infantry. But the boy is a minor and his guardian did not desire that he should enter the army and an application was made to the First Class Magistrate at Kopargaon for redress. Points have been raised in the application as to how the Civil Surgeon passed the boy as fit for military service and how the Magistrate recorded the minor's consent, but the guardian is willing to drop the matter if the boy is restored to him. Similar applications have also been made to the District Magistrate, Ahmednagar, and the Commanding Officer. Army Reserve, Sátára Centre, and the Captain of the 105th Maratha Infantry. The District Magistrate replied that investigation was in progress and that an application should be made to the officer of the 105th Infantry who would rectify the mistake, if any. But even before the receipt of the District Magistrate's suggestion, an application had been made to the latter officer and a fresh application was sent after the receipt of District Magistrate's letter. Five applications, in all, have been made, three at Ahmednagar, to the District Magistrate, Cantonment Magistrate and Recruiting Officer, Maratha Infantry, one to the Commanding Officer at Sátára and one to the officer of the Maratha Infantry Regiment at Láhore. But the applicant has not yet received any definite answer. If the boy were a major, it could be supposed that he went of his free will to join the Army. It is not very probable, however, that a boy aged 15 studying in the Seventh Standard at Kopargaon Marathi School joined the army voluntarily. It is, therefore, necessary that the case should be inquired into.**

***17.** Commenting on the good service done by the Bengal Ambulance Corps, the *Mahratta* remarks:—"It has exploded the myth of the disloyalty of Bengal which has rendered succour to the British in spite of the rancour in their minds about the stern refusal they met with from the authorities in satisfying their legitimate ambitions to enter the army. England may deny us our rights, but we will do our duty towards her in her danger unmindful of the wrong she does to us. This is the heaviest sacrifice demanded but we are willing to do it, of course believing, that *after* the danger is over, she will or will be compelled by passive resistance to grant us our due. We are proud of Bengal and we hope the gallant actions of the the Corps will stimulate many a youth to join it and win fresh laurels for the morther India."

Comments on the services of the Bengal Ambulance Corps at the front.
Mahratta (4), 12th Marc.

18. The *Hind Vijaya* remarks that, in view of the unprecedented valour that is being shown by the French in the defence of their position at Verdun in the face of the present formidable attack by the enemy, it is a question whether he would ultimately succeed in scoring a victory in this battle. It opines that even if Verdun falls into the hands of the enemy, which it considers improbable, it will be a matter of little consequence inasmuch as that place has now ceased to retain its former strategic military importance. [The heroic resistance offered by the French to the German offensive at Verdun leads the *Sánj Vartamán* to hope that the enemy's plan will be frustrated. The object of the Germans, says the paper, is to create an impression of its might on neutral states like Roumania and Greece. and it holds that even if the enemy was successful at Verdun he would have gained no strategic advantage as the preparedness of the Allies precludes the possibility of an enemy advance towards Paris.]

The Verdun attack.
Hind Vijaya (54), 8th Mar.; *Sánj Vartamán* (26), 6th Mar.

19. The *Bombay Samáchár* dwells at length on the folly of Turkey, duped by the diplomacy of Germany and the sorry plight into which it has been left helpless by the Germans to face the successful onrush of Russia. It, however, expresses a wish that there may be truth in the report about Turkey's intention to conclude a separate peace and hopes that Turkey will be wise enough to sue for peace instead of bringing ruin upon herself by venturing to resist the Russians. [The *Hindusthán*, on the other hand, is not inclined to believe the report about Turkey's intention of making peace and refers to similar reports spread at the time of the Gallipoli expedition and the tough and heroic fight put up by the Turks that led to the withdrawal of the expedition. It no doubt recognises the present weak position of the Turks and avers that their attitude will greately depend on the result of the struggle at Verdun.]

The plight of Turkey.
Bombay Samáchár (49), 11th Mar.; *Hindusthán* (16), 9th Mar.

20. Commenting on the Indian Budget, *Young India* remarks:—"It is agreed on all hands that additional taxation could not well have been avoided..... Having regard to the pressing needs of the present time, and the probable needs of the future, the Finance Member is quite justified in casting his net as wide as possible, and he has certainly done so. We readily recognise that the exigencies of the moment preclude us from criticising the taxation scheme in all its details. But there are what we conceive to be important principles of taxation which have not received their due measure of attention. We put on one side the actual scheme of new and enhanced customs duties: as far as it goes, it seems to have been conceived on sound lines. The Indian point of view is that no mere tinkering with the tariff will ameliorate conditions in India. Such changes as may be made should be based on the clear recognition of the principle that India has a right to regulate her tariff in the interests of her industries..... For ourselves, we greatly regret that Sir William Meyer has not been allowed to

The Indian Budget.
Young India (10), 8th Mar.

rise to the occasion and, that, in framing his scheme of new and enhanced customs duties, he has been made to shirk the whole question of increased duties on imported cotton manufactures and the abolition of the Cotton Excise duty.... ..... It may be pointed out, however, that while the Government of India is sound (at least on paper) on the question of cotton import duties, it is not so on the question of the Excise duty. We are told that it did not press for the enhancement of the duty (which nobody wanted), and the reason given is curious; for it seems the Government actually contemplates the possibility of the duty being altogether abolished when financial circumstances are more favourable! The fallacy underlying the position consists in the assumption that the duty was ever intended to be a revenue-getting one. On the other hand, it all along professed to be a countervailing duty! By suggesting the enhancement of the cotton import duty and refraining from suggesting the enhancement of the Excise duty, the Government have destroyed the character of the latter as a countervailing duty and the whole excuse for its existence thus goes by the board..... The retention of the Excise duty for purposes of revenue even in these hard times, is financially unsound and politically indefensible. What makes it worse is that in modifying the income-tax, profits of companies have not been exempted or at any rate the limit of exemption is not raised. The cotton mill industry derives no benefit from the new scheme, and has actually been subjected to underserved hardship. On this part of the budget, it is but just to say that the relatively well-to-do will continue to evade taxation, not only under the notorious clause of the Income Tax Act which exempts incomes derived from land. There may be something to be said for continuing the exemption in the case of landholders under ryotwari tenure, but there is aboslutely no justification for granting plenary absolution from direct taxation in the case of the wealthy landowners in the permanently settled tracts. What makes the position the more invidious is Sir William Meyer's reference to the recent great changes in the English income-tax. The tacit assumption that the grant of permanent settlement of land absolved Zamindars in perpetuity from payment of direct taxation of any kind is challengable in the present and will be vehemently challenged in the future. As it is, Sir William Meyer's scheme of graduated income-tax is but a sorry imitation of the English System..... The really unsatisfactory feature of Provincial Finance, under the new scheme of taxation, next demands notice. Practically speaking Provincial revenues derive very little advantage from the new taxation, the bulk of the proceeds of which go to wipe out the Imperial deficit..... This is not all. The expenditure from unexpended balances of the special grants, educational, medical, etc., will also be rigorously curtailed ..... The whole scheme of financial arrangements with Local Governments must be revised in conformity with the principle of provincial autonomy."

21. The *Mahrátta* notes with satisfaction the "extraodinary unanimity" prevailing in the country in connection with the Indian Budget and declares that English thought has been brought "into line with Indian opinion so far as the fiscal policy of India is concerned." It then goes on:—"In collecting this tax and one on jute and tea, the Finance Minister has exempted all previous purchases of tea and jute, while the Government disallowed salt purchases beforehand so that the impending tax might not be avoided. Does not the Government think that such a distinction is most invidious and detrimental to the good relations that are steadily growing stronger between the different commercial interests? Such an unfair course of action ought to have been below the dignity of the Government who ought to make it plain to all that it is not the tea and jute merchants that govern India. But so long as the excise duties and the salt tax remain, and so long as the export of staple raw materials such as rice, cotton, oil seeds and hides continues unchecked duty-free and therefore scot-free, it will go very hard with Indians to bring themselves to believe that India's commercial prosperity is not at the mercy of European merchants. The prospects are not, however, without

*Marátta (4), 12th Mar; *Kesari* (89), 7th Mar.; *Sandesh* (97), 11th Mar.; *Indu Prakásh* (32), 8th Mar.

a ray of hope. The Government, it seems, fully realise the position of India, and will use their constitutional powers to the utmost in defence of our trade." [The *Kesari* writes in a similar strain and approves in the main the passing of the Budget by Sir William Meyer. In further observes:—Though on principle we are against the salt tax practically we have nothing to complain against it for the present. We hope, however, that after the war when permission will be received to increase duty on cotton goods, the salt-tax will first be done away with. Moreover, why are exported hides not, taxed? Why are previous contracts entered into regarding tea and jute exempted from new tax where as salt has not been similarly exempted? Is this not protective? We hope the Council will thresh out this question. Even what little has been allotted to education will not be fully spent. The paper in the end expresses the hope that the military expenditure of India will be reduced after the war as trench warfare has done away with the nacessity of maintaining a large force and as India need not be afraid of any invasion owing to friendly relations with the Asiatic powers and as the appointment of Indian officers also will reduce military expenses. The *Sandesh* declares that all the import duties including those on cotton goods should have been doubled instead of increasing the salt tax which will affect the poor. The *Indu Prakásh* referring to the complaint of English traders that they will have to pay a double Income Tax, remarks that the easiest remedy for them is not to send their savings to England. It would like Government to take even 8 annas in the Rupee from these savings as they are to be lost to India.]

22. "Many have wondered why raw cotton has not been taxed. The Indian cotton market has steadied in the current year becauses of the heavy purchase made by Japan, one of His Majesty's Allies. But Japan has acted for her own benefit and largely profited by her purchases. When India is in need of a larger revenue we fail to see why any diplomatic considerations should be allowed to come in her way. Fuller information ought to be placed before the public on this question. There is an air of mystery about India's or England's obligations towards Japan, and the taxpayer is entitled to know all about it. There is no question of retaliation involved in the demand for the abolition of the cotton excise duties. If at all, it was Lancashire that has succeeded in retaliating upon India because of the duty put upon her imports into this country ..... In peaceful and prosperous times Lancashire must be allowed to override the claims of India, however just. In times of adversity India ought not to embarrass the Government! This a very beautiful situation for a helpless country to be placed in. We quite appreciate the urgency and importance of the Finance Member's appeal to the Councillors to take a broad view and act in a conciliatory spirit at this juncture. But who is it that has placed them and their country in a false position? Questions of the most vital importance on which the Indian people have expressed themselves with absolute unanimity for thirty years and more have remained unsettled and even unconsidered. Are they to blame if they feel compelled to complain? The difficulties caused by outstanding controversies are not of their creation. If they have not been settled so long, they are not responsible for this neglect. The whole responsibility rests upon the shoulders of the authorities. We are, however, glad Lord Hardinge's Government have recognised the justice of India's claim to fair treatment in the matter of the import duties on cotton fabrics. We are quite grateful to them. The plea advanced by the Finance Member that the burden will not be felt by the poor cannot be accepted. Almost all the necessaries of life have gone up in value and the actual hardship caused to the poor by such taxation on a most necessary article of diet always exceeds the actual burden imposed. The Honourable Mr. Dadabhoy's amendment to the Indian Tariff Bill, requiring the deletion of the proposed enhancement of salt duty and making up the resultant deficiency in revenue by doubling the export duties on jute, was supported by other members of the Council. The Finance Member maintained that jute could not bear any further duty in consequence of abnormal freight conditions. The Honourable Mr. Pandit Madan Mohan

**Gujaráti* (12), 12th Mar., Eng. Cols.; *Jám-e-Jamshed* (18), 11th Mar.

Malaviya's amendment that a four-anna export duty per maund on wheat be levied was opposed by the Honourable Mr. Low on the ground that it would hit the cultivator and result in contraction of the wheat area. Perhaps he did not like to state publicly that England was partially dependent on Indian wheat. We all appreciate the natural desire on the part of the Indian and British authorities not to cause any inconvenience to Lancashire or to the United Kingdom by impeding the influx of foodstuffs or obstructing the flow of exports. We only wish England likewise apprer ciated the financial and fiscal difficulties of this country. She has nevedone so hitherto. It remains to be seen what she means to do after the war." [The *Jám-e-Jamshed* refers to the apprehension entertained by the Bombay pearl merchants that the imposition of the import duty on pearls will spell ruin to that profitable Indian trade; wishes Government will accede to their prayer for the abolition of that impost; and, with a sense of relief, refers to the assurance given by the Finance Member with regard to exempting pearls, wholly or in part, from the new duty if it appeared to Government later on that the trade was in danger of being diverted from India.]

23. The *Jám-e-Jamshed* remarks that the salt duty and the income-tax are imposts most unpleasant to the people and believes that the opposition raised by the non-official members in the Imperial Legislative Council against the proposed increase in these two taxes as well as their advocacy of the repeal of the excise duty on indigenous cotton goods and for the increase of the import duty on foreign piecegoods will find support from the public. It suggests that Government should resort to some other form of taxation than an increase in the salt duty whenever they find it necessary in the future to enhance their revenues. [The *Sánj Vartamán* regards the reply Sir William Meyer gave to the suggestion of Sir Ibrahim about Government taking into their confidence the people's representatives in the Council before preparing the budget estimates as rather disappointing. While recognising the necessity of keeping the budget proposals secret till they are announced in the Council, the paper remarks that the non-official members are fully conscious of their responsibility and expresses an opinion that it will be profitable to Government themselves to call to Delhi one non-official member from each of the provinces for consultation while framing the Imperial Budget. According to the *Shri Sayáji Vijaya* the people of India will have, in view of the circumstances created by the war, no fault to find with Government for the present additional burden of taxation. It is greatly opposed to the increase in the duty on sugar and maintains that though India might possess facilities for the manufacture of that article alluded to by the Finance Member, the means are not likely to be utilized at the present juncture unless Government import experts from Belgium or Japan and lend their support to that industry for the time being. The paper wishes that the duty on salt had not been increased. While disapproving the increase last referred to, the *Kaiser-i-Hind* observes that by accepting that increase India has shown that even her poorer classes are prepared to bear the burden of the Empire. It characterises the budget as statemanslike and reasonable and expresses the wish that the assurances made by the Finance Member for better protecting the commercial rights and interests of India after the close of the war may be carried into effect.]

Jám-e-Jamshed (18), 9th Mar.; *Sánj Vartamán* (26), 10th Mar.; *Shri Sayáji Vijaya* (65), 9th Mar.; *Kaiser-i-Hind* (19), 5th Mar.

24. The *Bombay Samáchár*, while recognising the imperative necessity that has compelled the Government of India to increase the taxation, associates itself fully with the amendments moved by the Honourable Mr. Dadabhoy and the Honourable Sir. Ibrahim Rahimtulla for not increasing the duty on salt and for increasing the duty on the import of textile fabrics. It is afraid the salt duty will weigh rather heavily on the the poor and wishes Government had increased the

Bombay Samáchár (49), 9th and 10th Mar.; *Sánj Vartamán* (26), 9th Mar.; *Hindusthán* (16), 8th Mar; *Prája Mitra and Pársi* (21), 11th Mar. and 10th Mar., Eng. cols.

export duty on jute to make good the deficit that would have resulted from accepting the amendment. It very much wishes that Government had given encouragement to the cotton industry of India by increasing the import duty on textile fabrics. It is afraid the negativing of Sir Ibrahim's amendment will result in the indigenous cotton industry receiving no impetus whatsoever. [The *Sánj Vartamán* is of opinion that the people of this country would have been greatly pleased if the salt duty had not been increased. The *Hindusthán* thanks the Honourable Mr. Dadabhoy for voicing the opinion of the Indian poor and expresses surprise that the Government of India are still loth to incur the displeasure of the merchants of Manchaster. It sees no reason why the Secretary of State should have the power of overruling the wishes of the Government of India and the people of this country. The *Praja Mitra and Pársi* is of opinion that the interests of the people of this country would have been more truly safeguarded by accepting Sir Ibrahim's amendment. In its issue of the 10th instant it remarks :—"We are all proclaiming from the house tops, since the war began, that the Indian people are willing to have their share of the burden of the war. Shall we, as soon as this our profession is tested by the new taxation, fight shy of it and begin to raise protests? From all points of view, therefore, we disapprove of the amendments brought forward to the Indian Tariff Bill."]

25. "It should not be difficult for any reasonable or fair-minded individual to go a long way, a very long way, with those who have been lavishing such abundant praises on Sir William Meyer's Budget. The difficulties he had to conten dwith were exceptional. They could not be met without new taxtion..... Indeed, nothing could be sounder than the broad general principles on which he has sought to establish an equilibrium..... When we descend, however, from the general principles to details, we unfortunately find that our acquiescence cannot go as far as that of some of our contemporaries. We cannot concur in the proposition that the burden under the new arrangement would be evenly distributed between the rich and the poor. We feel that, in view of the very general and widespread depression due to the war and a bad season in some parts of the country at least, certain of the proposals might have been advantageously deferred till another season, and others considerably modified, in order to make the burden of new taxation evenly distributed between the rich and the poor, as it has been claimed to have been done by the admirers of the Finance Minister and as he himself must have, undoubtedly, very conscientiously believed to have been doing when framing the Budget. To merely tax the rich while taxing the poor, and *vice versâ*, is not to distribute the burden evenly..... To take the increase in the Salt Tax and the graduated Income Tax on the higher earnings for instance. That the former presses heavily ou the people in various ways, both directly and indirectly, was so clearly, so lucidly and so conclusively shown, at the time of its reduction during the Curzon *regime*, by the late Mr. Gokhale and others, that none can have the hardihood of denying the effect of the present increase in that impost, howsoever trivial it might appear to some. The increase, on the other hand, in the Income Tax can never press too heavily on the classes on whom it is imposed..... The poorer classes of Indians think, and not altogether erroneously, that, while it is they who pay, both Indians and Europeans, who ought to be made to pay most escape altogether." [The *Indu Parkash* remarks :—"We may briefly sum up the moral gains won by the popular party in the course of this year's discussion on the Indian Budget :—(1) A recognition by the Government of the justice of our demand for the abolition of the cotton excise duty and the subjection of cotton imports to the standard tariff; (2) the departure in fiscal policy marked by the new duties on imports, which may be taken as the first mile-stone on the road to complete fiscal autonomy ; and (3) the adoption by Government of the principle of graduated income tax—a principle which is almost a universal necessity in the world to-day in view of the terrible extremes of wealth and poverty."]

**Kaiser-i-Hind* (19), 12th Mar., Eng. cols.; *Indu Prakásh* (32), 6th Mar., Eng. cols.

26. Discussing the means of popularising the new rupee loan, the *Bombay Samdchár* combats the arguments brought forward to make the Indian chiefs subscribe to it. It is of opinion that the Indian Chiefs have accomplished their part of the duty by paying for the expenditure of military contingents sent to the front, and by helping Government in other ways. As regards the suggestion about paying commission to middlemen which has been advanced in certain quarters, the paper is of opinion that it is not the right way of popularising the loan and that it will give rise to pernicious speculation. It believes that if the rate of interest is raised to five per cent., as in Great Britain, the new loan will be speedily over-subscribed and Government may thereby be placed in a satisfactory position to readjust the finances of this country so as to be able to repay the loan within reasonable time.

The New Loan and the Protected Indian States.
Bombay Samdchár (49), 7th Mar.

27. Writing on the question of the responsibility of Government Officials in the matter of the disturbance at the sessions of the Moslem League and the charge levelled against them that the opposition of the Bombay Muhammadans to the holding of the session was inspired by them, the *Islámic Mail* remarks:—"Now we do not wish to assume the role of apologists for these high officials, however friendly they may have been, to the Muslim community and deserving of our support for the reason of their warm support to the Moslem cause. They are capable of defending themselves and they will certainly do so when some specific charge is brought against them. But may we ask our friends in what way will the raking up of the old fire benefit the Moslem community and the world. It has already made a split in the community and brought the Shia-Sunni dispute to the fore. It has cut off the Muhammadans of Bombay from other provinces as those who came to collect funds at the time of the sessions and were given a flat refusal on the ground that Bombay will have nothing to do with the world outside, must know at their cost. The bitterness caused on that occasion is still dying out and the cleavage in the community is yet to be seamed up. Will it do any good, we ask, to open up old sores and rake up the still smouldering fires of the controversy? And to what purpose? The ill concealed object of the agitation appears to be to discredit the Government of Bombay. But will they succeed? The informant of our Calcutta contemporary says 'it is now openly said that the Government made a great mistake in ever mixing itself with what purely appertained to the people's business,' and we heartily agree with him. We verily believe that the Government did err; but on the side of whom? We opposed the proposal of a Bombay session from the start and proclaimed our determination, not to allow the holding of the Session, in a most vehement and unequivocal way. Our opponents treated our opposition with scoff and scorn and deliberately flouted the opinion of the people of Bombay so that the people here—of course we mean of our community—were exasperated and prepaped to assert their will. The officials so far kept themselves aloof. Our disconfited opponents invented the subterfuge, that the opposition of the Bombay Moslems was inspired by the officials but it is plain the Government was perfectly neutral. They held that it was a purely domestic question to be decided by the Muhammadans themselves and the Government did not wish to interfere one way or the other. It was in fact Mr. Jinnah and Syed Wazir Hasan who dragged the Government into it. When all their efforts at holding a session had failed they prevailed upon the Government to intercede, and in order to avert the trouble that threatened the tranquility of the community the Government acceded to their request and prevailed upon the opposition to allow the session of the League to be held. Had they kept aloof and allowed the things to take their course there would have been no session of the League and no bickerings in the Congress Press."

Government Officials and the last session of the Moslem League.
Islámic Mail (45), 5th Mar., Eng. Edition.

28. The *Sánj Vartamán* regrets the cancellation by the Commissioner, Northern Division, of the candidature of Nawabzada Nasrullakhan as a representative of the Moslems of that Division in the Local Legislative Council on the ground that he is not a British subject. It comments upon the view the Commissioner has taken and remarks that his decision in the present case raises the important issue whether a person born in a Native State is qualified to become a member of the Legislative Council. Pointing to the case of the Honourable Mr. Lalubhai Samaldas, who was born in Káthiáwár and who has been a nominated member in the Council, the paper urges the propriety of Mr. Nasrullakhan's candidature. It opines that subjects of Native States residing within British territories should be regarded as British subjects inasmuch as they pay taxes, rates, etc. to the British Government or municipalities. It believes that the principle of precluding a person from the Council on the sole ground that he was born in a Native State is prejudicial to the interests both of the British Government and the subjects. [The *Akhbár-e-Islám* expresses itself to be in accord with the above remarks and, referring to the fact of the Honourable Mr. Lalubhai's nomination, pleads for a uniform interpretation of the law. It observes that Mr. Nasrullakhan can justly claim to be a British subject on account of his being enrolled as a member of the Bombay Bar, his former stay in Bombay, and his taking a leading part on public occasions as a representative of British Moslem subjects in this Presidency. The paper believes that Government will do well to revise Mr. Pratt's decision. It also requests them to gratify the Moslem community by nominating the Nawabzada to the Council if he is not entitled to be elected.]

comments on the disqualification of Nawabzada Nasrullakhan as a candidate for election to the Bombay Legislative Council.

Sánj Vartamán (26), 10th Mar.; **Akhbár-e-Islám* (46), 13th Mar.

29. The Honourable Mr. W. D. Sheppard deserves to be congratulated on his elevation to a seat in the India Council; but it is no pleasant news for the Musalmans in Bombay. Endowed by nature with a generous and noble heart he was a sincere friend of the Muhammadans and on many an occasion he sided with them in such matters as would have never succeeded without his noble-hearted support. He sympathised with the Muhammadans in most of their demands and it is an open secret that it was he who recently gave the Musalmans some much coveted appointments in Sind His large-hearted sympathy with Muhammadan demands for the scholarships out of Sir Yusuf Soudagar's donation which was urged by a representative deputation that waited upon him can never be forgotten, and it is a great pity that he has to leave us at the present juncture when more than ever we stand in need of supporters like him. The Muhammadan claims have never been adequately recognised at the hands of Local Government at least not in the same way as the claims of other communities are conceded to. A generous friend like him was no small an asset to the community and we had begun to cherish lofty hopes of the realisation of our fondest dream such as the grant of separate electorates, the appointment of a Muhammadan to the Judicial Commissionership of Sind or to a Judgeship in the Bombay High Court, and so forth. The news has come as a great shock to these sound fond hopes and Mr. Sheppard will pardon our selfishness if we do not rejoice in his gain on the loss that his departure will cause to us. We do not know who is going to take his place but we pray God to give us a sympathetic friend like Mr. Cadell. The *Sudhárak* also approves of the Honourable Mr. Sheppard's selection for the India Council. It says that Mr. Sheppard takes interest in Indians and likes them. It remarks that often men who have long ago retired from India and who are unfamiliar with new aspirations are appointed to the India Council and that these men are often reactionaries. It holds

Approval of the appointment of the Honourable Mr. Sheppard to the India Council.

Islámic Mail (117), 5th Mar.; *Sudhárak* (36), 6th Mar.; *Dnyán Prakásh* (30), 5th Mar.; *Belgaum Samáchár* (78), 6th Mar.

that no such objections can be raised against Mr. Sheppard's appointment and hopes that Mr. Sheppard will use well the opportunity given to him to serve Indians. [The *Dnyán Prakásh* and the *Belgaum Samáchár* write in a similar strain.]

Complaint that the Poona Police are illegally levying exactions from the carts visiting Poona from the Kirkee side.
Kesari (89), 29th Feb.

30. A correspondent writes to the *Kesári* complaining that a 6 pies exaction is illegally made by the Police at the Police station near Vakde's Bang on the Kirkee-Poona road on all carts going from Kirkee to Poona. He mentions in this connection the name of a cartman named Piraji Hiru Savat of Shiravali near Khed (Poona) who, he says, has been obliged to pay the money on every occasion to save trouble. He further adds:—6 pies per cart do not seem to be much, but in view of the fact that about 300 or 400 carts are visiting the city daily, the total amount will come to a large figure. Moreover, I am told that this thing is repeated at one or two more places. It is difficult to prove these exactions. No one will be prepared to leave his avocation and institute a case for the sake of 6 pies. The benign Government, therefore, should inquire into the matter.

Cruelty to animals should be more severely dealt with.
Jám-e-Jamshed (18), 10th Mar.

31. Referring to the remarks made by the Honourable Mr. McBain as Chairman of the last annual meeting of the Society of Honorary Presidency Magistrates, the *Jám-e-Jamshed* endorses the advice he gave to his brother Magistrates urging the necessity of accelerating disposal of cases coming up before them. It also supports the view expressed by the Chairman that the present trifling fines inflicted by the Fort Bench upon cartmen who overload their carts is not calculated to effectually deter them from cruelty to their animals. The paper believes that it is high time the Honorary Magistrates were less tender-hearted in deciding these cases. It takes the opportunity to commend the action of the Magistrates in abandoning their annual dinner this time and contributing the sum of Rs. 500 thus saved to the War Relief Fund, and urges other public bodies to emulate their example.

Mr. Gandhi's suggestion for passive resistance against the Vaccination Act.
Kesari (89), 7th Mar.

32. The *Kesari* supports Mr. Gandhi's advocacy of passive resistance against the vaccination laws by those who have conscientious scruples against vaccination and holds that the reply of the Secretary of State for India to the interpellation of Mr. Phillip Snowden in Parliament regarding Mr. Vaswani's case is unsatisfactory. It further remarks that the Secretary of State has indirectly admitted the persecution of Mr. Vaswani. It thinks that his further prosecution may have been dropped as a result of the agitation carried in in the matter. The paper concludes:—There should be a distinct mention on the Vaccination Act exempting conscientious objection from its operation. Till this is done the fear of prosecution will remain, and public agitation and the step suggested by Mr. Gandhi seem to be the only remedy.

Comments on the Government Press Note regarding repatriation of the indigent Hajis by Turner Morrison & Co.
Muslim Herald (119), 10th Mar.

33. Commenting on the Press Note about the repatriation of indigent Hajis from Jeddah by Turner Morrison & Co., the *Muslim Herald* observes as follows:—From a perusal of the letters of the Hajis and from our own inquiries we are obliged to state that the Government has been misinformed in this matter. Most probably no Haji returned to Bombay by S. S. *Akbar* who did not pay his passage money. It remains to be seen how many poor Hajis return on the second voyage of the *Akbar*. Regarding the statement that 1,711 Hajis out of a total of 1,763, who purchased the return tickets have already returned, who can say whether those persons who performed the return voyage were the very men who had purchased the return tickets at Bombay. We have received reliable information that some Hajis lost their tickets, some had their tickets stolen, and some sold them to satisfy their other wants. These tickets were sold by the *muallems* (religious preceptors) to a fresh set of men. What was the fate of those whose tickets were lost, or stolen, or sold?

34. The *Gujarâti* quotes an extract from the *Indian Opinion* of Natal wherein the paper complains of the bad treatment given to the Indians serving in the Ambulance Brigade by being made to travel in the third class carriages reserved for negroes and to suffer hardships, which, in its opinion, are ill suited to men rendering valuable services to the Empire and adds:—It seems that the colour prejudice has not disappeared from the Colonies in spite of the sacrifices made by Indians for the British Empire.

Colour prejudice in South Africa.
Gujarâti (12), 5th Mar.

LEGISLATIVE.

*35. The *Mahrâtta*, commenting on the report of the Select Committee on the medical degrees bill, complains that it has considered only two non-official representations, and goes on:—"We don't know why all other non-official papers, which reached the Government from Bombay, Poona, Madras, Nagpur, Punjab and other places, expressing the public opinion were suppressed from the view of the Select Committee, and ruled out of order for no cause shown? They were expressly sent to influence the views of the Select Committee, and it was the most unjustifiable procedure to prevent an entry to the public opinion within the four walls of the Council Chamber..... The public have an inalienable right to be heard by the powers that legislate for them and Government cannot, but did, disregard them in this case. It is a direct insult to the members of the committees that protested against this measure and we wonder how this point was not raised by any member of the Select Committee. Whether to consult the public opinion or not was a question which Government decided, and most unwisely, for themselves. But when public opinion sought entrance where it has every right to go, we fail to understand why it should be suppressed, throttled and smothered by the highhanded officials without any authority whatsoever. We strongly press this abuse of power to the attention of Lord Hardinge and hope that no repetition of such an insult be tolerated."

Complaint that many of the non-official representations against the Medical Degrees Bill were not placed before the Select Committee.
Mahrâtta (4), 12th Mar.

36. The *Kesari* supports the short Bill introduced in the Madras Legislative Council by the Honourable Mr. Ramamchariar directing that there should be no revision of settlement or increase of assessment without the permission of the Legislative Council. It says that such a control is next best to permanent settlement. It adds:—This Bill imposes no unnecessary restrictions upon Government and it is not open to objections that can be raised against permanent settlement. The simple principle that taxes would be imposed on the people with the consent of the people is embodied in it. Will the Madras Government consent to this legislation? Will the honourable members of other Provinces awaken themselves at least now and follow the example of the honourable Mr. Ramamchariar?

Bill before the Madras Legislative Council regarding the revision settlements and measure of assessments.
Kesari (89), 7th Mar.

EDUCATION.

37. Referring to the notice recently published by the Educational Inspector, Central Division, requiring private students and others, seeking admission into Government or grant-in-aid schools, to send in their applications to the Assistant Head Master of the Poona High School for permission to appear at the examination to be held at that school on the 10th April next, the *Kaiser-i-Hind* remarks that this notice constitutes an encroachment upon the liberty and rights hitherto enjoyed by private students, inasmuch as they will have to submit themselves to the examination to be annually held at some particular place before obtaining

The new examination for admission into Government schools.
Kaiser-i-Hind (19), 5th Mar.; *Indu Prakâsh* (32), 11th Mar.

admission in the abovementioned schools. It fears that this new rule will give the teachers in Government institutions a sort of superiority over those in private schools and will be looked upon as implying a slight to the latter. The paper doubts if teachers in Government schools alone are qualified to determine the merits of students seeking admission into schools and suggests that a question on the subject may be asked in the Council. [The *Indu Prakdsh* makes similar remarks and asks the people to agitate against such innovations.]

38. Referring to the ways and means of spending the money left as a bequest under the trusteeship of Mr. Hormasji of Hyderabad (Deccan) by Haji Sabu Sidick and his son, Buchu Seth, the *Isldmic Mail* points out that the crying need of the Musalmans is education without which they cannot compete with the sister communities and the necessity of which is emphasised by Government whenever the Muhammadans ask for Government patronage. Now education cannot be obtained without money. Insufficiency of funds came in the way of Sir Yusuf's College and it is a well-known fact that the greatest need of the community is scholarships for higher education which cannot be founded without money. It is surprised and pained to note that this bequest of between fifteen to sixteen lakhs of rupees is, according to the *Akhbár-e-Islam* (*vide* paragraph 40 of Weekly Report No. 1 of 1916), proposed to be spent on non-Mahammadan charities. It refers to the adage about charity beginning at home, and declares that non-Muhammadan institutions do not stand in need of help from a Muhammadan benefactor. The paper indirectly throws responsibility for the mismanagement of the fund on Mr. Hormusji, adding that it was thought that Mr. Hormusji's eyes were opened by the lesson he got at Hyderabad and that consequently he would show more kindness and sympathy towards poor Muhammadans. It very much regrets that, on the contrary, Mr. Hormasji is proving more heartless and is trampling under foot so recklessly the claims of Sabu Siddick's co-religionists.

The necessity of applying the Sabu Sidick charity solely to advance education among Muhammadans.
Isldmic Mail, Urdu Edition (117), 6th Mar.

39. Commenting on the Director of Public Instruction's Report for the year 1914-15, the *Khándesh Vaibhav* deplores that there should be only one High School accommodating only 448 students for the whole of the West Khándesh, and asks that another High School should be opened for the district. It also refers to the large number of free studentships remaining vacant for want of eligible candidates from the backward classes and suggests that when suitable candidates are not available for these free studentships from those classes, they may be given to poor students from the higher classes. It also complains that the boarding house expenses in the Bombay Presidency are much higher than those in the Berárs. Referring to the Dhulia Training School, it praises the good work done by it, and recommends that Government should be pleased to add a third year's course to it, as students are at present required to go a long way to Poona to complete their course of instruction. It declares that the Urdu course of teaching introduced in schools for Muhammadans through the efforts of the Honourable Mr. Raffiuddin and others has been disapproved by many leading Muhammadans in the District as placing serious difficulties in the way of Muhammadan students and asks Government to introduce the necessary changes in it after consultation with prominent Muhammadans.

Comments on the Director of Public Instruction's Report for the year 1914-15.
Khándesh Vaibhav (90) 6th Mar.

40. Commenting upon the Calcutta Presidency College affair the *Indu Parkash* calls it "a grievous educational tragedy" and after expressing the hope that the committee appointed by Government will fully go into the question "without any kind of obsessions" observes:—"Apart from the particular affair we are discussing, the question forces itself on one's mind as to whether there is something inherently wrong at the basis of educational life in Bengal. We

The Calcutta Presidency College incident.
Indu Prakdsh (32), 11th Mar., Eng. cols.

do not want to declaim anybody. But we opine that the educational service in India today does not attract the highest talent and character in the United Kingdom, as it did before. Of course, Wordsworths and Scotts do not grow on every bush. But we have a right to expect as nearer an approach to the ideal as possible and to have our higher educational institutions manned by educationists of high attainments and character. Only that professor can succeed who *knows* noth only his subject but also his students, who can enter into their spirit, sympathise with their feelings and turn into proper channels the gushing enthusiasm of youth. This enthusiasm has not to be killed, as appears to be the ideal of some learned educationists, but to be fostered and developed along right lines. We are glad that a distinguished European educationist in Bengal, Mr. Pearson, has come forward to strike the right note. [Here the paper quotes Mr. Pearson who says that "the Bengali students are no more disciplined than English students," and concludes:—] We want to see in modern India a realization of the ancient sublime ideal of *Guru* and *Shishya*. The *Guru* never closed his Ashrama, just as the Bengal educational authorities have closed the Presidency College, as punishment for a fault. Under the chastening influences of India's ancient ideal the student learnt selfdiscipline which is, after all, the soul of all education."

MUNICIPALITIES.

41. Dwelling on the importance of the system of conducting the physical examination of school-going children, as was recently done at the instance of the local Municipal Schools Committee, the *Akhbár-e-Islám* refers to the objection raised by the parents of some of the Muhammadan girls against having their daughters so examined even by the Parsi lady doctor appointed by the said Committee, and suggests that in future it should appoint a Muhammadan doctor for the examination of Moslem children. The paper points out that the Committee should not rest content with having the bodily examination of the children made but should provide them with facilities for free medical treatment. It is of opinion that the above said Committee should, without any further delay, make arrangements for a free supply of food to poor children during school hours to arrest the deterioration of their physique arising from insufficiency of food. It also urges rich Muhammadans to expend a portion of their wealth upon these and similar requirements of the Moslem children attending private schools.

Medical examination of School children.
Akhbár-e-Islám (45), 7th Mar.

42. "The conditions in many of the eating rooms, restaurants, tea and coffee houses in Bombay are extremely insanitary, and, we must, in the interests of public health, appeal to the Health Department to try to remove this dangerous state of things. In some tea and coffee houses the place for people to wash their mouths and hands and for cups and plates to be washed is identically the same. The sight is simply nauseating..... The Health Department have a heavy responsibility. Bombay living is every day becoming more and more costly..... Hence thousands and tens of thousands of people have to resort to public eating houses and hotels to meet the demands of hunger and thirst. It is, therefore, vitally necessary that such public places are kept scrupulously clean in every respect. We trust the Health Department will promptly take the question in hand and set matters right."

Alleged insanitary conditions prevailing in Bombay eating houses and restaurants.
Indu Prakásh (32), 6th Mar., Eng. cols.

***43.** "The *Rást Goftár* refers to the frequent cases of Typhoid fever occuring in Bombay City and remarks:—"The increase of typhoid fever in the city is now a matter of common knowledge to its medical men, and the cause of the disease must be thoroughly investigated and scientifically grappled. The Corporation may well take measures in advance to impede its growth before it assumes the

Typhoid fever in Bombay City.
Rást Goftár (25), 12th Mar., Eng. cols.

form of another plague..... A campaign against poisonous fevers in which the improvement of the drainage system and the periodical cleansing of the drains must form a prominent part, ought to be undertaken before the hydra which is showing its feet of clay assumes strength and virility. No amount of money that Bombay could spend on the improvement and overhauling of its drains would be too much to assure its immunity against the fever pestilence and we hope that the Corporation would take steps to ascertain the extent of the growth of typhoid in the city and take measures to combat it in good time."

A complaint against the Belgaum Municipality.
Chikitsak (81), 8th Mar.

44. A correspondent of the *Chikitsak* complains that while the assessible value of the houses of poor people in Belgaum has been shown as having much increased in the new municipal registers, it has been reduced or retained at its former figure in the case of houses belonging to many of the Municipal Commissioners and their friends. He attributes this to the selfishtness of the Municipal Commissioners and asks the ratepayers to agitate in the matter. [The paper calls attention to the statement of its correspondent and requests the Collector and the Commissioner, Southern Division, to institute a searching inquiry into the affairs of the Municipality.]

NATIVE STATES.

The scarcity in Káthiáwár.
Gujarâti (12), 5th Mar.

45. The *Gujarâti* says that the gorgeous reception and the warn welcome accorded by the Indian Chiefs of Káthiáwár to His Excellency Lord Willingdon would delude one into the belief that plenty and prosperity were reigning in that country. In order to dispell this illusion it quotes extracts from many of its Káthiáwár correspondents who describe the condition of scarcity prevailing in that country and portray the apathy of the Indian Chiefs in the matter of devising means to mitigate the sufferings of the people. It refers to the visit of the Political Agent of Jhálawár to Bombay with a view to collect subscriptions for famine relief and avers that there is an urgent necessity for the people of this Presidency to help their brethren within the province instead of sending help to Bankura and other places.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th March 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 18th March 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	875
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	Anglo-Gujara'ti.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,800
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitră	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodayá	Dhárwár	Weekly	G. H. Honnapurmath; Hindu (Lingáyat); 45.	860
	Anglo-Mara'thi.				
29	Dnyánodayá	Bombay	Weekly	Rev. William Hazen; an American; 80 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpávan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 53.	300
42	Sookhree	Haráchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujaráti Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijaya	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Pengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Maratha); 53.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	Sindi.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	Urdu.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	Gujara'ti and Hindi.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSousa ; Portuguese ; 84 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
88A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	800

Nos. 2, 68, 108, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. The *Muslim Herald* publishes a translation of an article which appeared in the *Siraj-ul-Akhbár*, a Persian weekly of Kabul, dated the 5th February 1916. This article quotes passages from a speech delivered by His Majesty the Amir at a Durbar held in Kabul on the 23rd Rabi-ul-awwal, 1334 A. H., corresponding to the 29th January 1916. In the course of his speech His Majesty the Amir drew the attention of his audience to the effects of the European War and pointed out that Persia had become a battle ground for the Russians, English and Germans because the rulers of Persia and its people were at loggerheads with each other. He did not desire to suggest which side the King of Persia or his subjects should support. His only aim was to point to the evil results of disunion between the rulers and the ruled. The Amir emphasised the necessity of union by quoting the story of three thieves whom the person, whom they had robbed had, single handed, overpowered by creating dissensions among them. He strongly exhorted the audience to stand united by their ruler, adding that the honour and property of the ruler and the ruled should be understood to be inextricably bound together.

Speech delivered by His Majesty the Amir of Afghanistan at a Durbar held by him at Kabul.
Muslim Herald (119), 17th Mar.

2. The entry of Portugal on the side of the Allies gives rise to a new phase in the development of the present war. This country does not possess a sufficiently large army to render any material assistance to the Allies. Its entry into the war, however, tends to show that the minor states are convinced of the ultimate victory of the Allies. The expected discomfiture of the enemy at Verdun will have a great effect on the result of the war. Various signs go to prove that it will not be possible to continue the war for a considerably long time looking to the enormous sacrifices that it entails on the belligerents. The peace movement is favoured in certain quarters in England, France and in Germany itself. The Socialists in Germany are very anxious for peace. We shall not be surprised if the Germans lose patience after the defeat at Verdun. But the struggle will be protracted for some time as Germany wants to attempt a decision on the Western front by massing all its available strength at Verdun.

Portugal's entry into the war.
Hindusthán (16), 15th Mar.

3. Referring to the remarks of His Honour Sir James Meston at the Divisional Durbar at Bareilly in which he deplored the estrangement existing between the Hindus and the Muhammadans, and to the contention of the *Bombay Chronicle* that there exists a 'growing harmony' between the two communities, the *Islamic Mail* asserts that a gulf does certainly exist between the two peoples. Trying to discover the cause of this hostility it states that the Hindus and Muhammadans lived in unity and concord 'so long as the Hindus remained undisputed possessors of the field,' but no sooner did the Muhammadans turn their attention to education and politics than the Hindus were fired with jealousy and enmity against the backward Musalmans. The paper illustrates its statement by giving the example of the 'struggle which raged between the Hindus and Muhammadans in Bengal' prior to the revocation of Lord Curzon's Partition, it singles out the Titagarh riots as a mild example of what the Musalmans experienced during a period of six years in Eastern Bengal and it declares that the strife quickly disappeared after the last Delhi Durbar when the Hindus re-acquired the power of domineering over the Muslims in both the new provinces. Proceeding to discuss the reasons for the advances which a section of the Muhammadans have made towards the Hindus, it says:—"Latterly the Muhammadans, taking offence at the Balkan policy of the Government and the indifference shown to their feelings in the modification of the partition and various other things, have made attempts to win the protection of the Hindus at any cost..... To submerge the Moslem League in the Congress was the crowning effort of our Hindu worshippers. But what was their reward? Did they get the Hindus to consent to the (grant of) separate electorates....

No real harmony exists between Hindus and Muhammadans in India.
Islámic Mail (45), 12th Mar., Eng. Edition.

.....? Have the Hindus agreed to give the Muhammadans their proportionate share in the public services of the country? Mr. Mazharul Haque asked us what reward we had received from the Government for our attachment to them. May the Muhammadans ask him in return what the Hindus have given him and others of his cult who have deserted the Government and gone over to the Hindus?" It regards the talk of a union between the two communities as illusory and disadvantageous to the Musalmans. In spite of this, however, the paper concludes the article as follows:—"A union of the Hindus and the Muhammadans is absolutely necessary for the future progress of India, and if our Hindu brethren really mean all that they say, we would entreat them to come forward in a generous spirit, and act on a give and-take principle. Let their cry for a *rapprochement* be sincere and real, and the union mutually beneficent, and not a snare to serve the ends of party politics. The Muhammadans will not fail to give an open-hearted response to such an appeal and then and then only will we have a united India."

4. The *Kesari* says that partiality is an indication of an ungenerous mind, but if the affairs of the British Empire be examined nothing but partiality unbecoming of the vaunted sense of justice of the British, will be seen to be prevalent. India and the Colonies, it remarks, are treated unequally by British Government though India benefits the Empire much more than the Colonies. No booty has been taken, it goes on, from the Colonies by the British Government up till now in any form and the only expenditure borne by the colonies is the pay of the Governors sent out by England, whereas India has been made to pay for its own conquest by England. It adds:—In the Boer war, England did not take a pie from the Boers though it had to incur 33 crores of expenditure. On the contrary, England, as if it were a conquered country, and as if it had to pay a war indemnity coutributed lakhs to recompense the Boers. England has had to suffer much on account of the Colonies. Though it is granted by the Colonies some concessions in trade, its goods are subject to duties. India, on the other hand, dare not speak of economic independence. We hope that all this unequal treatment as between the Colonies and India would disappear after the war but there are no signs of any such prospect. Mr. Bonar Law is, as it were, eclipsed by the Colonial Premiers and he waits upon them as a menial. He is profuse in his compliments to the Colonies. Is the Secretary of State for India silent because he knows of any secret conspiracy not to grant anything to India after the war? Why is not any one discussing the political status of India after the war? Mr. Sidney Low suggests in the *Madras Mail* a Central Executive for the management of the Empire and pleads for the inclusion of India therein. We do not know what authority he has for his suggestion, but we shall take up the subject some time later on.

Partiality in the treatment of the Colonies and India by the British Government.

Kesari (89), 14th Mar.

5. Commenting on the decision in a political convict's case at Nagpur in which he was sentenced to six months' imprisonment for refusing to work on the ground that he was unable to do the allotted work, the *Mahrátta* remarks:—"There is no reason why they should think that a political prisoner has lost his honesty and integrity with his liberty. The very fact that the educated man defies law to maintain his honest opinions ought to show that he has not lost his honesty but gained more of it by being in jail..... They should show leniency in such cases and not embitter feelings of the political prisoners the more by being unreasonably harsh."

Comments on a political convicts' case at Nagpur (C. P.).

Mahrátta (4), 19th Mar.

6. "With the unpleasant incident of Benáres still before us, we rather feel surprised that on his return to his native province, Mr. Gandhi should be considered deserving of an ovation and that too at the hands of two Muhammadan representatives on the Legislative Council of Bombay. Mr. Gandhi mostly distinguished himself by organising the passive resistance to the degrading treatment meted out to Indians in South Africa; but for the amicable settlement of that question we are indebted first

Comments on the ovation given to Mr. M. K. Gandhi in Sind.

Islámic Mail (117), 12th Mar., Eng. Edition.; *Frontier Gazette* (38A), 11th Mar., Eng. cols.

and foremost to Lord Hardinge and then to Mr. Andrews and Sir Bejamne Robertson and not to Mr. Gandhi. However we have no desire to minimise his services. Only we do not know what he has done in India to deserve the great position of leadership which is assigned to him, and to the Muhammadan Community he has been a total stranger. But the inglorious part he played in Benáres did not entitle him to any ovation on the part of certain Muhammadans, extremists though they may be. We do not know, nor wish to know, what he said in his addrers at Benáres which gave so much offence to his audience as to incite the princes and officials to leave in a body and the meeting to be broken up. This is Mrs. Anne Besant's version of it. She says :—I have no report of Mr. Ghandi's speech, but as he desires me to mention the statements which I thought necessitated the interruption, I answer that I thought that in a non-political meeting with princes and many others present, who would suffer from Government displeasure, he should not have twice spoken of the possibility of English being driven bag and baggage out of the country and of his being ready if he thought Indians fit for self-government—which he did not—to march with thousands of his countrymen to the muzzles of English guns and die gloriously; that it was unwise to say bluntly I am an anarchist; do the Honourable Messrs. Bhurgri and Ghulam Husain consider Mr. Gandhi deserving of an ovation because he proclaimed himself anarchist?" [The *Frontier Gazette* on the other hand writes :—" We are glad to observe that the seed of hero-worship sown half a century ago is bearing abundant fruit. The most cordial reception accorded to Mr. M. K. Gandhi, the well-known hero of India, is a very happy sign of the times. Mr. Gandhi has sacrificed his wealth and self at the altar of duty and has undergone unequalled suffering for humanity in general and India in particular. We trust the leaders of Sind will take a leaf from this Mahatma's life and show the same spirit of self-sacrifice and selflessness which the greatest son of India has so well depicted in his character."]

7. Regarding the incident of His Excellency the Viceroy giving a ruling of 'out of order' to the Honourable Sir Ibrahim Rahimtoola when he rose to speak in the Imperial Legislative Council after the Indian Tariff Act Amendment Bill had been referred to the Select Committee, the *Hindusthan* observes :—The ruling of the Viceroy has met with the disapproval of the non-official members of the Council. A long time will elapse before the Budget comes to be framed in accordance with the wishes of the non-official members. The public, therefore, will not fail to sympathise with them in their present unsuccessful endeavours to make the budget a popular measure. What a hue and cry would have been raised againt such a ruling if India had the Colonial form of government! Such incidents, however, go to prove the necessity of persistent agitation for *Swarajya*.

One more reason for agitation for *Swarájya*.
Hindusthán (16), 11th Mar.

8. The *Islámic Mail* congratulates the Bengali press in inducing the Government of Bengal to establish a commercial museum for their province. The paper requests the Bombay Government, who have appointed a strong representative committee of commercial magnates to consider the question of the encouragement of indigenous industries and point out the ways of developing Swadeshi enterprise in this Presidency, also to go a step further and open a commercial museum for all sorts of indigenous imported goods.

Need of a commercial museum for the Bombay Presidency.
Islámic Mail (117), 12th Mar., Eng. Edition.

9. The *Kesari* publishes extracts from Yamagama's article in the *Japan Magazine* advocating the grant of *Swarájya* to India and pleading for a policy of trust and confidence in the Japanese in India by the British and remarks Yamagama wants to win the sympathy of Indians by saying that the agitation of the Indians for *Swarájya* is just and he also wants to hold out to the Government the fear of external aggression and internal troubles in India and thus get more concessions for the Japanese. We

Japan : a new enemy of *Swadeshi* in India.
Kesari (89), 14th Mar.

do not think Yamagama will achieve his object. No certificate from a foreigner is needed to prove the justness of our cause. Indians do not want the approval of foreigners who want to expand their trade in India. Indians want to follow *Swadeshi* along with *Swardjya*. No one is afraid of any internal troubles in India. Japan is bound by treaty to ward off any external attack on India. Japan does not deserve to be granted any further concessions on any ground. Whatever be the treaty of Japan and England, India has a right to ask for the exclusion in time of the new enemy of *Swadeshi*, namely, Japan whose goods are having an abnormal circulation in India. Indians will presently demand that English goods also should be subject to duties, what, then, of Japanese goods?

Comments on His Excellency Lord Willingdon's speech at the Bombay Corporation Dinner.
Mahrátta (4), 19th Mar.

*10. The *Mahrátta* refers with satisfaction to the glowing tribute paid to the bravery of the *Mahrátta* regiments by His Excellency the Governor at the Bombay Corporation Dinner and makes the following remarks with regard to the appeal to the young *Mahráttas* in the Konkan to enlist:—"It is not that they are unwilling to fight and if need be to die, in defence of the liberties of the oppressed. On the contrary, since the declaration of war, Marathas have grown impatient to fight for the liberties of the people. Young men have grown restless and are pining for an opportunity to show the prowess of their arms, only on the condition that they will have their full liberties under the British crown granted to them *after* the war. Let Government try this expedient and we are sure their call to arms will be more responded to than now." [Referring to another part of His Excellency the Governor's speech, the paper observes:—"Lord Willingdon, while appealing for funds, said that 'India should show that she recognizes the benefits of Imperial citizenship and is determined to undertake her full share of its responsibilities.' We do not quite understand what those benefits are. Imperial citizenship has been a mere name with us. When we are being daily unequally treated in South Africa, Australia, Canada; when we have no effective voice in the administration of our own country, which the other citizens of the empire enjoy; when Government is unwilling to give us the rights which France has given to her own Indian children, we cannot say we fully share the benefits of the Imperial citizenship. We are of opinion that those benefits are yet to come and will come in the post-war adjustments. Till then we are quite prepared 'to share the Empire's responsibilities' with as much loyalty and devotion as any other colony has done."]

Alleged helplessness of the non-official members of the Indian Legislative Councils.
Gujaráti (12), 19th Mar., Eng. cols.

*11. "When the war broke out and measures for retrenchment were being taken both in England and India, special allowances were granted in this country to members of the Civil Service, on the extraordinarily amusing ground that they were deprived of the prospects of normal promotion owing to the officers on leave having been asked to rejoin their posts! There were protests in the Indian Press. But the donors and donees being practically the same and all-powerful in the Councils of Government, of course the protests remained unheard. The defeat of the amendments brought forward by the Honourable Sir Ibrahim Rahimtulla and the Honourable Mr. Dadabhoy in regard to the proposed enhancement of the salt tax in the Supreme Legislative Council and the fate that overtook the Honourable Mr. Patel's and the Honourable Mr. Upasani's motions in the local Legislative Council demonstrate the farcical character of debates and resolutions in connection with financial and other matters under the existing Council system. Public opinion is utterly helpless. The independent members of the Council have to submit tamely to the all-powerful influence of officials in the Councils. These bodies under the old system of nomination were magnificent nonenties. They are now a shade better. But the instances we have referred to are a fresh call upon the Indian public not to remain silent until the present farcical system is improved and the Budget is brought under genuine popular control."

12. Dealing at length with the discussion on the Imperial Budget, the *Gujarâti* expresses the opinion that the salt duty should not have been increased and that the impost on foreign sugar is not likely to be of much use to the indigenous sugar industry as long as a reduction is not effected in the railway tariff and some provision is not made for manufacturing bye-products from the wastage of sugar factories. It adds:—The general opinion about the Budget is that it has not been framed from a popular point of view. A careful consideration will suffice to convince any one that it is the poor that will have to bear the greater portion of the burden of the new taxes. [The *Dnyân Prakâsh* remarks that the debate on the Indian Budget has clearly shown how helpless the condition of India is and how her interests are sacrificed to those of the English merchants. It regrets that the Secretary of State does not look at the question from the Indian point of view and declares that instead of asking India to wait till after the war in the matter of increasing the cotton import duties, he ought to ask the Manchester manufacturers to postpone their claims till after the war. The *Kalpatâru* writes in a similar strain and deplores the day on which the substantial opium revenue was sacrificed at the behest of the Imperial Government without consulting Indian public opinion. It observes that the Secretary of State has been in the habit of riding roughshod over the wishes of India as he knows her helpless condition.]

Comments on the Indian Budget debate.
Gujarâti (12), 12th Mar.; *Dnyân Prakâsh* (30), 14th Mar.; *Kalpataru* (87), 12th Mar.

13. The *Bombay Samâchâr* expresses disapproval of the Government acceptance of the Resolution of the Honourable Dr. Bannerji in the Imperial Legislative Council recommending the creation of village Physicians and the imparting to them of medical instruction through the vernacular. It is afraid that medical instruction through the vernacular will create a class of privileged quacks who will endanger the lives of their poor patients and virtually defeat the object of recent legislation for suppressing quacks and registering qualified medical practitioners. It reminds Government of the failures that have met the experiments undertaken in various provinces in the past for imparting medical instruction through the vernacular and asks them not to set back medical progress in this country by putting Dr. Bannerji's suggestion into practice. It is of opinion that travelling dispensaries on a large scale will meet the requirements of the village public.

Adverse comments on the Honourable Dr. Bannerji's Resolution in the Imperial Legislative Council regarding medical instruction through vernacular.
Bombay Samâchâr (49), 13th Mar.

14. While thanking Government for the powers they have given in the matter of the Finance Committee framing the Provincial Budget, the *Bombay Samâchâr* suggests that the financial statement should be published about two weeks before the meeting of the Legislative Council with a view to giving the public, the Press and the honourable members time to advance their considered suggestions. It is of opinion that the Budget should be subject to alterations in accordance with the suggestions carried in the Council by majority. It thanks Government for arriving at a reasonable compromise in the matter of police reorganisation but regrets to see that Government should not have been prepared to set an example in economy by making some of their educational officers forego the pleasure of drawing special personal allowances during the present times of financial stringency. [The *Indu Prakâsh* complains that the Bombay Budget is not so easy to understand as the Imperial Budget and suggests that the former should be framed on the model of the latter.]

Comments on the Bombay Budget.
Bombay Samâchâr (49), 16th Mar.; *Indu Prakâsh* (32), 16th Mar.

15. Commenting on the Bombay Budget, the *Mahrâtta* disapproves of the increased expenditure on the police and doubts if the preservation of internal security requires the large expenditure asked for. It remarks:—"Every

*Mahrâtta (4), 19th Mar.; *Indu Prakâsh* (32), 15th Mar., Eng. cols.

one would regret that Government should have been constrained seriously to put forward that sort of justification. Internal peace and security is now the last thing that can be threatened under any circumstances, and if the Government really believe in the sincerity and loyalty of the great mass of the people, if they do not regard it as mere sham and hypocrisy that must be bolstered up to influence the world, if they really hail with feelings of entire satisfaction the invaluable services rendered and sacrifices made by the armies and the people of this country, we would that they should abstain from bringing forward reasons that reflect upon the good faith and devotion of the people". The paper then expresses disappointment at the defeat of the resolutions on two other items of the Budget and remarks :—" Now, side by side with this unjustifiable waste and solicitude of the Government to grant handsome allowances to certain high education officials put their refusal to increase the bare pittance allowed to gymnastic teachers in colleges and schools ; and you will find that there is something amiss with the line of reasoning adopted by the Government. To a stranger it would be simply inconceivable that Government should be not only able but bent upon finding money to pay big allowances and promotions to high-salaried officials, but entirely helpless to increase upto a decent standard the salaries of the low-paid Indian gymnasts, or to undertake schemes of sanitation and public utility..... The resolutions of the elected members to effect an equality of treatment were defeated, and the sheer inability of the members when the Government are determined upon a course of action, is brought home to them with a poignancy too smarting to be ignored." The paper elsewhere comments on the proposed increments in the pay of the two Under-Secretaries to Government in the Public Works Department and asks why Indians cannot be given these posts when they are found competent to fill posts of Superintending and Executive Engineers. [The *Indu Prakásh* also makes similar remarks on the Budget debate.]

*16. " The Honourable Mr. Wardlaw Milne's contention that very grave reasons ought to be advanced against a provision made in the Budget is simply astounding. Surely the burden of proof lies upon those who want to add to the fat salaries of officers in such times of stringency. It was not the Under Secretaries alone who had to cope with extra pressure of work. Is it not a fact that some Indian officers in the Secretariat are overworked even in ordinary times and have often to attend even on Sundays or other holidays ? Have their salaries been increased? Lord Curzon's Government issued strict instructions against compelling officers to work on Sundays. Have those instructions been loyally carried out in the Secretariat ? If the Under Secretaries are to have their salaries increased owing to extra pressure of work, why are not the salaries of Indian officials, who have to work even on Sundays, to be augmented ? The gymnasts in Government schools and colleges have been paid on a miserable scale for years past. The poor men are not to be paid more, because they have no kith and kin amongst those who are responsible for framing the Budget. As Dewan Bahadur Godbole pointed out, the instructions of the Secretary of State and the Government of India were that no expenditure should be increased for an item for which there was no immediate necessity. If in normal or prosperous times no such urgency was felt, there could be none at such a juncture. But blood is thicker than water and the proposal was carried by 24 votes against 14. The Honourable Mr. Paranjpe and the Honourable Mr. Belvi correctly pointed out that those who advocated an increase must show adequate reasons in support of their proposal. The Honourable Mr. Belvi asked what the public outside the Council would think if they proposed to grant an increase to officers in receipt of fat salaries but withheld adequate salaries to people who were underpaid. We all know what the public have said after reading the discussion on the Honourable Mr. Patel's motion. They look upon the increase as a piece of downright favouritism, quite unworthy of any impartial Government, when it is not in a position to do bare justice to the claims of poor and underpaid subordinates who are asked to be content with the profuse sympathies of the authorities."

Gujarátí (12), 19th Mar., Eng. cols.

17. The *Hindusthán*, while taking a rapid review of the Provincial Budget, quotes an extract from the speech made by the Honourable Mr. H. O. Quin in the Imperial Legislative Council in the year 1911 urging the Government to enhance the powers of the Bombay Legislative Council in the matter of controlling the finances and adds:—In spite of the non-official majority all the amendments of the non-official members were rejected! So long as non-official members are not given full control over the finances of Government and so long as the regulations for council elections are not amended for the better, there will be no chance for any of the suggestions or amendments brought forward by non-official members being accepted by Government. Even in such times of stress like the present Government can give capricious promotions to some of their wellpaid officials!

Hindusthán (16), 14th Mar.; *Sanj Vartamán* (26), 18th Mar.

*18. The *Mahrátta* comments at great length on the various Resolutions brought before the Bombay Legislative Council. As regards His Excellency the Governor's statement regarding the Honurable Mr. Godbole's Resolution for checking minute sub-divisions of lands, that popular sentiment was against change in the law, the paper remarks:—"The legislation urged by Diwan Bahadur Godbole is not of so revolutionary a character as has been supposed. The Government have effected radical changes in the laws relating to Watans, Mortgage, Transfer of Propety, Limitation and the Succession by Hindus converted to Christianity. These changes were introduced simply with the consent of the then members of the Council without much ado and mincing of matters. And besides it may pertinently be asked that if the opinion of the elected members be not indicative of public opinion, whom do these honourable gentleman represent?..... People have now learnt how to interpret the arguments of Government, and a more logical and cogent line of thought will be better appreciated." As regards the Honourable Mr. Belvi's Resolution regarding the reduction of the powers of the Belgaum Jury, the paper declares that the discussion on the Resolution "was unworthy of the august prestige" of the Legislative Council and remarks that the figures supplied by Government as regards trials by jury at Belgaum, "reflect great credit on the intelligence and spirit of the jurors." It concludes that the defeat of the Resolution clearly showed "that even some of the elected representatives of the people could not shake off their belief in the infallibility of bureaucracy and would not muster courage to stick to their guns." A correspondent of the paper congratulates the Honourable Mr. Rafiuddin on the passing of his Resolution regarding increase of free studentships in schools in spite of Government opposition and declares that "the 16th of March will always be a memorable day in the history of the Bombay Legislative Council."

The Resolutions at the last meeting of the Bombay Legislative Council.
Mahrátta (4), 19th Mar.

19. The *Sánj Vartamán* congratulates the Honourable Maulvi Raffiuddin on the success, in spite of Government opposition, of the resolution he brought in the local Legislative Council for increasing the number of free studentships in the secondary schools of the Presidency from ten to fifteen per cent. It remarks that the contention on which the Honourable Mr. Sharp based his opposition was untenable, the congestion in high schools being the outcome of the expansion of primary education. The paper observes that the annual deficit of Rs. 14,000 caused in the provincial revenues by the passing of the resolution is insignificant, in view of the provision that has been made in the new budget for an increase in the salaries of three high Government officers. [Referring to the Government opposition to the resolution, the *Hindusthán* asks if Government are unwilling to see poor students receiving education. It believes that the authorities have of late years adopted the policy of creating obstacles in the way of the spread of education. What wonder then, asks the paper, if the people view Government opposition, as on the present occasion, with suspicion? It lays stress on the necessity of demanding an explanation from Government about their neglect of the promise they had made for increasing the percentage of free studentships from ten to fifteen per cent. at the time they increased the scale of fees in High Schools some time ago.]

Sánj Vartamán (26), 17th Mar.; *Hindusthán* (16), 17th Mar.

20. The *Jdm-e-Jamshed* expresses its profound regret at the fate the resolution of the Honourable Sir Jamsetjee Jeejeebhai in connection with the appointment of a Parsi Coroner met with in the Bombay Legislative Council. It regards the reply of the Honourable Mr. Sheppard as unsatisfactory from the Parsi standpoint and remarks that the last named member has failed to adduce a single argument in refutation of the points raised by Sir Jamsetjee. It is regrettable, it adds, that the Honourable Mr. Sheppard has not looked at this question from the religious point of view of the Parsis. Regard being had to the growing requirements of the town in this connection, the paper opines that even one full-time Coroner for the whole of Bombay would not be found enough and urges the Zoroastrian Association to forward a weighty representation to Government making out a strong case for the appointment of a Parsi Coroner and another full-time one.

Jdm-e-Jamshed (18), 17th Mar.

21. The *Sánj Vartamán* endorses the arguments advanced by the Honourable Mr. Patel in the Bombay Legislative Council recommending the creation of a Civil Court of Bombay with a jurisdiction not exceeding Rs. 5,000 in value, and expresses gratification at the pledge given by Government to consider the desirability of providing addititional facilities for disposal of suits not at present within the jurisdiction of the Small Causes Court. It exhorts the various mercantile bodies in Bombay to send memorials to Government emphasising the need of enhancing the powers of the Small Causes Court or creating a new Civil Court in Bombay. It expresses hope that Government will be pleased to consider the grievances of the public in the matter of the costliness of the High Court procedure and afford them the necessary relief.

Sánj Vartamán (26), 15th Mar.

*22. Referring to the disallowance of the Honourable Mr. Bhurgri's Resolution regarding the Moslem League disturbance, the *Mahrátta* observes :—" The idea of holding a session of the Moslem League in Bombay along with the session of the Indian National Congress was a red rag to the bureaucracy and complaints were heard now and then regarding the conduct of certain officials in the matter. We here in Poona could well understand the mysterious movements of an Honourable Member and the subsequent tea parties in bungalows of police officials where unsuspecting people were enlightened as to the views of the Government or rather of certain officials. These complaints created a storm and Government over and over again declared that the holding of the meeting of the League was a question in which Government would not interfere and the Moslems should settle the question for themselves and among themselves. These declarations were impotent against the machinations of the bureaucracy and at last His Excellency had to interfere in the matter and brought about a compromise and determined the lines on which the proceedings of the session of the League should be conducted..... But the bitter pill was very difficult to be swallowed by the bureaucracy and lo! what happened. The bureaucracy too proud to yield, too stiff to bend, too arrogant to tolerate a discomfiture, went to the length of allowing the meeting to be dispersed under their own eyes and connived at those who broke up the meeting if they themselves did not organise the break-up. This raises a question of vast importance particularly from the standpoint of the people, as to the nature of our Government. The people no doubt look to His Excellency the Governor as the *de facto* head of the Government and the fountain of all authority..... But practical experience upsets all these notions and we are presented with a curious phenomenon of seeing the bureaucrat travelling out of his bureau and actually sitting over the head of his master. The Honourable Mr Bhurgri tried in this case to bring into broad day-light all their burrowings in the dark and under the ground. In disallowing the resolution government has no doubt used a make-shift to disentangle themselves from a very awkward position. If the allegations are false and the officials concerned have a clean conscience, why then shun day-light, why save their faces by taking shelter under an arbitrary power?"

Condemnation of the disallowance of the Honourable Mr. Bhurgri's Resolution regarding the Moslem League disturbance.

Mahrátta (4), 19th Mar.

Comments on replies to interpellations in the Bombay Legislative Council.

*Mahrdtta (4), 19th Mar.; Dnyán Prakásh (30), 16th Mar.; Shri Sayaji Vijaya (65), 26th Mar.

23. Commenting on the reply of Government that "suitable action" had been taken in connection with a certain incident referred to in the papers as "A Police Comedy of Errors", the *Mahrdtta* remarks.—"No body would be satisfied with such a deliberately indefinite answer. The public wants to know the *result of the Government enquiry* and they cannot be satisfied with the mere words 'suitable action' unless they know what that suitable action is..... The Police officers deserved drastic punishment and the result of the Government enquiry ought to have been made public. But the public have been kept in the dark so far. This reticence of the Government officials creates undue suspicion in the minds of the public about their attitude towards the defaulting police." [The *Dnyán Prakásh* expresses itself dissatisfied with the reply given by Government to the Honourable Mr. Sathe's interpellation regarding school text books and declares that it is unable to understand what Government mean when they say that educational officers alone know exactly what is required in the matter of text books. It hopes that the proposal to call for manuscripts of text books by public advertisement will be carried out and the present monopoly put a stop to. It takes objection to the present constitution of the provincial Text-book Committee and suggests that it should include representatives of private schools and colleges also. The *Shri Sayaji Vijaya* writes :—We must thank Government for promising to enquire into the grievance of Muhammadan and Hindu guards and engine drivers in the matter of their being debarred from the first grade—a complaint which was brought to their notice by the Honourable Maulvi Rafiuddin Ahmed at the recent sessions of the Provincial Legislative Council. We hope Government will take steps to do justice to the claims of Hindu and Muhammadan guards if the complaint is found to be true on enquiry. It does not reflect credit on the Railway companies to observe racial distinctions. It is also not proper on their part to reserve third class compartments for Europeans and Eurasians.]

Indians and the South African Immigration Act.

Gujarâti (12), 19th Mar., Eng. cols.

*24. A. P. Bhatt writes to the *Gujarâti* from Durban :—"The following extract is from the *Natal Mercury* from its issue of the 1st February 1916 :—'Disgusted' complains that two educated Indians, who had been fighting in Flanders and who had arrived by the *Kashima Maru*, were not allowed to land and see their compatriots in Durban. He asks whether this is fair treatment for Indians. I hope this will give you an idea exactly of the condition or the status that we Indians still occupy here notwithstanding the immense sacrifices we are making for our British Empire in India as well as in the Colonies. You will please just take a note of the fact that by this time a Stretcher-carer Corps of 114 Indians has already left for German East Africa, whilst another is undergoing training for the same. Besides, a lot of pecuniary help is also pouring in daily from our merchants and working classes. I hope you will please take this up in your widely circulated paper and see that other papers also take a note of the same. This will form good food for our 'Birbal' in the Gujarati columns of 'Bhar Katora Rung.' In conconclusion, please see that this cutting is inserted in one of the English papers like the *Bombay Chronicle*."

The Specie Bank Directors: should they be allowed to escape with impunity?

Hindusthán (16), 13th Mar.

25. The *Hindusthán* publishes lengthy extracts from the judgment of Justice Macleod passing a decree against the estate of the late Mr. Chunilal Saraiya and pronouncing strictures against the general administration of the Indian Specie Bank (in liquidation) and adds :—We doubt whether Chunilal's estate would be able to yield as many farthings as the rupees decreed against it. While referring to window dressing and the practice of the directors borrowing large sums from the Bank without making public such loans, Justice Macleod has emphatically stated that in his opinion such procedure was adopted 'to deceive the shareholders and the public' with full knowledge on the part of

the directors of what they were doing. Will Government fail to take steps against the directors in face of this judgment? We believe Government will try to safeguard the interests of the public and will not connive at the grave dereliction of duty on the part of the directors. Were the facts that have now been disclosed placed before the Court at the time of arriving at a compromise with the other directors? If the facts were known to the Court how did it consent to pass a decree making the other directors liable to the extent of 1⅓ per cent. only? The Insolvency Act does not discharge an insolvent guilty of defalcations without making him pay 25 per cent. of his liabilities. Is the Companies Act then so powerless as to allow wealthy delinquents to escape with impunity?

Comments on the repatriation of indigent Hajis by Messrs. Turner, Morrison and Company.
Muslim Herald (119), 17th Mar.

26. The *Muslim Herald* states that the S. S. *Akbar* brought 1,560 Hajis to Bombay last week. It believes that three to four hundred of the passengers paid Rs. 15 to Rs. 30 for the single journey from Jeddah to India, and the rest were not charged any fare. It is inclined to think that the latter class of passengers is largely composed of those who emigrated to Arabia fifteen or even twenty years ago, but who were compelled to return to this country owing to high prices and lack of employment brought about by the smallness of the number of those who went on the *Haj* this year. They gladly availed themselves of Messrs. Turner, Morrison and Company's offer, says the paper, but the Shipping Company charged Rs. 30 (which it later decreased to Rs. 15) as passage money from those who first boarded the ship. For this some of them had to sell their clothes. Such of them as had no belongings at all were brought free. Some of the Hajis brought by the *Akbar* were those return-ticket purchasers who had lost their return halves or sold them to buy food and also those who bought a single ticket and sailed by the S. S. *Sirdar*. The paper states that the Hajis had no complaint to make about the food that used to be served to them (and which was served only once in twenty-four hours) and that the passengers appeared healthy and pleased. It thanks Ibrahim Chand Sahib and Haji Ibrahim Seth who fed the passengers for two days in the *musafirkhana*, and it concludes with the remark that the Commissioner of Police and the Protector of Pilgrims are trying to send them to their native places as early as possible.

Khots in the Kolába District and Government.
Kesari (89), 14th Mar.

27. Mr. Vasudev Vishnu Bhave writes to the *Kesari*:—As Government have inserted new clauses in the Khoti Kabulayats in the Kolába District, Khots declined to sign them and their villages have been placed under attachment and Government themselves have begun to collect assessment from the tenants. The Dharchari tenants used to pay their assessment to the Khots by instalments as the Khots granted them that concession. But Government regulations are extremely strict. They have ordered that the whole of the assessment should be recovered at once and that if the sum is not paid goods worth the amount should be attached. It has also been directed that the tenants whose lands are not subject to *khot fayada* should be made to pay 2 annas per rupee on account of attachment expenses. Khots who wanted to pay have not been allowed to do so and the attachment charges are being levied from the people! Government are all powerful; they can do anything. But it is not desirable that such discontent should spread amongst the people. I request Government to inquire into the matter and remedy it.

Comments on the Honourable Mr. W. D. Sheppard's elevation to the India Council.
Kaiser-i-Hind (19), 19th Mar., Eng. cols.

***28.** "The Honourable Mr. Sheppard's elevation to the India Council has occasioned very mixed feelings throughout the Presidency. Joy at his personal advancement has been blended with regret at losing so strong and able a man from the headquarters of the Bombay Government. It is recognized on all hands that the gain to the Secretary of State's Council would mean a loss to the Council of His Excellency the Governor

of Bombay. There is no help, however, but to acquiesce; and let us be reconciled to the loss by the thought that Mr. Sheppard's presence at Whitehall would be altogether to the advantage of the country during the next few eventful years."

29. Apropos of the Honourable Mr. Sheppard's transfer to India Office in London, a well known Muhammadan gentleman writes to us from Surat:—"I have read with gratification your reference to Mr. Sheppard's services to the Moslem community. It is indeed as great loss to us to lose a generous friend like him, friendless and forlorn as we are. But should we not follow the example of our Hindu brethern and start an agitation against his transfer? The Hindus have often succeeded in matters like these: to wit, the extension given to Lord Hardinge, and it would not be improper for us to try the same weapon." It is not so easy for us to agitate and agitate successfully, for we do not possess the organisation which the Hindu agitators command. Even if we look at the question on the ground of Mr. Sheppard's friendliness to the Muhammadans we will be opposed by the Hindus, as they have often done, and such is their organisation and the force of their agitation that we will inevitably suffer a discomfiture. Also it would be criminally selfish to try to deprive Mr. Sheppard of a well deserved promotion. Let us reconcile ourselves to the fond hope that he will use his offices for the Muhammadans even from the India Office and that his successor will prove a friend of the Musalmans as he himself proved to be in place of that great friend of the Moslem Community—the Honourable Mr. Claude Hill."

Isldmic Mail (45), 12th Mar., Eng. Edition.

30. Referring to the news which is current in Bombay regarding the transfer of Mr. S. M. Edwardes, the Commissioner of Police, to the Municipal Commissionership of this city, the *Muslim Herald* hails it, on behalf of the Muhammadans, with unalloyed pleasure. But it considers it advisable that Mr. Edwardes should continue to serve as Commissioner of Police for the duration of the war. It declares that the Muhammadan population of Bombay has not exhibited the the tenth part of that unrest which showed itself elsewhere during these critical times. It attributes this tranquillity to the sympathy and courtesy which characterised Mr. Edwardes' dealings with the Musalmans. It regards Mr. Edwardes' administration of the Bombay Police Department as having conduced largely to the establishment of a feeling of loyalty to Government among the Bombay Moslems and it remarks that it would be a good thing if there were one or two British Officers of his type in every district in India.

Comments on the report about the transfer of Mr. S. M. Edwardes to Municipal Commissionership of Bombay.

Muslim Herald (119), 17th Mar.

LEGISLATIVE.

31. Commenting on the passing of the Bombay Municipal Act Amendment Bill, the *Indu Prakásh* remarks:—"The Honourable Mr. Upasani rightly pointed out that under the amendment it would be in the power of Government to sanction or refuse the maintaining of Ayurvedic Dispensaries by municipalities while under the Act, as it stood, no such sanction was needed. This boon of an amendment in effect, therefore, is a double-edged weapon with which Government may help or hit the Ayurvedic system. The Medical Act was not intended to apply to Ayurvedic dispensaries. This deficiency has been indirectly made good by the amendment which has just passed..... So the desirable but herculean task of reviving and regenerating the indigenous system of medicine is made more herculean still. This is certainly not sympathy: it borders on positive antagonism. We are indeed prepared to admit

The Bombay Medical Act Amendment Bill.

Indu Prakásh (32), 16th Mar., Eng. cols; *Dnyán Prakásh* (30), 16th Mar.

that Government cannot be expected to open exclusive Ayurvedic dispensaries. But surely it should not be with them to prevent any help being given to them by Local Bodies." [The *Dnyan Prakash* makes similar remarks.]

32. The *Sánj Vartamán* expresses gratification at the passing of the Medical Act Amendment Bill by which the disability under which the Poona Ayurvedic Dispensary had been labouring has now been removed. It is, however, disappointed to see that the concession has not been extended to the Ayurvedic system as a whole and is afraid, therefore, that other municipal bodies will not be able to start similar dispensaries as the right of vetoing rests with Government. Now, says the paper, each individual case will be considered on its own merits and the question of the Ayurvedic system of medicine cannot be said to have been finally solved. The paper asks Government to institute an investigation into the merits of indigenous drugs with a view to encouraging the Ayurvedic system of medicine and placing it on a scientific basis.

Sánj Vartamán (26), 15th Mar.

*33. "The next Bill that was passed by the Council was the Medical Act Amendment Bill. Its object is to confer upon the Governor in Council the power of exempting in exceptional cases persons who are not qualified to be registered under the provisions of the Act, and to allow the Poona Municipality to continue their aid to the Ayurvedic dispensary now existing. This concession is distinctly confined to that municipality alone and is not intended to be extended to other bodies. If the experiment is conducted at Poona on sound lines and found to be so successful as to silence even an intolerant and self-sufficient critic like Colonel Jackson, a demand for similar experiments may perhaps be entertained on a future occasion."

Gujarátí (12), 19th Mar., Eng. cols.

*34. "The object of the Bill to further amend the Bombay Landing and Wharfage Fees Act of 1882 is to raise a fund for the improvement of landing places at minor ports in the Presidency by levying a small charge on each passenger travelling by vessels touching at these ports. The present state of things at almost every port is little short of disgraceful and inhuman. Even women and children have to undergo such an inconceivable amount of hardship that one is astonished how this deplorable state of things has been allowed to continue for so many years, though bitter and loud complaints have been made in the Indian Press on the subject. Imagine women having to wade through mud and water, sometimes very nearly waist deep, both on the occasion of embarkation and disembarkation. No kind of facilities are to be found at many of these ports. There is no kind of shed or shelter for protection against rain or the hot sun, much less any decent waiting rooms. In fact the lot of the passengers by native craft and the coasting steamers is one of extreme and even intolerable hardship and we are really glad that it is in contemplation to adopt some measures for the improvement of the cruel state of things that has prevailed for the last forty years and more."

Bill to amend the Bombay Landing and Wharfage Fees Act.

Gujarati (12), 19th Mar., Eng. cols.

EDUCATION.

35. "We wonder why the University authorities have so far neglected Sind while nominating Fellows. The nomination of one gentleman during the space of twenty years can hardly be a matter of complacency to the powers that be. The field for selecting Fellows from Sind is expanding every year, and it would be quite in the fitness of things if His Excellency the Chancellor casts his eyes towards Sind also when appointing Fellows. The advance which Sind has made in English education during the last twenty years fully entitles her to a proportionate representation on the Senate of the Bombay University which is the most important link of the chain which binds Sind to Bombay."

Alleged neglect of Sind by the Bombay University in the matter of nomination to Fellowships.

Sind Journal (8), 15th Mar.

36. In the course of an article on Rao Bahadur R. C. Artal's letter to Government on the subject of the proposed Karnatak College, *Young India* writes:—"It is the duty of Government not only to repudiate, as Sir James Meston recently did, the policy of *divide et impera*, but also to curb all inter-communal animosities. We trust that the Bombay Government will resist firmly this attempt to stir up caste feeling and quench the racial conflagration occasioned by Rao Bahadur Rudragowda's letter before it attains any considerable dimensions. Mr. Artal alleges in his letter that certain conditions were agreed to between the Honourable Mr. Hill and himself and that they were subsequently communicated to the Honourable Rao Bahadur Rodda. He charges the Honourable Mr. Rodda with having contravened the terms of the Rudragowda-Hill treaty. The public at large have no knowledge of what passed between the Honourable Mr. Hill and Rao Bahadur Artal. Mr. Hill's intervention, we imagine, was in a friendly and not in an official capacity, and Rao Bahadur Rudragowda has blundered in dragging in his name in this controversy. The Honourable Mr. Sheppard announced in the Legislative Council in 1913, after Mr. Hill's return from Dhárwár, that the Lingayats under the guidance of Mr. Artal had guaranteed a lakh of rupees for the Karnatak College. It is noteworthy that the announcement was unconditional and that the Honourable Mr. Sheppard did not add any conditions to the guarantee. The Honourable Mr. Hill also did not refer to any conditions and the Honourable Sir Richard Lamb, while speaking on the Budget debate and referring to Mr. Sheppard's announcement, distinctly said:—'In view of the announcement made by my Honourable Friend Mr. Sheppard that one community at least is now prepared to lay down a lakh of rupees, the possibilities are, that, in emulation of the public spirit, *other communities* may arrive at a similar figure.' We credit these public declarations more than the report given by Mr. Artal of his conversation with Mr Hill. Ever since the visit of Mr. Hill to Dhárwár, the Honourable Mr. Rodda has openly collected subscriptions from one and all except Lingayats and Mr. Hill and other prominent European officials themselves have contributed to the Karnatak College Fund and Mr. Artal has not raised any protest against such collections. He now comes forth almost at the eleventh hour and seeks to wreck the scheme by introducing wholly irrelevant and mischievous issues. We hope the Government of His Excellency Lord Willingdon will firmly suppress such attempts to excite caste prejudice. We trust also that Government will act promptly and give to the Karnatak the same facilities as are enjoyed by its sister provinces. Much depends on the firmness of Government. If Government are determined to start the College all the fancied difficulties will vanish. At any rate Government owe it to themselves and to the public at large to put an end to these unseemly controversies over the Karnatak College by letting the public and the promoters of the movement know whether the terms proposed, or rather dictated, by Mr. Artal, had the Honourable Mr. Hill's approval as he says and whether the Karnatak College scheme is to be promoted on the racial basis as understood by Mr. Artal."

Comments on Rao Bahadur Artal's letter to Government on the subject of the proposed Karnatak College.
Young India (10), 15th Mar.

37. The *Islámic Mail* publishes a letter from Nawab Muhammad Ishaque Khan, Honorary Secretary, M. A. O. College, Aligarh, advising the Muhammadans to accept the conditions subject to which only Government are prepared to legislate for the establishment of the proposed Muslim University. His advice is based on two arguments: firstly, the existing regulations of the Allahabad University which the Aligarh College has to observe are far stricter than the safeguards provided for in the Benares University Act; secondly, the acceptance of conditions now offered does not preclude the grant of further privileges in time to come. The writer concludes his letter by drawing attention to the M. A. O. College which has grown to be what it is from the humble nucleus of a small school founded in 1857.

Muhammadans should accept the conditions on which Government are prepared to grant a charter for the Muhammadan University.
Islámic Mail (117), 13th Mar., Urdu Edition.

Sir Muhammad Sodagar's donation: how to utilize it.
Praja Mitra and Pârsi (21), 13th Mar.

38. In connection with the alternative proposals made at the last session of the Legislative Council about the way in which to utilise the donation of eight lakhs of rupees made by Sir Muhammad Yusuf, *viz.*, the foundation of a Moslem Residential College and the a ward of scholarships to Moslem students, the *Praja Mitra and Pârsi* observes that in view of the magnitude of the gift the former proposal is more benificial and farsighted and adds that the advantages resulting from the carrying out of that proposal would far outweigh the benefits of the scheme for scholarships. The paper also points out that since it is proposed that the College should be open, under certain conditions, to students belonging to non-Moslem communities the establishment of such a College would tend to further the wish expressed by His Majesty at the Delhi Durbar to see the different Indian communities welded into a united nation.

A school complaint from Chiplun (Ratnágiri).
Satya Shodhak (98), 12th Mar.

39. A correspondent writes to the *Satya Shodhak* :—Government having recently divided vernacular schools into rural and full primary, the number of students in the Chiplun Municipal School No. I went up from 300 to 450 and the school expenditure naturally increased. The Chiplun Local Board having declined to defray the additional expenditure, the Chiplun Municipality issued orders prohibiting the admission into the school of students from beyond the municipal limits and has thus placed the public in great difficulties, as there is no other full primary school near by where the children can be sent, unless they are sent to Khed or Guhagar more than 20 miles distant. This unprecedented confusion in the matter of vernacular education has been due to the action of the Local Board. I request the Educational authorities to remedy the matter at an early date.

Private schools in this Presidency are being gradually made to lose their independence.
Kesari (89), 14th Mar.

40. A correspondent writes to the *Kesari* :—Many of the Director of Public Instruction's circulars are in the form of orders to Government Schools and copies of them are sent to recognised schools for information, but at the time of the inspection the Educational Inspector particularly sees whether the circulars have been acted upto by them or not. In 1910 a confidential circular was issued by the Director of Public Instruction prohibiting recognised schools from admitting without his permission students from unrecognised schools or those studying privately. Within six months, under the strict *regime* of Lord Sydenham, a clause was added to the above effect in the grant-in-aid code. Last November a circular was issued stating that the clause would be strictly enforced and that an examination of the private students seeking admission to recognised schools would he held at the district head-quarters in April every year and that students would be allowed to complete one standard only per year after passing the Marathi fourth standard. In many of the places in the moffussil and even in Bombay City parents train for the first few years their children privately and then send them to High Schools. The Director of Public Instruction has closed the doors of the High schools against such private students by issuing his strange circular. The question of admission should be left to the head-quarters of schools. Otherwise as the examination will be held only once a year and at the Head quarters of the district, students studying in far-off villages will be inconvenienced. If a recognised school opens a standard for which it is unrecognised, its recognition is lost for all the standards! The Inspectors and their clerks examine the school registers with a strictness that would put to shame the police searching the houses of suspects. It shows that private schools are losing their independence bit by bit and that they are as it were Government Institutions. Government set at naught even the concessions granted by the University. The University allows private students for the Matriculation. But a circular has been issued by the Department that no private student who has not studied science for a year at a recognised school should be allowed to appear for the Preliminary Examination. [The *Kesari* remarks on the above :—The above letter supports our contention that the examination to be held

in the Poona High School of students seeking entrance into the Private High School will cause inconvenience to the students. The Machiavellian policy of the Director of Public Instruction is quite obvious as revealed by the harassing circular issued by him. We do not know on what grounds a boy if trained privately is denied the advantage of learning mor: standards than one in one year after passing his Marathi fourth standard. If this examination scheme has been started with the low motive of putting a check on the spread of education or of curtailing the liberties of private schools, we pity the latter and are sorry for the Educational Department as its talented heads are engaged in deliberating over these trifles. There are many other questions awaiting disposal by the skilled administrators. But the Educational Department gives more weight to the political than to the educational view in framing its regulations and we are, therefore, helpless in the matter.]

MUNICIPALITIES.

41. " We have read with horror the damage done to life and property during the recent fire at Shikárpur. The Municipal Corporation, however, is asleep as usual and has done nothing substantial by way of preparation to combat with this monster during its future visits. The provision of iron tanks kept filled with water at important places has not been found to be of so much value in view of the fact that the pipe connections or plugs are invariably found closed or jammed up during the occurrence of fire. There are clever pleaders, rich merchants and high officials on the corporation, but the drawback on every occasion of a fire remains the same—the fire engine in disorder, the tank valve jammed up, the pipe connection broken, etc. This is of course put in order after the fire has gone beyond control."

Complaint about defective fire-extinguishing arrangements at Shikárpur (Sind).

Frontier Gazette (28A), 11th Mar., Eng. cols.

42. The *Al-Haq* strongly condemns the proposal to appoint a non-official President of the Shikárpur Municipality. In the course of its article on the subject the paper remarks with special reference to the gigantic protest meeting held by the Mussalmans of Shikárpur:—

" The move did not proceed from the people, but curiously enough, from the Government. Mr. Barrow forced them to have it and when it was carried in the Council it was partly from the fear of that magical man—Mr. Murlidhar—who had an eye on the high honour, which was going to be conferred upon the town. Mr. Barrow seemed so keen about it that he called all the Councillors in his presence during his last visit to Shikárpur and then those who spoke against it were severely lectured by him and a threat was also thrown at them that if they refused their own man, Government would 'Nominate' a non-official President, as the official one was too busy to be spared. This surely had a great effect, proceeding as it did from the ruler of the Province, upon all, and they loyally submitted..... Apart from these substantial considerations, it is admitted from all sides that the condition of the executive of this unfortunate municipality is rotten to the core. Its treatment of its late Chief Officer, who was an independent and impartial Englishman was most disgusting. It has had no Chief Officer ever since, which is one of the conditions of the extension of the franchise. The work has been carried on by a Sindhi-knowing Head Munshi, and there is no knowing that any self-respecting man would ever care to come to it and much less stick to it for a long time. Its deadly party strife is so well known that it has taken the leaders of the opposing parties into court more than once. ..... All this, we submit, under a strong official European President and with a permanent official majority. If so, what would be the state we ask when it is changed for a non-official President and the majority reduced to a permanent minority..... We have clearly shown that there is neither a need nor a demand for it from the people. On the contrary a strong opposition. Opposition by twenty thousand Muslims and opposition by an equal number of Hindus; and the remaining twenty thousand want it, not

Protest against the proposal to appoint a non-official President for the Shikárpur (Sind) Municipality.

Al-Haq (38), 11th Mar., Eng. cols.

because it would be beneficial for those whom they represent but simply with the idea that one of them is sure to be the holder of the honour..... We strongly warn Government of the consequences with all the powers we possess, and we trust that they will think twenty times before they grant a non-official President to the Shikárpur Municipality."

NATIVE STATES.

43. Referring to the protest that has been raised against the levy of a tax on the sale of agricultural produce in some of the Káthiáwár States and deprecating such a measure as harmful both to the rulers and the ruled from an economical standpoint, the *Rast Goftár* remarks that the levy of such an impost is justifiable only in extreme cases. It points out that the poor cultivating classes are under those circumstances taxed twice over as they have once already paid a tax in money or kind. The paper believes that such a system tends to prove greatly detrimental to the agricultural prosperity of a State and hopes that the Káthiáwar States concerned will not fail to perceive the evil consequences of the additional imposition.

Complaint against tax on agricultural produce in Káthiáwár.

Rast Goftár (25), 12th Mar.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd March 1916.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 25th March 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	800
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	Anglo-Gujara'ti.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitră	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1.000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shriméli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái ; Hindu (Nagar Bania) ; 74.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
28	Chandrodaya	Dhárwár	Weekly	G. H. Hunnapurmath; Hindu (Lingáyat); 45.	260
	Anglo-Mara'thi.				
29	Dnyánodaya	Bombay	Weekly	Rev. William Hasen; an American; 80 ...	500
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman); 48.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande; Hindu; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe; Jain; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B.; Hindu (Chitpáwan Brahmin); 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya; Hindu (Goldsmith); 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare; Hindu (Chitpávan Bráhmin); 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S.; Goanese; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman; Mahomedan; 39.	1,200
39	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni; Hindu (Amil); 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing; Hindu (Amil); 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás; Hindu (Bhátia); 58.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand; Hindu (Chapráo); 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal; Hindu (Bhátia); 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez; Goanese; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan; Muhammadan (Sunni); 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad; (Muhammadan); 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel; Hindu (Lewa Pátidár); 45.	1,500
48	Bombay Gujráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan; Hindu (Gujarati Bráhman); 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitra	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijaya	Baroda	Do.	Dáyábhái Karsandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shrimáli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Bengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrâ Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchandra Sávant; Hindu (Marátha); 52.	540
82	Chitramaya Jagat ...	Poona	Monthly	Rámchandra Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitra	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28 .	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4 .	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishna Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandra Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandra Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satya Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijaya	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakka; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 84.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpâvan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	900
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Stnd) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	560
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, he accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
38A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300

Nos. 2, 63, 103, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

Turkey and rumours of peace.

Akhbár-e-Islám (46), 21st Mar.

1. Referring to the report about Turkey's willingness to conclude a separate peace with Russia, the *Akhbár-e-Islám* is inclined to hope, in view of the rumour emanating from Italy and its being supported from America, that, unlike previous occasions, it may prove true. It at the same time has serious doubts inasmuch as Russia is not at liberty to conclude peace with any of the enemy powers without the consent of the Allies and because Germany in her own interest would not tolerate Turkey doing so under any circumstances. It is to prevent any such contingency, the paper observes, that Germany has been persistently strengthening her position in Constantinople. It wishes that the previous friendly relations between Great Britain and Turkey may soon be re-established and believes that there can be scarcely a piece of news more welcome to the Indian Muhammadans than that of such a re-union. It is of opinion that a separate peace by Turkey must tell on Bulgaria and Hungary and consequently deal a severe blow to German strategy. The paper, in conclusion, observes that every Moslem is anxious to see the cessation of the unnecessary spilling of the blood of his co-religionists in Turkey.

The Commission to consider measures for growth and development of Indian industries.

Bombay Samáchár (49), 25th Mar.; *Sánj Vartamán* (26), 23rd Mar.; *Hindusthán* (16), 20th and 23rd Mar.; **Mahrátta* (4), 26th Mar.; *Praja Mitra and Pársi* (21), 23rd and 24th Mar.

2. The *Bombay Samáchár* wishes Government had accepted the resolution moved by the Honourable Sir Ibrahim Rahimtulla in the Imperial Legislative Council suggesting the appointment of a Committee to consider measures for the growth and development of industries in India. It, however, considers it a gain that Government have accepted the need of an enquiry into the industrial development of the country and have appointed a Commission and expresses hope that its report will lead to the removal of the Excise duty and the giving of direct encouragement to some of the important industries that can be developed in India. [The *Sánj Vartamán*, expressing itself on similar lines, emphasises the necessity of fiscal autonomy for India. The *Hindusthán*, on the other hand, is of opinion that no good purpose will be served by the Commission as it will not be competent to suggest any change in the present fiscal policy of Government. It urges upon Government the necessity of following the example of Japan and giving direct support to some of the important industries of India. In an earlier issue (that of the 20th) the paper states that no substantial good will result from the appointment of the Commission in the absence of fiscal autonomy for India and as long as the Secretary of State continues to sacrifice the interests of India to enriching the merchants of Manchester. It, however, concedes that the appointment of the Commission will lead to the encouragement of some industries like paper manufacture which would eventually prove profitable to the British Empire. The *Mahrátta* regrets that the question of protection is not to be considered by the Commission and observes :—"So the Industrial Commission so ostentatiously granted by our Government will have nothing to say on the most vital items affecting industrial progress in any country. The Commission is expected to begin its real work in October next. Its work will probably last over a year. By the time that the work of the Commission is over, the war will also be over, most probably. And our Government will then have the satisfaction of having largely avoided doing its obvious duties in industrial matters during the progress of the war, in spite of the urgent demand of the people of India that advantage should be taken of war-time and new industries started and old ones encouraged with adequate Government help." The *Praja Mitra and Pársi* is of opinion that the people of India will thank Government for the happy announcement they have made with regard to the appointment of a Commission to report on the industrial possibilities of India. It expresses great satisfaction at the proposed *personnel* of the Commission and from its composition infers that it will not allow any extraneous considerations to interfere with the great questions it will have to deal with.]

3. The *Dnyán Prakásh* welcomes the appointment of the Industrial Commission, though it declares that the outcome of the deliberations of the various Commissions hitherto appointed has not been encouraging. It protests against the majority of the members of the Commission being Europeans and does not understand the necessity of the various Indian communities being represented on the Commission. Knowledge of the industrial needs of India and not the membership of a certain community, it remarks, should have been the test of fitness for membership. It expresses its gratification that the old demand of the people of India to follow in the footsteps of Japan in the matter of industrial development is now being seriously taken into consideration. [The *Sandesh* is of opinion that the appointment of the Commission was unnecessary as the industrial questions could have been solved by the Department of Commerce of the Government of India. It declares that so long as the Indian Government has no fiscal independence such Commissions are bound to prove useless. The *Indu Prakásh* suggests that the Honourable Mr. Wacha should be appointed a member of the Commission. In its issue of the 24th the paper further remarks:—" There are two disappointing factors in the situation: the absence of a distinguished Indian political economist in the personnel of the Commission and the exclusion from the terms of reference of issues relating to the existing fiscal policy of the Government of India. All industrial questions pale into insignificance before the paramount question of fiscal autonomy for India. India has suffered terribly by virtue of her position as a football in the international match in commerce..... We demand not blind protection, but a qualified form of protection. We want protection for such industries as are highly promising and can stand on their legs in a reasonable course of time. Be businesslike, do not talk of fiscal autonomy, was, in effect, Sir W. Clarke's admonition to the popular members. We do appreciate this businesslike spirit, but, unfortunately, owing to the natural conflict of interests between commercial England and India and the consistent sacrifice of India's interests for conserving the interests of Lancashire, the question of fiscal autonomy for India has become the first question, without solving which we cannot proceed to our business of bringing about the country's economic development."]

Dnyán Prakásh (30), 23rd Mar.; *Sandesh* (97), 23rd Mar.; *Indu Prakásh* (32), 22nd and 24th Mar., Eng. cols.

* 4. "Excellency Lord Hardinge's heart beat with a generous impulse, his tongue spoke the language of sympathy and his hands shaped the noble ideas prompted by his brain in the service of India. It is of course impossible to say that what Lord Hardinge did was always good for India. His assent to some recent legislative measures will ever be lacking a satisfactory explanation. But this will not detract much from his genuine popularity. For people have read his heart and have clearly perceived it beating in response to their ideals and aspirations. In him India found a guide and friend and philosopher."

Appreciation of His Excellency Lord Hardinge's *regimé* as Viceroy of India.

Mahrátta (4), 26th Mar.

5. "The news of the acceptance of the Honourable Pandit Madan Mohan Malaviya's resolution recommending the abolition of the system of indentured labour will be received with the utmost satisfaction throughout the length and breadth of the country. It is gratifying that the last act of Lord Hardinge's Government should aim at the abolition of a most pernicious system against which the whole country has been protesting for years past. There can hardly be any justification in prolonging the existence of a system which deserved to be doomed long ago seething, as it is, with all that can be conceived as degrading and even barbarous, and defiant, as it is, of the high ideals towards the realization of which the world is rapidly drifting. The announcement that the Government-General in Council had already addressed a recommendation to abolish the system to the Secretary of State for India, and that the

Comments on the acceptance of the resolution in the Imperial Legislative Council recommending the abolition of indentured labour.

Young India (10), 22nd Mar.; *Indu Prakásh* (32), 22nd Mar., Eng. cols.; *Dnyán Prakásh* (30), 22nd Mar.; *Sandesh* (97), 22nd Mar.

recommendation had been accepted by Mr. Chamberlain will be received with mingled feelings of surprise and gratitude." [The *Indu Prakásh* remarks :—"The 'badge of helotry' must go for ever and we are glad that Government are pledged to wipe it out. Although its total abolition cannot come just at present, we may console ourselves with the thought that Government have given us a pledge in the matter and that, therefore, we are now happily out of the bewildering circle of 'commissions, deputations and alterations of laws' which have so far brought us no good." *Dnyán Prakásh* remarks that Indians will be grateful for the statesmanlike and noble-minded action taken by Government in the matter of indentured labour. The *Sandesh* declares that H. E. Lord Hardinge has very well pleaded the cause of Indian labourers and that His Excellency's statement of the case against indentured labour will deservedly have a permanent place in the history of India.]

*6. "The Viceroy's speech shows how official Commissions and Committees and their reports are in certain instances not only absolutely useless but positively misleading and mischievous. If the Colonial Emigration Committee had done their work in a more thorough and humanitarian spirit, the system would have been condemned long ago. Messrs. Mcneill and Chimanlal's report is an utterly unsatisfactory document in many respects. These gentlemen had not the courage to speak out nor the grasp of principle to appreciate the degrading evils of the system, the advantages of which, in their view, outweighed its disadvantages. It is a pity that a special deputation consisting of men whose moral vision did not rise above that of the sordid materialist thinker was ever sent to inquire into the system. Their report bears ample traces throughout of a desire rather to whitewash the system than to approach the question from the only standpoint from which it should have been considered. The half-hearted character of their report was, however, enough to rouse further discussion of the subject and provoke condemnation of the system of indentured labour throughout the country." [The *Mahrátta* while reviewing His Excellency the Viceroy's speech regrets that the Colonial Governments should be given any voice in the settlement of the problem of indentured labour and remarks :—" This paragraph in the Viceroy's speech is most disapointing. The affairs of India and the Indians, the paragraph shows, are managed primarily with a view to *safeguarding* not the Indian and *human* interests but the interests of the *white Brotherhood*. We can understand that selfishness is in human nature, but none the less it is reprehensible in the extreme when it is found to guide the policy of a Government that parades its 'unselfishness' and talks of ruling this vast land and its peoples for the benefit primarily not of the ruling class and their kith and kin but of the ruled millions! Every one understands that when a system has been in existence for such a long time as 80 years, there will arise 'vested interests' and that these will raise an outcry sufficiently distracting, when the system is proposed to be abolished..... We are of opinion that the colonials should be asked to be prepared for a final abolition of indentured labour within a term of five years at the most. Even the final abolition of slavery in accordance with the Act of 1834 was, in some colonies, carried out within the above short term."]

Gujarátí (12), 26th Mar., Eng. cols.; *Mahrátta* (4), 26th Mar.

7. The *Jám-e-Jamshed* remarks that all India will greet with acclamation His Excellency the Viceroy's announcement in the Imperial Legislative Council about the eventual breaking of the chains of bondage fettering indentured Indian labourers. It declares that the Indian public will be under a deep debt of gratitude to His Excellency for his bringing about a change in the Imperial policy on this subject, dictated by deference to public sentiment in this country. The people of India, it observes, will long for an early realisation of the hope held out by the Viceroy to the Indian labourers for a new life of complete freedom in the future. The paper hopes that an opportunity will be accorded to the Indian public to express their opinion on the new conditions the Secretary of State for India proposes in connection

Jám-e-Jamshed (18), 21st Mar.; *Praja Mitra and Pársi* (21), 21st Mar.; * *Rást Goftár* (25), 26th Mar., Eng. cols.

with this subject before a final settlement is arrived at with the Colonial Governments. It further hopes that Lord Chelmsford will deal with the new phase of the problem with as great tact and courage as have hitherto been displayed by Lord Hardinge. [The *Praja Mitra and Pársi* is also of opinion that the people of this country will cordially thank His Excellency for his being instrumental in securing the eventual abolition of the system of indentured labour. It, however, regrets that the system did not meet its doom during the *régime* of the present Viceroy. The paper believes that no retrograde policy will be adopted in connection with that subject now that a beginning has been made towards the abolition of the system. The *Rást Goftár*, remarks :—" The acceptance of the Honourable Mr. Malaviya's resolution about the abolition of indentured labour constitutes one of those acts of Lord Hardinge's Government which would be always recalled in India with sentiments akin to gratitude..... All credit is due to Lord Hardinge for the bold and sympathetic treatment which he has extended in assailing the system that has been in existence for well nigh eighty years, though we must admit that he shares this credit with the colonial statesmen who have consented to the change and facilitated the course of events to a happy end which would have been remotely removed but for their co-operation and support."]

8. "The very important announcement made by His Excellency the Viceroy with regard to Indentured Labour from India has caused universal rejoicing throughout the length and breadth of the country. It has been recognized on all hands to be an altogether fitting and impressive coping stone to the great fabric of just and popular administration that his Lordship has reared in this country..... None but an intensely just and moral ruler would have, however, dared to take this bold step. Lord Hardinge has done so, adding thereby to the obligations he has already conferred upon the country and the laurels he has thereby gathered for his own brow." [The *Sánj Vartamán* expresses its gratitude to Lord Hardinge and declares that the Viceroy has placed India under his everlasting obligation by promising the eventual abolition of the indentured labour system. It regards this as the crowning act of Lord Hardinge's beneficent rule. The *Hindusthán* and *Shri Venkateshwar* write in a somewhat similar strain. The *Bombay Samáchár*, while expressing its appreciation, thanks for the part Lord Hardinge has played in inducing the Secretary of State to consent to its eventual abolition, wishes that a definite period had been fixed for bringing the system to an end.]

**Kaiser-i-Hind* (19), 26th Mar., Eng. cols.; *Sánj Vartamán* (26), 22nd Mar.; *Hindusthán* (16), 22nd Mar.; *Shri Venkateshwar* (69), 23rd Mar.; *Bombay Samáchár* (49), 24th Mar.

9. Referring to the resolution brought by the Honourable Mr. Dadabhoy urging Government to devise measures for the amelioration of the depressed classes in India, the *Jám-e-Jamshed* remarks that the Honourable Member would have been able to prove his case even without passing strictures upon what he called the apathy of the Hindu leaders. From official reports the paper infers the solicitude of Government towards the education and betterment of these classes as well as towards the reformation of criminal tribes. At the same time it raises a note of warning against the probable dangers of imparting to them the same instruction as is imparted to the higher strata of society and points to the swelling of the ranks of the educated unemployed and the deviation of the children of the depressed classes from ancestral occupations. It advocates a change in the present system of their instruction and suggests a mode of training more in harmony with their peculiar up-bringing and hereditary industrial environment.

The Honourable Mr. Dadabhoy's Resolution in the Imperial Legislative Council about the depressed classes.

Jám-e-Jamshed (18), 23rd Mar.

***10.** "The question of improving the status of the depressed classes is a non-controversial one nowadays, and there was no need for Mr. Dadabhoy to stray beyond the bare facts, which are sufficiently appealing, of the position in which the depressed classes find themselves owing

Indian Social Reformer (3), 26th Mar.

to no fault of their own. We have not the official reports of the debate before us, and it may be necessary to revert to it when we get them. But we are surprised that the Honourable Mr. Claude Hill, who knows Bombay well, should refer to the Servants of India Society as the principal organization working for the amelioration of the depressed classes in this Presidency. The Depressed Classes Mission Society's operations for the benefit of these classes embrace a wider scope and are on a larger scale than those of any other Society. Perhaps, the Depressed Classes Mission has not made itself sufficiently known to high officials, being an entirely non-political organization. If so, the defect should be rectified in the interests of the cause which it espouses. Advertisement, when it concerns one's own virtues and sacrifices is a poor thing, but when the interests of a great cause are involved, it is sheer dereliction of duty to neglect the uses of publicity."

11. "Last year we congratulated Sir William Meyer on his great achievement in saving India from further taxation. This year we have not the same happy satisfaction but the great financier deserves no less to be congratulated on the wise allotment of the financial burden imposed by the war, so that the poor have been encumbered as lightly as possible..... The poorer classes, the hand-to-mouth category or those who live on one meal a day, deserved greater sympathy and it would be doing an injustice to Government to ignore the fact that the new budget with all its fresh taxes speaks volumes for the sympathy of Government with the poor people. The only thing which will tell upon them is the increase in the salt duty which has already doubled the price of it with a tendency to go upward. In villages it is worse. In February it was selling at 9 pies a seer (80 tolas), but to-day it sells at two annas a seer. It would be hard to reconcile this abnormal rise in price with the slight increase in its duty but it is there and the poor are suffering from it. It is indeed a great pity but the only thing that could have perhaps avoided it was an import duty on Manchester cotton, but the Home Government did not consider this advisable for obvious reasons and Government had, very probably reluctantly, to fall back on the salt tax which had been something like a reserve for emergencies..... It would have been perhaps better and more popular to leave the salt tax untouched, especially as there are prospects of a large surplus. The *Amrita Bazar Patrika* and the *Punjabee* as well as the *Leader* of Allahabad hold this opinion; but in view of the uncertainties of the war and the fresh burden that may be imposed upon the revenues of India it were after all better that Government have touched the poor as well as the rich, and we deprecate any criticism of the action of Government. They have made the best of a bad bargain and deserve admiration and not criticism for their skilful solution of a very complicated problem."

The Indian Budget.
Islámic Mail (45), 19th Mar., Eng. cols.

12. In the course of its comments on the Honourable Mr. Belvi's Resolution regarding the Belgaum jury, the *Kesari* remarks:—Official members who objected to Mr. Belvi's Resolution were moved more by prejudices than by reason. From the criticism passed by the Honourable Colonel Jackson on Indian medicine we know that he always wields a ready weapon against popular interests. It can be said that medicine is his subject, but for him to speak on the jury is as useless as for a barber to speak on logic. The Honourable Mr. Lawrence tried to pick holes in the popular agitation against the notification regarding the Belgaum Jury, but the Honourable Mr. Belvi pointed out that the information of Mr. Lawrence was groundless. But even if it were true, what then? Whether only five or five thousand attended the public meeting in Belgaum does not matter. How is Mr. Lawrence going to meet the fact that not more than 5 per cent. mistakes are committed by the Belgaum Jury? We are more surprised at the Honourable Mr. Chaubal's speech than at the speeches of Colonel Jackson and Mr. Lawrence. Mr. Chaubal ignored the discussion of the principal point and gave the pleaders a dressing and said that those who criticised the Jury notification were in a sense the friends of murderers. It is the height of injustice to insinuate that pleaders are the

The Honourable Mr. Belvi's Resolution in the Bombay Legislative Council regarding the Belgaum jury.
Kesari (89), 21st Mar.

friends of murderers because they appear on behalf of the accused in murder cases. Mr. Chaubal was once a pleader himself. He himself may have defended those accused of murder and he may have even received *inams* from them. Because Mr. Chaubal after practising for a time became first a Government Pleader and then a member of the Executive Council, neither he nor the people can forget that he belonged formerly to the profession of pleaders. He could have defended the Government Resolution on the Jury system in various other lame and halting ways. But he only showed his unreasonableness by speaking in a way so as to bring his own profession into disgrace. Though the Honourable Mr. Chaubal is not elected by the people, Government have selected him as belonging to the people. We suggest therefore to him that if he cannot defend the popular party he should not at least abuse it.

The Honourable Sir Jamshedji's Resolution in the Bombay Legislative Council regarding special Coroner for Parsis.
Sánj Vartamán (26), 20th Mar.; *Bombay Samáchár* (49), 20th Mar.

13. The *Sánj Vartamán* is of opinion that the Council did not fully understand the importance of the Resolution introduced by the Honourable Sir Jamshedjee Jeejeebhai at the last sessions of the Provincial Legislative Council and proceeds to describe in detail the ritual and the funeral ceremonies of the Parsees. It recognises the weightiness of the Government objection to the appointment of a special Coroner for the Parsis and suggests the appointment of a whole-time Coroner to avoid the undue delay caused in disposing of the Parsi dead. It instances the vexatious annoyance caused to the relatives of a Parsi who committed suicide by taking prussic acid only a few days before the Council meeting. [The *Bombay Samáchár* takes exception to the statements made by the Advocate General and urges Sir Jamshedji Jeejeebhai to bring up the question once again before the Council.]

What the elected members of the Legislative Council should do to get their Resolutions passed.
Kesari (89), 21st Mar.

14. The *Kesari* says that the discussion on the Resolutions brought before the Legislative Council is as unfruitful as the answers given to interpellations. But it holds the Honourable Members partly responsible for this result and says that they are not well prepared for the discussion. It further adds :—Sometimes even with good preparation like the one on the Belgaum Jury a Resolution gets only 10 votes. But even in that case our own people are to blame. If all the elected representatives had voted in favour of the Resolution it would have been passed. But the present state of things is bound to continue as long as some of our own people are ranged against us! The Resolutions to be introduced in the Council should be previously discussed at a private meeting by the members. This will provide facility for the elected members in getting their Resolutions passed. But sometimes Government themselves intervene and prevent discussion as in the case of the Honourable Mr. Bhurgri's Resolution on the Moslem League embroglio. What can the elected members do, even if they are unanimous, on such an occasion?

The Bombay Budget: more economy should have been exercised.
Kaiser-i-Hind (19), 19th Mar.

15. Referring to the grant of personal allowances to two officials in the Educational Department, and to the increase in pay of two Under Secretaries in the Public Works Department sanctioned in the new Provincial Budget, the *Kaiser-i-Hind* observes that it ill deserves the distinction of an economical budget which it claims to be, judging by this criterion. In view of this, it fails to comprehend how economy could have been practised in other Government Departments, and refers to the opposition raised by the Honourable Mr. Patel against the increased expenditure; and expresses its surprise that Government have not endorsed the necessity even at the present crisis of postponing the increase in the emoluments of Government officers at least till the publication of the Report of the Public Services Commission. The paper supports the dissention voice raised by other members against the increase and regrets that their weighty contentions did not find recognition at the hands of Government. It also maintains that no great harm would have accrued from putting off for the present the police re-organisation scheme.

***16.** Commenting upon the Bombay Budget the *Gujarâti* writes:—The people altogether decline to admit the plea that nothing possible should be left undone to preserve the internal tranquillity of our presidency. The people do not at all believe that more peace or greater security has been established in the presidency by the entertainment of a Deputy Police Commissioner, a Personal Assistant to the Inspector-General of Police and a Personal Assistant to the Deputy Inspector-General. This expenditure is a debit entry against the credit entry of the want of confidence in or suspicion towards the people—and not for the sake of safety or peace. The public cannot at all admit that the Rs. fifty thousand will contribute to greater contentment among the police and to its efficiency. The people want to know whether the efficiency of the officers in the Department and their contentment are of greater value to the state than the contentment of the people themselves and their development. If the senior officials earning thousands of rupees by way of salary cannot afford the costly living of Bombay, cannnot juniors be brought in to do the duty of the Under Secretaries? And why should the burden of such extravagant officials be borne by the people?. At that rate, why should not every Government servant contract heavy debts, live a life of luxury, and demand an increment in salary? The people ask whether the defence offered by Sir F. L. Sprott was not ridiculous.

The Bombay Budget: personal extravagance of officials compels them to demand increment in salary.
Gujarâti (12), 26th Mar.

17. The *Kesari* refers to the use of the word 'Parliament' in connection with the Bombay Legislative Council by His Excellency Lord Willingdon and regards it as a good omen. It further remarks:—The old relations between the Executive Councillors and elected Legislative Council members are changed now. The former may be said to be the accused and the latter complainants or rather the Public Prosecutors. At present non-official members ask for explanations and Executive Councillors submit them; and it is no wonder that Lord Willingdon is reminded of Parliament by this. But in India the opposition has no chance of ascertaining the views of Government. The Legislative Councils have been so framed that they cannot even dismiss a Police Patel. The only weapon in the hands of the opposition is criticism and the bureaucracy do not mind it as it is not powerful enough to displace the officials. The officials feel the pressure of public opinion but they are indifferent to any outside criticism as they do not stand in fear of any displacement. They may if they please take into consideration the wishes of the people, but they are not bound by their wishes. Everywhere people complained against the increased police expenditure and the reduction of expenditure on education and sanitation but the Budgets were passed as they were framed. Mere criticism does not enable people to be good administrators. The Indian in the Executive Council has often to say ditto to other members and so he is helpless. The constitution should be so amended that the popular party may have the chance of entering into office like the colonies. Until that is done, even if the Councils are named Parliaments or something grander, the designation will sound hollow.

Radical change will have to be made in the constitution of the Legislative Councils before they become real Parliaments.
Kesari (89), 21st Mar.

18. The *Kaiser-i-Hind* is of opinion that the Defence of India Act is a piece of legislation conferring extensive powers upon the Executive and that, therefore, it should be administered with requisite carefulness. It disapproves the present system of conducting inquiry *in camera* concerning a man against whom the Criminal Investigation Department may have, under the provisions of the above Act, made an unfavourable report; for such inquiries are only one-sided and as such calculated to cause injustice to the party. The paper refers to the case of one Kaharsing of Amritsar who had been interned under the Act and who was subsequently released under the orders of the district executive officer, Mr. King, and appointed President of the communal courts of the district. It concludes with suggesting that much harm would be obviated by

Criticism of Defence of India Act.
Kaiser-i-Hind (19), 19th Mar.

an opportunity afforded to the accused to defend himself during the preliminary inquiry under the Act instead of relying solely on the police report.

Internments in Bengal under the Defence of India Act.
Mahratta (4), 26th Mar.

*19. "Bengal authorities seem to be over-fond of the new instrument placed in their hands by the Defence of India Act. During the last few weeks the application of this Act has been specially brisk, though probably no week has passed for a long time past in which some one or other has not been quietly locked up in Bengal as a victim of the Defence Act. ..... When we contemplate this state of things, we are led to remark that the Government of India is going to undesirable lengths. ..... We learn that His Majesty's Government is being asked to give Parliament an opportunity to reconsider the grave situation which the working of the Defence of the Realm Act has created in England. But the infinitely graver situation which our Defence Act has created in our country—especially in Bengal—seems to have no remedy. Many an innocent and respectable person must suffer the rigours of the lock-up till the atmosphere clears up and the Government see their error! Will the British Parliament, when reconsidering the situation in England, bestow a thought on unfortunate India?"

Government is spending more on Police and less on Education.
Mahrátta (4), 26th Mar.

*20. "The Police is the favourite 'watch-dog' of the Government, as Sir George Camphell used to say. Government has grown so fond of him that they are lavishing huge sums of money to keep him 'contented' and 'efficient.' [Here the paper quotes figures with a view to show that most of the Provincial Governments have been increasing their expenditure on the Police.]..... The above table shows that when financial stringency is severely felt, and when retrenchment is effected in every other department, the watch-dog thrives better; and when Government are heckled by the Honourable Members to curtail the expenditure, the universal reply is that the police are horribly pinched, that they get less than is necessary, that they must be kept contented and efficient, etc. As the Honourable Members have become more keen for education and anxious to secure an *increase* in the expenditure on it, the Governments, which always admit its claim, have *decreased* the expenditure on that count."

Blue Book Quarterly: its utility questioned.
Gujaráti (12), 19th Mar.

21. Commenting upon the issue of the *Blue Book Quarterly* in Marathi, the *Gujarâti* writes:—We have our serious doubts whether the publication will be popular. We are of opinion that there is greater need for an official quarterly publication giving minute details about the existing and defunct industries and handicrafts of the Presidency along with those that are in a dying condition. A quarterly showing the present position of our handicrafts in the various districts, the scope that now exists for receiving training in them and suggestions for the ways and means of improvements in the existing trades and handicrafts will be more welcome to the public. People will appreciate information in vernacular on the scope for industries like cattle rearing. The periodical should also embody notices of the work done by the Archæological Department. We feel sure that a publication on these lines will prove really useful to the public if offered at a popular price.

Our industries: to specify difficulties in the way of their development is not to remove them.
Gujaráti (12), 19th Mar.

22. Referring to the mention made by Government in paragraph 36 of the summary of the Administration Report of the Bombay Presidency for 1914-15 to the difficulty experienced by cotton mills and the match factories, the *Gujarâti* writes:—The people would ask what steps Government intend to take to meet Japanese competition. What facilities do they mean to offer to Indian manufactures? Have they made any investigations into the possibilities of growing suitable wood for the manufacture of matches? What measures have they

adopted to remove the difficulties of our cotton mills in the matter of chemicals? Can Government be said to have discharged their whole duty when they produce a statement of difficulties?

Comments on the refusal of the United Provinces Government to take any action for removing from state railway wagons certain words regarding accommodation for pilgrims.
Mahrátta (4), 26th Mar.

***23.** "In the United Provinces Council the following question was put by an Honourable Member:—(*a*) Has the attention of the Government been drawn to a letter published in the *Leader* of February 4th under the heading 29 pilgrims =8 horses? (*b*) If so, will Government be pleased to ask the Railway Board to move the railway authorities to remove the inscription concerning the numerical strength of passengers on the outer walls of goods wagons of the Indian State Railways? The reply to this question was: 'The Government has seen the letter and proposes to take no action upon it.' Why, indeed, should Government take any action, when its policy is to give an equal treatment to both beasts and men under its benign rule? What is there to distinguish *pilgrims* from *horses*? *Horses* are *pilgrims* in this earthly existence as much as any other creatures, and *pilgrims* are *horses*, *i. e.*, dumb carriers of many a load of wrongs on their sinking backs! Great Heavens! Where has departed that sense of human gentility which ought to grace the tongue and the pen of men in high office?"

Complaint about the proposed location of a liquor-shop at Belgaum.
Chikitsak (81), 15th Mar.

24. Parents of students will feel thankful to Government that it has been decided in reply to popular complaints to remove the liquor-shop near the Kakti gate to a place outside the town. Similar complaints having been made respecting the Pangulgalli liquor-shop, we hear that it is to be removed to a shop between Bapat Galli and Kodolkar Galli. The locality, however, is quite unsuitable as it is inhabited mostly by Marathas who will, if the reported arrangement is carried out, have the liquor-shop placed at their very doors. We, therefore, propose that this liquor-shop also should be removed outside the town.

The Christie motor accident case.
Indu Prakásh (32), 25th Mar., Eng. cols.; **Mahrátta* (4), 26th Mar.

25. Commenting on the recent decision of the Chief Presidency Magistrate in a motor accident case the *Indu Prakásh* writes:—"The tale of accidents in our 'civilised' town is lengthening out every day and we are afraid if things go on at the present rate a special Magistrate may have to be appointed to attend to cases of accidents from motor cars and other vehicles. ..... It is an urgent necessity that the law relating to motor car accidents be so altered or amended as to allow of passing sentences of hard labour on people whose culpable negligence will be proved to have caused a death or a serious accident. ..... That alone and nothing else will prove a powerful deterrent. Mere fines are no terrible things for those who drive in motors. Their purse is fat enough and they can easily pay off fines. They will set apart a certain amount for the purpose. And that is all!" [The *Mahrátta* remarks:—"These things deserve drastic punishment and we think the Magistrate has dealt with the accused very leniently. The prosecution has the right to move for a revision and we hope they will move the High Court and have the man exemplarily punished. Hundred rupees fine and a suspension of the license for six months cannot, in any way, be adequate punishment for the crime of which Mr. Christie has been proved to be guilty."]

Complaint that passengers are taken up and let down at certain Konkan Ports by steamers without casting anchor.
Satya Shodhak (98), 19th Mar.

26. The keen competition going on between the two rival companies plying their steamers on the Goa line has been causing grave inconvenience and hardships to the travelling public. The steamers of the respective companies are in such a hurry to get ahead of each other on their trips that the passengers are hastily taken up and let down at the ports they touch without even casting anchor which causes great confusion resulting in the loss of the passengers luggage, etc. It is stated that on one occasion a steamer had to return to port as a child had

been left on board in the confusion. We request the authorities to attend to the matter and to see that the steamers are properly anchored before the passengers are let down or taken up.

27. A 'Kulkarni' from Bombay writes to the *Kesari*:—One or two years have passed since the commutation of the Kulkarni vatan came into force. Government have appointed Talatis but they have forgotton us, poor Kulkarnis. The crumbs we were to get after losing our service, dignity, position and vatan, we are still waiting for. The Mamlatdar and Collector are putting off the matter. We are dying of starvation. What is the remedy for it? What were we getting formerly? We were content with little and we, the grateful, trustworthy, and hereditary servants of Government duly discharged our duties. But unfortunately for us Government became suspicious and despised us. Their orders we obey. Government should appoint us kindly to our old posts or throw before us the crumbs at an early date.

Complaint that the hereditary Kulkarnis, though deprived of their vatans, have not yet been paid the commutation allowance.
Kesari (89), 21st Mar.

28. "For some time past it was being freely talked about that some policemen in a village in the Hyderabad District had perpetrated disgraceful deeds, which are too revolting to relate, in connection with a dacoity alleged to have been committed there. It was also stated that on the represention of the Honourable Mr. Bhurgri investigations were being made both by the Collector of Hyderabad and the Deputy Inspector General of Police into serious allegations made against these policemen. The Sind papers received confirm the talk which has been going round at Karáchi about the shocking happenings in a village in the Hyderabad District. We trust that the authorities will early place before the public the real facts and the result of the inquiry in the above connection and thus reassure the public as to what has actually happened and what steps are being taken to punish the real culprits."

Appeal to the authorities to acquaint the public with the real facts in connection with disgraceful deeds alleged to have been perpetrated by some policemen in a village of the Hyderabad District, Sind.
Phœnix (5), 25th Mar.

LEGISLATION.

29. Referring to the passing of the Indian Medical Degrees Bill, the *Kesari* observes:—After having carried out his point with reference to the Bill obstinately, it pleased Sir Pardy Lukis to be in a generous mood and he praised the Eastern system of medicine without stint while speaking on the Honourable Mr. Asad Alikhan's Resolution. But what has been already done can never be undone. Moreover Sir Pardy Lukis's word will come true only when Indian Medical Schools are actually started. Whatever that be, it may now be said that indigenous medicine has been free from danger by the assurances of the Imperial Government; and by the changed policy of the local Governments the Bombay Medical Act has been amended and the way has been kept open to the Municipalities to assign grants to Native Dispensaries; but the drawback is that they have to take the permission of Government which they are not bound to grant by law. Though the Medical Act has had nothing to do with Indian medicine the question of Government permission for Municipal Ayurvedic dispensaries has been allowed to intrude itself. It will be for the Municipality which wants to start a new indigenous dispensary to agitate and do away with the question of permission.

The Medical Degrees Act.
Kesari (89), 21st Mar.

EDUCATION.

*30. "The *Mahrátta*, while writing appreciatively about a recent speech of His Excellency Lord Carmichael in the course of which he praised the Hindu ideal of studentship, remarks:—"The present Indian students have come to believe that their English teachers and professors behave towards them not as their *gurus*, but as superior persons belonging to the ruling race..... In *gurushíp* there is no place for racial pride or political propaganda or the exercise of official powers.

Comments on His Excellency Lord Carmichael's recent speech on discipline of Bengali students.
Mahrátta (4), 26th Mar.

..... We beg His Excellency to look at things in this light and direct his inquiries in this direction..... The Bengali students may have been in the wrong, but let Lord Carmichael inquire if the professors were for the most part in the right. Appeals to Manu will not be of much avail..... A just and kind treatment alone can render the English professors and teachers eligible for the *gurushíp* of Indians, and when that position has once been attained, devotion and obedience to the *guru* will follow as surely as the light follows the sun."

The Government of India and female education.

Indian Social Reformer (3), 26th Mar.

***31.** Commenting on the circular letter of the Government of India on the education of women, the *Indian Social Reformer* remarks :—" We cannot help thinking that the Government of India, to use a military metaphor, have altogether lost sight of their proper function of strategic direction in their endeavour to elaborate tactical details. We are not quite clear as to what information Government expects to obtain from this enquiry, which is not already to be found in the annual and quinquennial reports. What the Secretary of State meant when he said that comparatively little can be learnt from the statistics at this moment, is that a comparison of the total number of girls under instruction in British India and some of the Native States, without reference to the proportion of them at the several stages, would be misleading. Such a comparison had been instituted by some members of the deputation above referred to, and he merely pointed out that it was not the right method. All the materials that the Government require are to be found in the educational reports issued by the several provinces. The present enquiry is superfluous and might prove a cause of further delay in taking action. We may say before concluding that the best and most useful way in which non-official co-operation can be secured in promoting women's education—the need and advantages of which are quite obvious—is to appoint a Board for each Province to assist the Director of Public Instruction with its advice on all questions relating to the subject. The selections to the Board will have to be carefully made, and there should be among them a fair proportion of ladies who have received higher education."

The Sir Yusuf Soudagar charities.

Rást Goftár (25), 19th Mar.

32. As two years have now elapsed since Sir Yusuf Soudagar made a donation of eight lakhs of rupees for the furtherance of Moslem education, the *Rást Goftár* wishes the local Government now to bestir themselves in arriving at a decision as to the object towards which the donation should be utilised. It favours the establishment of a Residential School on the lines of an English Boarding School rather than a Residential College as urged by Sir Ibrahim in his Council resolution. The paper holds that a school of the kind helps the formation of character in the students attending it and opines that such youths are more useful to the country than raw young men who may have imbibed higher education. Referring in appreciative terms to the school of that type maintained at present along with the Aligarh College, it dwells on the necessity of establishing a similar school in the Bombay Presidency and draws the attention of the authorities to the necessity of adequate provision for the teaching of the Persian and Arabic languages.

Government and Education.

Hindusthán (16), 18th Mar.

33. The *Hindusthán* compares the provincial budgets of the various provinces in India for the years 1915-16 and 1916-17 and while drawing the attention of the public to the curtailment effected in the expenditure on education and the extra expenditure sanctioned for the Police Department for the ensuing year, points out that the whole of the sum sanctioned for the last year on education was not spent. It dwells on the benefits of education and its good effects on the criminal tendencies of the people and expresses hope that Government will take care to see that the whole of the budgeted amount is spent on education during the ensuing year.

RAILWAYS.

Railway grievances.
Jám-e-Jamshed (18), 24th Mar.

34. Referring to the account given by the President of the Railway Board of the improvements brought about during the course of the last decade in the administration of Indian railways in the matter of the comfort of the travelling public, the *Jám-e-Jamshed* observes that though the hardships of third class passengers still continue in this Presidency and other parts of India the public should, under the present circumstances, welcome the further reforms in the Indian railway administration promised by that official after the war. In view of the proved advantages of the system of maintaining Passenger Superintendents in several railways in the country the paper wishes other railways also to adopt the innovation. It refers to the orders stated by the President to have been issued by the authorities of different railways to their staff towards the mitigation of overcrowding in trains but questions whether those orders are properly carried out. It declares that it is now high time Government devised means for the effectual removal of the hardships of Indian passengers and suggests that Government would do well to appoint, without delay, a commission composed of officials and non-officials to report and make suitable recommendations on the subject.

The Bársi Light Railway Company and the additional charge levied in connection with the new Pandharpur Bridge.
Kesari (89), 21st Mar.

35. Mr. Narasinh Pandurang Sirnis writes to the *Kesari* from Pandharpur (Sholápur) :—I hope the Eighteenth Provincial Conference will take up the Pandharpur Bridge question. The toll levied by the Bársi Railway is heavy. Have Government given to the Railway Company the right to levy the toll permanently? The bridge has cost 5¾ lakhs and it yields an income of a lakh per annum. The Railway Company gives no satisfactory answer and only says that the toll is levied to meet the heavy cost of the bridge. Is it going to levy the toll only till the cost of the bridge is recouped? Those who live just near Pandharpur have also to pay the toll every time they go to Pandharpur. Who is responsible for the many accidents that have taken place owing to the absence of fencing to the Barsi Light Railway? The company guaranteed to keep the Barsi-Kurdwad Road in order and established two toll-bars to meet the expenditure. How is it that the company now denies its responsibility to keep the road in repair? Is it not injustice to spend the people's money to repair the road? The Railway Company has recently stopped issuing tickets to Babhulgaon, 7 miles from Pandharpur, in order to prevent poor pilgrims from getting down at that place and walking the distance to Pandharpur. The Pandharpur Municipality instituted the Magh fair pilgrim tax several years back specially to cover the cost of the bridge. Now that the bridge is constructed and a separate toll is levied for it, why should Pandharpur Municipality still levy the tax? What has become of the money collected by the Pandharpur Municipality for the bridge?

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 30th March 1916.

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*Reported in advance.

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Report on Indian Papers

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	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	J. J. de Abreo ; Native Christian ; (Roman Catholic) ; 50.	500
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 32.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 44.	525
4	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu(Chitpáwan Bráhman) ; 42.	700
5	Phœnix	Karáchi	Bi-weekly	Jáffar Aldu ; Muhammadan (Khoja) ; 62...	425
6	Poona Observer and Civil and Military Gazette.	Poona	Daily	C. S. Menon ; Native Christian ; 53 ...	300
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 33.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	(1) Kanyálál Máneklal Munshi, B.A., LL.B., Gujaráti Brahmin ; 28. (2) Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	1,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 44 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 32.	4,500
13	Gujarát Mitră	Surat	Do.	Sháwaksha H. Khasukhán ; Pársi ; 40 ...	1,000
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 39.	8,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 57 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 61 ...	500
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 39.	5,000
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behdin ; 35 ...	1,300
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 35.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	J. S. Taleyárkhán ; Pársi ; 32	3,200
22	Praja Mitra and Pársi ...	Do.	Weekly	Phirozsha, S. Taleyarkhan ; Pársi ; 59 ...	4,500
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 31 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 36.	2,600
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 54 ...	800
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 49 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 74.	500

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	Anglo-Kanarese.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 45.	860
	Anglo-Mara'thi.				
29	Dnyánodayă	Bombay	Weekly	Rev. William Hazen ; an American ; 30 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 43.	5,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 53.	3,000
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	500
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahmin) ; 46.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 39.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Fadtare ; Hindu (Chitpávan Bráhmin) ; 25.	1,500
	Anglo-Portuguese.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 34 ...	1,000
	Anglo-Sindi.				
38	Al-Haq	Sukkur	Weekly	Abdul Aziz valad Sheik Mahomed Suleiman ; Mahomedan ; 39.	1,200
39	Lárkána Gazette	Lárhána (Sind) ...	Do.	Tahilrám Mulchand Tanvarmaláni ; Hindu (Amil) ; 26.	700
40	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 28 ...	300
41	Sind Upkárak	Shikárpur	Monthly	Mulchand Ghanashyámdás ; Hindu (Bhátia); 53.	300
42	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 42.	500
43	Trade Advertiser	Shikárpur (Sukkur).	Do.	Vishindás Punjinmal ; Hindu (Bhátia) ; 35.	500
	English, Portuguese and Concanim.				
44	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 43	800
	English-Urdu.				
45	Islámic Mail	Bombay	Weekly	Saiyid Mahomed Abdulla Khan and Saiyid Mahammad Ayub Khan ; Muhammadan (Sunni) ; 31.	750
	Gujara'ti.				
46	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Muhammadan) ; 46.	2,200
47	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 45.	1,500
48	Bombay Gujaráti ...	Bombay ..	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 32.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
49	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 40.	5,200
50	Broach Mitrá	Broach	Weekly	Trikamlál Harnáth Thákor ; Hindu (Kshatri) ; 33.	550
51	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 36	500
52	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahmin) ; 35.	100
53	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,500
54	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 49.	1,000
55	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhmin) ; 31.	100
56	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 34.	700
57	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu Jain (Bania) ; 39.	500
58	Káthiáwár Samáchár ...	Ahmedabad ...	Do.	Harakchand Raghunáthji Maniar ; Hindu (Modh Bráhmin) ; 50.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minocheher-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 41.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Shávaksha Hormasji Khasukhán ; Pársi ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 43	700
64	Satsang	Surat	Do. ...	Dalpatrám Thákorrám Bhatt ; Hindu (Audich Bráhman) ; 34.	1,000
65	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor ; Hindu (Dasha Shriváli Bania) ; 37.	4,100
66	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; 37 ...	600
	HINDI.				
67	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 29.	1,000
68	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 46.	10,000
69	Shri Venkateshwar ...	Do.	Daily	Pandit Amrutlál Chakravarty ; (Bengali) ; 50.	1,400
	KANARESE.				
70	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 48.	300
71	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedkar ; Hindu (Vaishnav Bráhman) ; 42.	1,500
72	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrâ Mamdápur ; Hindu (Deshastha Bráhman) ; 47.	300
73	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhmin) ; 32 ...	1,000
74	Raj Hansa ...	Do.	Weekly	M. N. Tembe (Karháda Brahmin) ; 32.	.....
75	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 52.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
76	A'ryávart	Dhulia (West Khándesh).	Weekly	Tulshidás G. Joshi; Hindu (Deshasta Bráhman); 25.	200
77	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 38.	500
78	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 53.	230
79	Bhárat Máta	Islámpu. (Sátára)...	Fortnightly ...	Vishnu Sitárám A'thlye; Hindu (Karháda Bráhman); 29.	300
80	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 48.	200
81	Chikitsak	Belgaum	Do.	Abáji Rámchándrá Sávant; Hindu (Marátha); 52.	540
82	Chitramayá Jagat ..	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 29.	3,000
83	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 28.	900
84	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
85	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
86	Jagad Vritt	Bombay	Do.	Ramrao Balkrishna Kirtikar; (Patháre Prabhu); 46.	13,500
87	Kalpataru and A'nandvrit	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 58.	525
88	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 4.	3,400
89	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 42.	15,000
90	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 49.	500
91	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 36.	50
92	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 42.	1,700
93	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
94	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Sáraswat); 30.	600
95	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 52.	200
96	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 39.	400
97	Sandesh	Bombay ...	Daily	(1) Achut Balwant Kolatkar, 35; (2) Dattátraya Appáji Tuljapurkar, 35; (3) Rámachandra Vináyak Patwardhan, 38. (All Chitpávan Brahmins.)	1,000
98	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 30.	1,200
99	Sayáji Vijayá	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 58.	5,500
100	Sholápur Samáchár ...	Sholápur	Do.... |...	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 34.	500

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
101	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 34.	200
102	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 36.	300
103	Sumant	Karád (Sátára) ...	Do	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 44.	40
104	Vichárí	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
105	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 31.	500
106	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 26.	200
107	Vikshipta	Bombay ...	Weekly	Gajánan Sadáshiv Dámle; Chitpávan Brahmin; 27	1,000
108	Vrittasár	Wái (Sátára) ...	Do.	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 24.	100
109	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 59.	500
110	Wárkari	Pandharpur Sholápur).	Do. ...	Vithal Keshav Limaye; Hindu (Chitpávan Brahmin); 42.	200
	SINDI.				
111	A'ftáb-i-Sind	Sukkur (Sind) ..	Weekly	Shams-ud-din *walad* Muhammad; Muhammadan (Abro); 48.	500
112	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Hakim Dharamsing Tahilsing; Hindu (Khatri); 42.	500
113	Musáfir	Hyderabad (Sind)...	Do.	Dharamsing Tahilsing; Hindu (Luháno); 47.	200
114	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 27.	550
115	Sindhi	Sukkur (Sind) ...	Weekly	Mulchand Bhágchand; Hindu (Baláni); 36.	1,000
116	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Lohan); 48.	800
	URDU.				
117	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Muhammad Ayub Khan; Muhammadan (Sunni); 31.	550
118	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,000
119	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	300
	GUJARA'TI AND HINDI.				
120	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,200
121	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 45	1,300

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
122	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 34 .	1,200
	MARATHI-PORTUGUESE.				
123	Prabhát	Goa	Weekly	P. V. Shirgaonkar ; Hindu (Saraswat Bráhmin) ; 42.	750

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *á*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
88A	Frontier Gazette ...	Jacobabad ...	Weekly ...	Vishindás Pránjainmal ; Hindu Bhatia ; 85.	800

Nos. 2, 68, 103, 105 and 110 have stopped publication temporarily.

Nos. 6, 58, 64 and 107 have ceased to exist.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Estimate of Lord Hardinge's *régime* as Viceroy.

Young India (10), 29th Mar.

1. "In saluting the greatest Viceroy since Lord Ripon, the members of the Imperial Legislative Council were the true spokesmen of the people whom they nominally represent. The political and administrative achievements of Lord Hardinge's *régime*, notable as they are, pale into comparative insignificance compared with the dominant note of personal sympathy the Viceroy has imparted to all his aims..... Lord Hardinge was emphatically the most sympathetic Viceroy since Lord Ripon—from the first he put himself in the place of the Indian, felt as he felt, shared his aspirations and strove to work hand in hand with him in the general advancement. That is a title to glory which his Lordship only shares with Ripon the Good. Even Lord Morley, perhaps the greatest mind that brought itself to bear on the problems of India since Burke, lacked this essential quality of personal sympathy which is so potent to bring the ruler *vis-a-vis* the ruled..... The The most 'brilliant' of Viceroys, Lord Curzon, strove his hardest, to stamp eternally upon the Government the character of a mere machine for grinding what he called efficiency in the working of which the people were nowhere except as the dumb recipients of this machine's bounty."

Mahrátta (4), 2nd Apl.

*2. The *Mahrátta* concludes a review of Lord Hardinge's Administration as follows:—"As to actual extension of popular rights, or of local self-government, it sounds very strange that Lord Hardinge's Government should have nothing to show. The repressive laws still remain. The Press Act is still there to claim its victims by the score. The jury system has suffered a setback in this presidency. The powers of the police have been still more increased. But these things would seem to have been beyond his power to mend. For the Viceroy himself has to act through the bureaucratic machinery which cannot at once be changed. We cannot, therefore, withhold from him our deep sense of affection and gratitude because he could not set right all these things. Our affectionate regards go out to him for what he did for us, and it is not inconsiderable; what he did he did with all his heart. His heart throbbed with real sympathy and love for India, his words conveyed wisdom and advise and his acts were well-conceived and equitable..... Our sympathies go forth to him, for he has woefully and terribly suffered in his domestic happiness, but stood unflinchingly to this duties—a sad but majestic figure. It is more than certain that India was never more loyal or united in bonds of affection and devotion to England. And this happy state of things is in no small measure due to Lord Hardinge's tactful and sympathetic administration."

Rást Goftár (25), 2nd Apl., Eng. cols.

*3. "Seldom has any Indian Viceroy sustained so many personal calamities during his Viceroyalty as was given to Lord Hardinge to bear with, but he placed duty above everything and, worshipping it as his Deity, carried out his many obligations through the various misfortunes which an inscrutable fate had in store for him. The courage which he showed in his private life marked his policy about public affairs. Various events have taken place in his *régime* which called for firm and tactful administration. And, who but a man of his courage could have taken the brief for the Indians in the Colonies and threatened them virtually with retaliative measures? His firm attitude was principally responsible for the improvement of the status of the Indian immigrants in these colonies, and the reconciliation which he helped to foster is now so far advanced that we do not believe there would be a reversion to the old order of things again. The imbroglio created in the controversies about the Cawnpore mosque occurrence and later on in the *Komagata Maru* incident showed what tact and sympathy could achieve in the handling of thorny state problems..... In proving, during this war, loyal to the Empire, India has doubtless proved loyal to herself; but this feeling of confidence that India's fate is indissolubly tied with England's is due to the

sympathetic treatment which Lord Hardinge and, before him, other statesmen and rulers of his liberal and advanced views, have imported into the administration of this country. As a ruler who has done more than any other to promote this feeling of loyalty in the Indians, Lord Hardinge has done the greatest possible service any English statesman has rendered to this country and his own, and he has thus proved himself not only one of the greatest of Indian Viceroys but one of the greatest sons of the Empire. He leaves a name in India which will never be forgotten, and he will be ever ranked by Indians with those great and liberal statesmen whose memories they never can recall but with the reverent sentiments of the deepest affection and unfading gratitude."

4. "His Excellency Lord Hardinge's observations in connection with the ideal of self-government are apt to be misunderstood and misconstrued. But on a careful perusal of his speech in a dispassionate spirit we do not think there is much room for discouragement. It is a distinct point gained that Lord Hardinge from his exalted position should have publicly declared that self-government for India as a national ideal 'is a perfectly legitimate aspiration and has the warm sympathy of all moderate men.' It is another important point gained that His Excellency should have publicly stated what he and the late Sir John Jenkins meant by the much disputed third paragraph of the Government of India Despatch of August 25th, 1911. His Excellency is of course not in favour of hasty or revolutionary changes. But that he and his Government contemplated the development of provincial autonomous Governments in the steady and gradual process of evolution is now placed beyond doubt. It is also equally clear that Lord Crewe's attempt to whittle down the plain meaning of that paragraph was neither happy nor straightforward. 'That my strong advice is', said His Excellency, 'not to go too fast, to be sure that you walk firmly before you try to run, is very clearly expressed in the text of the paragraph'. But the question to be solved is, what is meant by 'trying to run' and 'walking firmly' in each case? Is the demand for the strengthening of the Supreme and Provincial Legislative Councils by according increased representation to the educated classes in place of the innocent gentlemen who can not even pronounce ordinary English words correctly, and by granting much larger powers to the Councils a demand for being allowed to run furiously? His Excellency himself admitted that the question of the status of the officers and men of the Indian Army should have precedence over all others. This question and that of providing military schools and colleges for the natives of the soil has been agitated in this country for the last thirty years and more. Is this not a glorious instance of teaching the people of India to walk firmly? Does His Excellency mean to tell us that the outbreak of a catastrophic war was necessary for the completion of the requisite probationary period, for the acquisition by the people of India of the right of representation on the Imperial Conference and for arriving at a decision on the question of fiscal relations between India and England? Have not the people of India learnt to walk firmly before further educational and sanitary advance can be made in the country? Is it seeking to run at a break-neck pace to ask for the removal as early as possible of the stupendous mass of blighting ignorance that still prevails to such an appalling extent amongst the teeming millions of this land? Would it have been running too fast if the Royal Commission now appointed with restricted powers to inquire into the possibilities of industrial development in India had been appointed a decade ago? Would it have been a deplorable instance of galloping in hot haste in the political arena if the partition of Bengal had been undone before irreparable mischief had been done by that measure in Bengal and elsewhere? Would it be a dangerous illustration of racing madly in politics, if the Council of the Secretary of State were remodelled in the immediate future on a more representative basis? There are a number of questions in the swollen programme of the Congress which have been awaiting urgent solution

Comments on Lord Hardinge's observations on the ideal of self-government.

*Gujárati (12), 2nd Apl., Eng. cols.; *Bombay Samáchár* (49), 28th and 29th Mar.; *Hindusthán*, (16), 28th Mar.

for the last thirty years. The voice of the Congress and of 'many wise and thoughtful Indians' has remained unheeded for an unconscionably long period in many important matters. Is all this delay and are all the cheap sermons on *Festina lente* meant to teach the Indian people the virtues of political patience and endurance? Would it have been a case of riding headlong, if the Honourable Mr. Gokhale's Resolution on indentured labour or primary education had been accepted by Lord Hardinge's Government at least in a modified form instead of their being rejected in the way they were?" [Elsewhere the paper writes:—"It must be regarded as a momentous change which has come over the Anglo-Indian and official world, if it can now tolerate self-government as a goal to be reached by India by steady steps. This was not always so and our Anglo-Indian friends could not have allowed a self-governing India even in dreamland. Lord Sydenham was a type of this class of conceited and intolerant thinkers, and in one of the dissertations which he was in the habit of inflicting upon innocent audiences, he frankly declared that he could not see Colonial self-government even in visions. To quote his exact words:—'But Colonial self-government, I frankly confess, that I cannot as yet see even in visions, because it involves the absolute destruction of all that is most deeply ingrained in the life of the people and because it would render India defenceless against grave dangers, external as well as internal.' This was what the Governor of Bombay said in 1912 and since that time we have advanced a great deal. If history teaches one lesson more than another it is that things which at one time did not come within the purview of visions, become the objects of dreams, and dreams are at no distant date translated into realities. Self-government in India may be an impossible dream to-day: we live in the faith that it will be an accomplished fact in the not distant future." The *Bombay Samdchdr*, takes an appreciative note of the closing speech delivered by Lord Hardinge at the Imperial Legislative Council and expresses hope that other Government officials will henceforth recoginse the legitimacy of the *Swarajya* movement and no longer treat it with disdain. In the subsequent issue the paper identifies itself with the address presented to Lord Hardinge at Delhi on behalf of all India. The *Hindusthán* dwells at length on the services rendered by Lord Hardinge to India and ascribes the partial failure of His Lordship to fully realise his ideals to the bureaucratic form of Government in which the sun-dried Civilian exercises unbounded authority. It is of opinion that no Viceroy, however noble and conscientious he may be, will be able to do substantial good to India unless Indians are given a voice in the administration of the country.]

5. The *Akhbár-e-Islám* remarks that the speech His Excellency the Viceroy delivered while closing the debate in the last Imperial Legislative Council will be writ in letters of gold in the annals of India. It refers to His Excellency's observations as to self-government for India and as to how self-governing institutions in the British Colonies had attained their present development after a process of steady and patient evolution which gradually united all classes of the community, and maintains that these ideas of His Excellency furnish a very good lesson to those who are in the scramble for *Swardjya*. The paper points out with emphasis that it rests with the Indians themselves to secure the *Swardjya* that is suitable to their country. To it, self-advancement, social reform, spread of education and perfect harmony among the diverse Indian communities mean *Swardjya* for India.

Akhbár-e-Islám (46), 28th Mar.

6. After commenting appreciatively on the farewell speech of Lord Hardinge, the *Kesari* referring to His Excellency's remarks about self-government for India, says that Indians have no objection to wait but they object to the wavering policy of Government so far as political progress is concerned. It further remarks that impatience and discontent of the people will disappear when progress towards the ideal of *swardjya* is made in right earnest. Indians are not a silly people. They cannot believe in mere words and in assurances, on paper, of provincial autonomy. Too much of caution is as bad as impatience. This is forgotten

Kesari (89), 28th Mar.

even by good natured people like Lord Hardinge; naturally much more by selfish and ignorant bureaucrats. It is obvious that the removal of discontent depends on the pace of political progress in the country.

India's militay resources should be fully utilised for the defence of the Empire.

Young India (10), 29th Mar.

7. In the course of a lengthy article headed "India's military preparations," *Young India* refers to the views of Mr. Sidney Low with regard to the urgent need of utilising India's military resources in a far higher degree than has hitherto been the case. The paper remarks that even after the war is over and peace is established the need for military preparedness will not cease, as it is innate in human nature to fight. It then continues:—"Hence the necessity for such a reorganisation of Imperial military resources as shall ensure the continued security and existence of the Empire..... The question of immediate concern to us in India is what India should do, or rather what India should be enabled to do, in this great work..... the military resources of India are incalculably great. It is this latent capacity that has to be utilised, as far as it may be necessary to do so, in co-operation with other parts of the Empire..... What is wrong with the present methods of military organisation must be searched out and right methods substituted. The professional Army is recruited, practically to the exclusion of others, from two sources—(1) the so-called fighting races of the North-West, and (2) non-Indian peoples. This is the outcome of the survival of the prejudices engendered by the Mutiny and it is this survival that must now be extinguished..... In real fact, to confine recruitment to the warlike classes is to emasculate and enfeeble others no less warlike and who can be converted into splendid fighting material. Nor is it so obvious that the recruitment of non-Indian peoples on the border makes for ultimate strength of security. Just as the British Government rests, in ultimate analysis, on the loyalty and contentment of its own people, so, in war, it must rely on the military support of the same people. The fact of the matter is, it is idle to say that the Indian troops in the theatre of war did add to the strength of Britain, and at the same time to pretend that it would cease to be a source of strength if its numbers were enlarged. [The paper then goes on to refer to German intrigues in Turkey, Persia and elsewhere, and writes:—] Unfortunatety the Sultan of Turkey became a subordinate official of the German General Staff. What that meant by way of danger to Egypt and the Suez Canal, one readily realises; but not so the German intrigues in Persia, and the Gulf, sustained for years with all the patience and diabolical cunning of which the German is capable. The story of German intrigues in Persia and the Gulf, with all their characteristic plots and involutions, need not be told here. But it was a very near thing. It is not too much to say that, but for the masterly way in which the Russians tackled the dangerons situation in Persia, which all but led to a *coup d'etat* in November last, at Teheran, the position of the Allies in the Middle East would to-day have been deplorable. Any one who has followed the heroic way in which one Russian army has hacked its way to Erzerum in the north, while a second working through Hamadan, Kermanshah and Khanikin is knocking at Baghdad, in the south, can appreciate at its true worth how valuable has been Russian assistance in preserving the peace in this region, and encountering all enemy designs on India. What is Baghdad to India, or India to Baghdad, that our Ally should fight for us there or that our troops should go to Mesopotamia? The answer to that is that Baghdad is on the high road to India, on a straight line drawn from Berlin to Karáchi! The Germans have worked patiently on the Baghdad Railway, for that would have given them the power to strike a blow at India. Couple the successful intrigues in Turkey, with the now unsuccessful intrigues in Persia, and one obtains a fair measure of the dangers we have escaped. No one minimises the splendid valour with which our troops are hacking their way to Baghdad, but the fact remains that it is to the success of Russian arms in the Caucasus and later in Persia that we owe the immediate safety of Egypt and the Suez Canal, and the comparative security of Persia. We may now put away all fear of Turkish-cum-German success in any part of Asia Minor. But let us not forget the imminence of the peril to India through which we

have passed. That is another reason why we should put our house in order, so that the Empire may be self-contained and self-sufficing in a military sense, against any combination whatsoever."

Complaint about a minor having been taken up as a recruit without his guardian's consent.
Kesari (89), 28th Mar.

8. Referring to Laxman Malhar Awaty's recruiting case (*vide* paragraph No. 16 of Weekly Report No. 11 of 1916) the *Kesari* remarks :—Mr. P. J. Mead, Collector of Ahmednagar, has informed the brother of the boy that the latter committed an offence under section 37 of the Army Act by giving false replies to the recruiting officer and that he is willing to serve in the 105th Maratha Infantry. The Collector further informs the petitioner that he had better send no more petitions as they would surely lead to the boy's ruin. We do not know what the letter is meant to convey. The important point is, in our opinion, whether the boy is a minor or a major. If he is a minor he should be discharged from the Army without being heavily sentenced for giving wrong replies. We do not think a minor can be enrolled in the Army and it is not proper to subject a minor to strict military laws. If Government want to contend that the boy is a major, they should prove it, as the brother of the boy himself says that he is a minor. Even admitting that the boy is willing to serve in the Army why should he not inform his brother to that effect over his own signature? We think that the insinuation conveyed in the letter of the Collector that the boy will have to suffer by being sentenced for a military offence if there are any more representations is quite improper. Even granting that it would be a mistake to send any more petitions why should the younger brother be punished for the fault of the elder? We do not think there would be an irreparable loss in recruiting by discharging a boy of 15. The boy will have to be released we think, after receiving a nominal punishment for giving false replies to the recruiting officer. If the boy be a major his brother can raise no objection. But if this line of argument is to be taken up the Collector should have first mentioned it in his letter.

Comments on the declaration of war between Portugal and Germany.
A Luz (122), 25th Mar., Port. cols.

9. The *A Luz* in referring to the outbreak of hostilities between Germany and Portugal observes:—The heart of the brave sons of Portugal has for long beaten for the Allies. The Allies knew this, Germany knew it, and the whole world knew it, and at last the day has dawned when it has been publicly announced that Germany and Portugal are enemies. The demonstrations in Goa as well as in this city were enthusiastic and have manifested the immense satisfaction with which the people have regarded the action taken by Portugal. The public meeting which was held in Bombay on the declaration of war and the subsequent procession of Portuguese subjects to the residence of the Consul-General conclusively prove that their hearts always rejoiced at the success of the Allies, and now Portugal will have the great satisfaction of fighting by the side of its ancient and proved ally, Great Britain.

Government are treating India much better than they used to do before the war.
Islamic Mail (45), 26th Mar., Eng. Edition.

10. "We often hear the complaint that we are treated by the Government just in the same way as in the pre-war days. But if people care to pay a little attention to the situation as it is compared with the state of affairs that was, they cannot fail to notice the healthy change that is gradually taking place in the attitude of the Government of India. For years we have tried the abolition of the indentured labour system without any result..... Our loyal devotion has changed the whole official atmosphere and what was impossible yesterday has become possible to-day. We are told that a scene of wildest enthusiasm on the part of the Indian Members of the Imperial Council prevailed at the Viceroy's announcement of the prospective abolition of the indentured labour system and we can well understand the happy amazement of Indian leaders at the generous way their demands are conceded; for after all no one can ignore that it is the greatest concession to Indian feeling..... In fact so far as the Government of India are concerned we find the new angle of vision conspicuously visible in

everything and every measure. The whole of the Imperial Legislative Session is marked with a genuine desire on the part of Government to bow to the public will and concede to the utmost the wishes and desires of the people. They have accepted almost all resolutions moved by Indian members, even of the transference of the Calcutta University control from the Government of India to the Bengal Government, which did not appear as very likely to succeed."

The Industrial Commission; foredoomed to failure in the absence of fiscal autonomy.

Gujarâti Punch (14), 26th Mar.; *Praja Bandhu* (24), 26th Mar.

11. Commenting upon the appointment of the Industrial Commission, the *Gujarâti Punch* writes:—The terms of reference of the Commission are altogether different from those required by Sir Ibrahim's resolution in the Imperial Legislative Council. It seems Government do not wish to enter into a scrutiny of their own fiscal policy. No country can improve its position unless it is given complete independence in the matter of determining its fiscal policy. Germany and Japan owe their prosperity to their fiscal autonomy. Industrial Commissions can produce no tangible results without fiscal control. The present Commission will be of no use to India if its recommendations are allowed to remain on paper only. We do not think Government have done well in excluding an enquiry into their fiscal policy. The actual encouragement of a few industries will be far preferable to a protracted investigation. [The *Praja Bandhu* does not expect any substantial good from the Commission and objects to its official majority.]

Sânj Vartamân (26), 24th Mar.

12. The *Sânj Vartamân* takes exception to certain remarks about the business capacity and technical skill of Indians made by the Honourable Sir William Clark when he announced the appointment of a Royal Commission in the Imperial Legislative Council and observes:—Sir William holds the Indians responsible for the backwardness of India in matters industrial. We admit that Indians have certain defects, but it would be unjustifiable to say that these defects were the sole causes of the backwardness of Indian industry. Indians possess the necessary talents for conducting and developing industries, but these have not been developed for lack of education. India would never have lagged so far behind if Government had fifty years ago adopted a definite policy for the development of industries and had opened technological institutions on a large scale on the model of Germany, America or Japan. It is Government and not the people that are responsible for the backwardness of Indian industries. [The paper endorses the suggestion made by Mr. Alfred Chatterton in a speech he recently delivered at Mysore asking Government to formulate an industrial policy to be persued 'year in and year out' and appeals to the people to rouse themselves and to co-oporate with Government in effecting the industrial regeneration of India.]

Comments on the proceedings of the last meeting of the Imperial Legislative Council.

Kesari (89), 28th Mar.

13. The *Kesari* thanks the Government of India, and Lord Hardinge specially, for accepting the resolution on indentured labour and for assenting to the appointment of an industrial commission as moved by Sir Ibrahim Rahimtulla. But it remarks that the whole thing was managed behind the scenes and settled between the Government of India and the Secretary of State and that only the honour of moving the resolutions was formally left to the popular representatives. It declares that such resolutions are useless when considered from the point of view of enlargement of the powers of non-official members. On the other hand, it attaches greater importance to the Honourable Mr. Moulvie Ruffiuddin's resolution in the Bombay Legislative Council regarding the increase of freestudentships which was passed in the teeth of strong official opposition. It adds:—Sir W. Clarke says that fiscal autonomy and the status of Indians in colonies will be discussed after the war. But we should insist upon having them discussed now; or we might find ourselves to be too late. An independent deputation to England would be of far greater use than any discussion in the Legislative Council.

14. The *Gujarâti* takes exception to the general tone of the speech made by the Honourable Mr. Dadabhoy in moving his resolution for the amelioration of the depressed classes in the Imperial Legislative Council and writes :—It is to be regretted that Mr. Dadabhoy has hurt the feelings of the Hindus by an unfair attack on their religion and civilisation. He has made the curious allegation that the Hindus possess no semblence of civilisation. We hope Government will take care to see that no Honourable Member in future makes such an attack on those professing a religion other than his own. It will not be out of place if Hindus draw attention to the wrong done to them by holding public meetings. It is feared that the Imperial Legislative Council will be a place for unseemly wrangles if Government fail to take precaution in time. What would the Parsis have said if a Hindu member of the Council had moved a resolution for prohibiting their dead from being devoured by vultures and had attacked their religion, culture and literature, and called them barbarians? Cannot the Indians be counted among the depressed classes since they are not equitably treated by their own Government and by the Colonies? Is it not a significant fact that the colour bar is observed on railway stations in the use of latrines?

The Honourable Mr. Dadabhoy's affront to the Hindus: justification of describing Parsis as barbarians.

Gujarâti (12), 26th Mar.

15. The Indian Government has been wisely pursuing a policy of strict religious neutrality in this country. We are, therefore, surprised to see a sum of 20 lacs allotted in this year's budget to the maintenance of the Anglican form of Christianity in India. The circumstances that necessitated the protection of Protestanism on the part of the State in England have long ceased to exist there, while they never arose in India. The allotment of such an enormous sum for the maintenance of the religion of a small minority of the population of this country does not fit in with the policy which could dictate opposition to the Honourable Moulvie Ruffuddin Ahmed's motion for increase in the number of freestudentships, on the ground that the motion spelled an additional expenditure to Government of Rs. 14,000.

A protest against the amount allotted for Ecclesiastical expenditure in the Imperial Budget.

Indu Prakâsh (32), 30th Mar.

16. "The Honourable Sir Fazulbhoy has earned the gratitude of the community by taking up the question of the abolition of usury. ..... We are, however, far from being satisfied with the reply given by Government to Sir Fazulbhoy's interpellation in the Council. We are not prepared to hear from Government that they have not been able to bestow fuller attention to it because of their pre-occupation with other important questions. Now, in our opinion, no other question can be of greater importance to the Government than one which aims at relieving the poor victims of the tentacles of usury, and as these happen to be the peasantry who are regarded as the back-bone of the population Government cannot justifiably call a question of second rate importance—one which means life or death to the peasantry. ... . amelioration of their miserable plight is impossible unless they are relieved from the curse of usury. In Punjâb Government have secured some form of protection to the peasantry by the land alienation act but the other members of the village community are still in the deadly grasp of the sahookar, who bleeds them to death and subjects them to a form of abject slavery..... A law against usury is, in our opinion, much more necessary than all the generous efforts of Government towards the economic development of the country. We trust the Honourable Sir Fasulbhoy will take up the question in right earnest and never take breath until he has abolished this curse of the poor!"

Comments on the Government's reply to the interpellation in the Imperial Legislation Council on the subject of usury.

Islâmic Mail (45), 26th Mar., Eng. edition.

17. The *Hindusthán* expresses gratification at the speech His Excellency Lord Hardinge delivered at the time of laying the foundation stone of the Ayurvedic and Unani Tibbi College at Delhi and considers it as a unique occasion inasmuch as the indigenous systems of medicine have been so far looked down upon in official quarters. It hopes Government will give grants to encourage the study of the Ayurvedic and Unani systems of medicine and thus make a beginning in the matter of suppressing quackery and encouraging research in and development of the indigenous healing art. [The *Praja Mitra and Pársi* writes in a similar strain.]

Government and indigenous systems of medicine.

Hindusthán (16), 30th Mar.; *Praja Mitra and Pársi* (21), 31st Mar.

18. In the course of a letter contributed to the *Rást Goftár*, "Nárad", bitterly complains about the condition in which liquor shop-keepers are placed on account of unnecessarily severe regulations, and the corruption and insolence of Abkári officials. He proceeds to give the names, which the paper has omitted to publish, of Abkári Inspectors who are particularly agressive and refers to a recent incident in which a Parsi toddy-seller was very foully abused by an officer at the Virar Railway Station. If a commission of inquiry be not feasible, he advises the Abkári Commissioner, Bombay, to examine the complaints of the liquor shop-keepers of the Presidency with the help of men entirely outside the Department. [The paper elsewhere publishes another letter from F. H. Daruvala complaining of similar malpractises. The editorial note to the correspondence counsels the immediate discontinuance of the offer of bribes.]

Complaints of corruption in the Abkári Department

Rást Goftár (25), 26th Mar.

19. Referring to the recent motor car accident in which a transport military coolie was run over by Mr. Christie, the *Hindusthán*, while commending the action of the police in getting him punished under section 4 of the Indian Motor Vehicles Act holds that looking to the behaviour of Mr. Christie and to the gravity of his offence the punishment meted out to him of a hundred rupees' fine is exceedingly inadequate. If the aforesaid Act is defective, it raises the question whether there is no other provision in the law for dealing with motorists whose negligence leads to man-slaughter. The paper then proceeds to observe:—This white man has shown that he was void of all human feelings. He set no value on the life of a black man he had crushed to death. In the present case the police should try to get the punishment enhanced by the High Court. Sentences of a mere fine in such cases will encourage motorists to run away from the scene of accident. It is necessary that the attention of Government should be drawn to this case and the light punishment awarded to the accused altered. [Referring to two or three recent motor car accidents, the *Jám-e-Jamshed* also emphasises the necessity of severely punishing furious and reckless driving. It adversely criticises Mr. Christie's conduct and expresses its surprise at the action of the Coroner's jury in explicitly absolving him from all blame. The paper wishes Government, in the light of the ridiculous verdict of the jury in this case, to probe the old question whether those who are at present made to help the Coroner as jurors in the discharge of his responsible duty are the fit sort of persons.]

Motor accidents and light punishments.

Hindusthán (16), 29th Mar.; *Jám-e-Jamshed* (18), 30th Mar.

20. Mr. Manchershah Nowroji Kapadia, L.M. & S., Mr. Nowroji Edalji Mistry and two others write a lengthy letter to the *Jam-e-Jámshed* complaining of the inordinate delay caused in the disposal of the remains of the late Mr. Hormasji Edalji Mistry who committed suicide by taking prussic acid on the 27th February 1916. The writers allege that the relatives of the deceased felt intensely aggrieved at the body having been subjected to a *post mortem* examination

The Coroner and the Parsi dead.

Jam-e-Jámshed (18), 1st Apl.

in spite of a qualified medical man's certificate to the effect that death was caused by prussic acid. [The paper introduces the letter by headlines to the following effect :—A body subjected to *post mortem* examination, in spite of Dr. Kapadia's certificate, by the Coroner, Dr. Powell. The body was taken to the Morgue, cut open and examined in spite of the entreaties of the relatives. The body remained without the performance over it of religious ceremonies for 20 hours. The Parsis of the locality greatly excited. A fresh case illustrating the urgent necessity of appointing a Parsi Coroner. The feelings of relatives and friends wounded. An appeal to Government and the leaders of the Parsi Community.]

Comments on the various appointments made in succession to the Honourable Mr. G. S. Curtis elevated to the Executive Council of the Governor of Bombay.
Islâmic Mail (45), 26th Mar., Eng. cols.

21. "His Majesty's approval of the Honourable Mr. Curtis's appointment as a Member of the Governor's Executive Council in place of the Honourable Mr. Sheppard has been gazetted and Mr. Cadell our popular Municipal Commissioner will take his place as Chief Secretary to Government, to be followed by Mr. Edwardes as Municipal Commissioner. The Police Commissioner ship thus falling vacant will go to Mr. Vincent of the Simla C. I. D. who worked for a long time with remarkable tact and ability as Deputy Commissioner of Police, Bombay, in charge of the C. I. D. These appointments will be hailed with satisfaction and delight by the public who are supremely concerned in their pesronnel, for few other departments affect their interest so closely as the police and the Municipality. Mr. Cadell is upright and straightforward and combines in him all the qualities of a capable and popular officer. His career at the Municipality was remarkably brilliant and marked with an intelligence and energy which are only occasionally seen in high officers. But the greatest satisfaction will be felt at Mr. Edwardes' appointment as Municipal Commissioner. It is no exaggeration to say that no European Officer commands the respect and love of the people to such an extent as Mr. Edwardes possesses. He is regarded as a friend of the people and the masses actually worship him. "No police Commissioner, they say, was more kind hearted and generous than he. The Muhammadans regard him as one of their own. His deep interest in the welfare of the Moslem community and his knowledge of their religion has earned for him the prefix of Moulvi from the Mussalmans and many are the services that he has rendered to the Moslem community. The Moslem Girls Orphanage and the fine hospital at Bori Bunder are the concrete things which will always keep his name written in letters of gold in the history of the Moslem Community in Bombay; but his greatest achievement which has really endeared him to the Mussalmans is his solution of the Pilgrim problem which will always keep his memory green in the hearts of the Mussalmans of India. It is mainly, nay, solely due to his personal efforts, that all the Haj troubles have disappeared and the Hajis perform their holy pilgrimage in as much comfort as an ordinary passenger can. All the harrassment and troubles to which they were subjected in Bombay and which used to strike terror into the hearts of the poor Hajis have vanished and they go to their voyage blessing Government which has removed their sufferings and hardships."

Alleged tyrannical conduct of the police in the village of Husrie near Hyderabad, Sind.
Al-Haq (38), 25th Mar., Eng. cols.

22. "Referring to the inquiries which Mr. Beyts, the Collector of Hyderabad, Sind, was reported to be making with regard to the tyrannical conduct of the police towards the poor inhabitants of Husrie—a village in the vicinity of Hyderabad—the *Al-Haq* remarks :—If the rumours current are to be believed in, we are given to understand, that Mr. Beyts' enquiries have practically come to nothing. In face of the standing facts revealed heretofore, it passes our understanding why the evildoers are not yet brought to book. The oppressed and the terrorised people, men, women, and children had personally laid their grievancies before the District Magistrate of Hyderabad. The innocent pregnant woman, who had been maltreated and received blows, was lying ill in the hospital for many days. Some of the leading gentlemen of Hyderabad who had shown keen interest

in the cause of these panic-sticken people, had also approached the Collector in this connection..... Why then, the people ask, the Collector of Hyderabad has not been able to get proofs to deal with the evil-doers. So far, no authoritative statement has been issued on the result of Mr. Beyts' enquiry, and the people are, therefore, naturally left to speculation, and consequently many contradictory reports are being widely circulated. We, therefore, appeal to the authorities to make more vigorous and sifting enquiries into the alleged police oppression, and publish for the information of the public, the result of the enquiries instituted by Mr. Beyts in this matter."

Arrest of a Deputy Collector for resisting a police officer in the Hyderabad (Sind) Railway Station.
Sind Advocate (7), 23rd Mar.

23. "The incident reported in the Hyderabad papers about Mr. Ojha Deputy Collector and First Class Magistrate, being placed under arrest because he would not submit to a policeman's tyranny at the Hyderabad Railway Station is very sad reading and speaks for itself. He had his family in a reserved compartment and yet the policeman would insist on putting some other people in, and being foiled, the policeman complained to his officer at Mirpurkhas that he had been insulted and resisted in the performance of his duties. Mr. Ojha was declared under arrest, taken to the Police Station and then let off. What are things coming to? Possibly the policeman thought Mr. Ojha a common "bania" because of his dhoti? That would not palliate the offence that has been committed. There should be a proper enquiry into the matter."

EDUCATION.

Comments on His Excellency Lord Carmichael's recent speech on the discipline of Bengali students.
Kesari (89), 28th Mar.

24. Commenting upon Lord Carmichael's speech as Rector of the Calcutta University, the *Kesari* observes:—It is not very difficult to imagine why Lord Carmichael referred on this occasion to "Manusmriti" and not to western books on morality. But does not His Excellency know that those who charge big salaries for teaching limited number of pages of a book are not called *gurus* by Manu but merely traders in knowledge. A *guru* should attract the minds of students and not lay hands on their wealth. These selfless *gurus* who attract the students to themselves by their qualities are not required either directly or indirectly to ask students to honour them. If the conduct of Principal James or that of Professor Oaten was really like that of a *guru*, Lord Carmichael need not have entered any such special pleading on their behalf. How can students feel any respect for teachers like those at Madras who severely caned boys because they had stayed away from school in order to prepare for the examination, and then afterwards apologised?

Comment on the Calcutta Presidency College and the Madras Mission College incidents.
Dnyán Prakásh (30), 31st Mar.

25. Referring to the recent incidents at the Calcutta Presidency College and the Mission College, Madras, the *Dnyán Prakásh* remarks:—Such incidents betray most unsatisfactory relations between Indian students and their European teachers, and they are not only undesirable but, in view of the lasting impressions produced by them in the susceptible minds of youths, also dangerous. Sir Rabindranath Tagore in an article contributed to the *Modern Review* discusses the subject at length, and remarks that the relations between the teachers and the taught should be as sympathetic as those between a father and a son. The Indian student is familiar with this idea, but unfortunately the European *guru* never forgetting that he belongs to the conquering race hardly loves his Indian pupils and, as remarked by Sir Rabindranath Tagore, the treatment given by the former to the latter does not very much differ from that meted out to prisoners in jails. This naturally leads Indian students to rebel against their European *gurus*. Government when considering such cases should bear in mind that responsibility for this lies more on the English professors than on their Indian pupils. As a matter of fact this matter is a political one, though Government

have long been trying to sever education from politics. So long as the question of the political inequality of Europeans and Indians remains unsolved, so long as Indian students are unable to enjoy even the most elementary rights of human beings, and so long as they see that their Indian teachers have quietly to put up with insults at the hands of their European coadjutors, incidents like those at Calcutta and Madras are inevitable. The only remedy for this lies in treating Europeans and Indians on a footing of equality at least in the Educational Department. So long as this is not done, any number of commissions will be of no avail, and the present state of things will continue as heretofore.

Young India (10), 29th Mar.

26. It is impossible to exaggerate the feelings of indignation and disgust which the scandalous incident at Wesley College, Madras, has created in the minds of all self-respecting Indians. Let there be no misunderstanding about it. It is not, as some of our careless-thinking European friends would no doubt say, any *namby-pamby* mawkish sentiment which prompts our resentment at this outrage on decency. Indians fully appreciate the value of what is called the 'public school spirit' in English education and they are anxious that that spirit in its better meaning should be developed in schools and Colleges in India. They desire their boys and young men to learn to be brave, to take punishment without flinching, to bear pain without whining. But they want them to learn all these things in an atmosphere of self-respect and by means which will not offend their self-respect. We are not, therefore, willing to, and will never, countenance the introduction in our schools and colleges of corporal punishment, which is a barbarous and anachronistic method of attempting to correct faults and train character..... Imbued, as we are, with a high admiration for English character and its many virtues, we are also not blind to its faults and, we say deliberately that we would rather see Young India die than that those faults, which we believe to be the result of the worse side of English public school life, should be engendered in our rising generation. We do not want the gentle side of Indian character to be sacrificed in the pursuit of a vain ideal of callous indifference to the finer feelings, which might well be the result of a perpetuation in our schools and colleges of such incidents as that which has occurred at the Wesley College.

Alleged causes of the lack of discipline exhibited by students in various parts of India.

Sind Observer (9), 22nd Mar.

27. In the course of an article in which it discusses the causes of the lack of discipline exhibited by students in various parts of India, the *Sind Observer* remarks:—"Students took their cue from the intemperate speeches and writings of Europeans who, while they deplored the spirit of indiscipline in India, set by their conduct towards authority an example which tended to encourage contempt for authority among Indians. Take a recent case in point: Mr. C. C. Godfrey, President of the European Association, at the second annual meeting of the members in Calcutta, had the impertinence to refer to the retention of a German as the Bandmaster of the Viceroy, and said: 'Feeling against this act of His Excellency has been expressed to me, not only by our own members, but also by many Government officials.' If we remember aright this same association has expressed itself in unmeasured terms regarding the spirit which has led to so much trouble in Bengal, and the members have dictated to Government very drastic means of rooting it out of the Province. Does the European Association think that its own methods of forcing its views on Government are likely to pass unnoticed by Indians?..... These English writers and speakers in this country and out of it have not for a moment considered the effect of their words on people who are in the process of development. The plant which is causing the Government of this country so much anxiety nowadays is not indigenous, but it is an exotic which has been brought into the country and is cultivated by men who have learned their business in Western schools. The lack of descipline, to which the learned Vice-Chancellor of the Calcutta University referred, is simply the first shoots which are to grow into a yet more dangerous crop of mischief."

28. The *Prâja Bandhu*, which of late is a persistent censor of the Education Department, writes:—"The Educational Department—One Year—One Standard!!—We understand that the Educational Department has recently issued a circular which lays down that no secondary school shall admit any student who has studied privately, unless his fitness is tested and certified to by the Head Master of the Government High School and the Deputy Educational Inspector after a test examination to be held every year in the beginning of the school year, and further it enjoins that a student cannot be admitted to any standard higher than the one for which he is due at the rate of one standard per year after passing the vernacular fourth standard examination. We do not know what has prompted the Department to adopt this course, because so far as we are aware the Department used to leave such matters to the discretion of Head Masters. The new procedure may not be objectionable for Government schools, but from the point of view of unaided schools we think it is highly objectionable, inasmuch as it shows that all wisdom and ability are possessed by none except Government servants and that all private schools need this sort of interference..... We believe the Department has to do more useful work than issuing such ridiculous circulars, which are sure to give offence to self-respecting heads of recognized institutions. The Department would do well to remember that these institutions relieve Government of its duty of making provision for secondary education without receiving a farthing from it. They deserve to be encouraged and not kicked and insulted. The Department ought to exist to guide them, and not to lord it over them." [The *Bombay Samachâr* also records its objection to the circular and says that its rigid enforcement would force up the matriculation age to seventeen.]

Criticism of the Educational Department.

Praja Bandhu (24), 25th Mar., Eng. cos.; *Bombay Samachar* (49), 28th Mar.

29. The retrograde character of the present educational policy of the Bombay Government is amply proved by the Honourable Mr. Chaubal's statement in the Bombay Legislative Council in connection with the Honourable Mr. Samarth's motion regarding primary schools, the Education Department's attempts to obtain control over the matriculation examination, the increase in fees, the strange sense of economy displayed by it in resisting the increase of freestudentships, the history of the Karnatak College movement, and the limits laid down for admission of students to Colleges. From what we know of the views of His Excellency the Governor, we are convinced that none of the above things could have had his personal support. It is the duty of the popular leaders and the honourable members of the Legislative Council to bring to His Excellency's notice how inconsistent this policy of his Government is with the Royal pronouncement at Calcutta in connection with education.

Alleged retrograde character of the educational policy of the Bombay Government.

Indu Prakâsh (32), 1st Apl.

30. The *Indu Prakâsh* thanks Government for their Press Note on Rao Bahadur Artal's letter to Government in connection with the Karnatak College movement, and expresses the hope that "it will go a great way towards restoring sanity in the public life in the Karnatic." [The *Sandesh*, the *Dnyân Prakâsh*, the *Loka Bandhu*, the *Karnâtak Vaibhav*, the *Rajahansa*, and the *Chandrodaya* make similar remarks.]

Approval of Government's Press Note on Rao Bahadur Artal's letter to Government.

Indu Prakash (32), 31st Mar., Eng. cols.; *Sandesh* (97), 31st Mar.; *Dnyân Prâkâsh* (30), 31st Mar.; **Loka Bandhu* (72), 2nd Apl.; **Karnâtak Vaibhav* (70), *4th Apl.; **Rajahansa* (74), 3rd Apl.; **Chandrodaya* (28), 3rd Apl.

31. The *Gujaráti* severely criticises the Gujaráti passage set for translation at the last Matriculation examination of the University of Bombay on the score of its inaccuracy and grammatical errors. It gives examples to show that some of the Gujaráti expressions are very inapt and likely to confuse the candidate. It is of opinion that the Marathi passage compares very favourably with the Gujaráti one and expresses a hope that the examiners will be lenient in examining the papers of the candidates who have had to translate the passage, which it regards as obscure and unintelligible.

Matriculation examination: ungrammatical passage for translation from Gujaráti.
Gujaráti (12), 26th Mar.

MUNICIPALITIES.

32. An anonymous correspondent writing to the *Phoenix* quotes *in extenso* a letter published in the *Sind Advocate* by Mr. H. Montgomery, Assistant Collector and President of the Shikárpur Municipality, wherein are specified the names of voters in the recent Shikárpur Municipal elections who refrained from putting their votes in the ballot-box and took them away to sell, and remarks :—"Probably Mr. Montgomery is courting for some one to take him to a Court of law, to give him an opportunity to unfurl all that evidence. It is impossible to believe otherwise that a responsible European officer of Government would lightly make such serious allegations. The only thing, however, that seems inexplicable to me is that he took the extraordinary course of resorting to the Press instead of moving Government to take action under the corrupt practices clauses of the Municipal Act..... Whoever did pay for votes, the matter is of such great importance that I would strongly urge that action be taken on behalf of the Government inasmuch as even if a prosecution fails for insufficient evidence the moral effect would be greater not only in Shikápur but in other municipal towns as well and clean voting would almost be assured."

Bribery and corruption at the recent Municipal election at Shikárpur (Sind).
Phœnix (5), 29th Mar.

NATIVE STATES.

33. In view of the relations between the British Government and the Native States being close and inseparable, the *Shri Saydji Vijdya* is of opinion that for all practical purposes no distinction should exist between British Indian subjects and those of Native States. It refers to the recent cancellation of the candidature of Nawabzada Nasserullakhan as a representative of the Muhammadans of the Northern Division in the Bombay Legislative Council, on the ground that he was not a British subject, and expresses its belief that if place of birth were the only criterion for determining the question, a large portion of the citizens of Bombay would not be held entitled to enjoy British rights. The paper urges on the Native States also the necessity of settling this question and suggests that they should, in conjunction with the British Government, come to a definite understanding in the matter.

Native States and rights of British subjects.
Shri Saydji Vijdya (65), 30th Mar.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 6th April 1916.

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Report on Indian Papers

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Fajdu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Prája Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) . 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayá	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayá	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazettè ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	800
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	800
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Pátel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 38.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harnáth Thákor; Hindu (Brahmá Kshatri); 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahman); 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Shrawak Bania); 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákar; Hindu (Audich Bráhman); 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu (Jain Bania); 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 42.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala; Dasalad Brahman; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania); 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar; Hindu (Vaishnav Bráhman); 43.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmán); 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 58.	70

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	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	200
39	Frontier Gazettè ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	300
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Pátel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráta ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 38.	1,000

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	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahmá Kshatri); 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir; Pársi; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik; (Audich Sahasra Brahman); 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai; Jain (Visa Shrimáli); 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás; Hindu (Shrawak Bania); 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákar; Hindu (Audich Bráhman); 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail; Muhammadan (Memon); 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand; Hindu (Jain Bania); 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh; Hindu (Bania); 42.	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu; Muhammadan (Khoja); 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala; Dasalad Brahman; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa; Pársi; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania); 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel; Pársi; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi; Hindu (Deshasth Bráhman); 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta; Hindu (Sáraswat Bráhman); 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur; Hindu (Deshasth Bráhman); 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar; Hindu (Vaishnav Bráhman); 43.	1,500
71	Lokā Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur; Hindu (Deshastha Bráhman); 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe; (Karháda Bráhmán); 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád; Hindu (Kanoja Bráhman); 58.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 30.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit:	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35.	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded*.				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 85.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpávan Brahman); 44.	300
	Sindi.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 48.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	Urdu.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	Gujarátti and Hindi.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ...	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

1. Mr. Mahadeo Rajaram Bodas, M.A., LL.B., contributes a lengthy article to the *Chitramaya Jagat* covering nine pages of the magazine entitled "Self-Government and the Empire," the principal points of which are summarised below:—The English people need not be afraid of the idea of Home Rule for India for it possesses none of the sinister aspects of the original agitation for Irish Home Rule when the Irish Nationalists sought to overthrow England's supremacy over Ireland, Indian Home Rulers do not want any particular caste or class to be invested with the ruling powers or to drive off the English from India. They only insist that India should no longer be treated as a mere appendage of England and a grazing ground for the English, but as a civilized country like any other self-governing nation of the world. Had India with its 31 crores of population been self-governed, Germany would not have dared to raise a finger against England. Forty years have made Germany a mighty nation, twenty-five years have brought Japan to the fore-front as a great power, and even Turkey which was on its death-bed has dared to take active part in the present war. We, however, the millions of India though long fed on the nourishing care of English literature are yet ignorant of the very meaning of Home Rule? Can there be anything more disgraceful than this? The pepole must first be taught how to secure Home Rule. Rights granted by the rulers without any effort on the part of the ruled are not real rights. Those only are real rights which the rulers are forced to yield to our efforts. We do not want His Majesty the King-Emperor to grant us full Home Rule just now as a reward for our loyalty, for some foreign nation will surely snatch it away from us, finding us incapable of defending it. The ideal of self-government as defined in the Congress Constitution, though correctly worded, has nothing inspiring about it, for it has been drawn up with a view not to alarm English officials. In no other country is the bureaucracy so very powerful as it is in India. If anybody wants to see a state of things in which the master has to starve while the servant gets all the good things to eat, let him come to India where the Civil Service really rules the country. Most people will agree with the retired Civil Servant Mr. Bernard Houghton when he says that this bureaucratic system alone must be held responsible for rendering the people of India helpless, weak and cheerless. The rule of an oppressive king can be tolerated, but this mill of a paid and uncontrolled bureaucracy grinds the people and renders them helpless. It is most fatal to the progress of the nation. If there is any real enemy of the people's longing for self-government it is this official class and the people will not be able to advance a step further unless it is made innocuous. The whole of the superior service being manned from top to bottom by the Civil Service brotherhood it has become difficult to secure redress against the high-handedness of the subordinate officers. The only remedy for this state of affairs is to exclude members of the Service from the Executive Councils just as in England the English Civil Service has no place in the cabinet, as suggested by Sir W. Wedderburn and Sir Krishna Gupta. We demand *Swardjya* as a fulfilment of the solemn pledge given by Queen Victoria in her Proclamation. There is a pact between the rulers and the ruled that the former should grant rights to the latter for their remaining loyal. The people have fulfilled their part of the contract for the last sixty years and it now remains with the sovereign to carry out his part of the agreement. The Indian National Congress, though rather timid in the beginning, has now taken courage to lay before Government its demand for self-government. The Moderates and the Nationalists should, therefore, join hands to press the demand, and Sir S. Sinha may be entrusted with the duty of framing a Bill to amend the Government of India Act for being introduced into Parliament. A deputation should also be sent to England to agitate the matter. It is said that nothing should be done till the war is over. But why is the war being waged? It is well known that the European nations are fighting for supremacy over India. If that is the case, then does not the real way to end the war lie in the Indians disappointing

The meaning of Home Rule for India.
Chitramaya Jagat (81), Feb., Maráthi edition.

both the parties by securing *Swardjya* for themselves? We should tell both the sides that they should stop killing each other, that we are going to secure *Swardjya* for ourselves within the British Empire as England has educated and civilized us and that the European nations had better take up the task of reforming their own peoples. There is ground for hope that if a deputation of loyal Indians be sent by our Government to Germany and Austria to put forward this view the war will be soon stopped. It is true that England's attention is wholly engrossed by this war, but what other connection have we got with it than as spectators? We are prepared to go to the front if ordered by Government, but till then will it not be better to give thought to the future welfare of the country? Whichever of the belligerents is victorious, there is no prospect of the pressure of taxation on us diminishing, or the drain of money towards the West becoming less copious. Then why should we either rejoice or grieve over the war? Let us only keep our house in order and wait and see what our destiny has in store for us. [Mr. Damodar Vishwanath Gokhale, BA., LL.B., in the course of an incomplete article on the same subject in the *Chitramaya Jagat*, tries to controvert the idea that India is not fit for Home Rule by pointing out that the United States of America were a collection of warring states jealous of each other before they became independent, and that illiteracy and corruption prevailed to an alarming extent in England itself three centuries back while she was in full enjoyment of Parliamentary institutions.]

2. "Since Mr. Austen Chamberlain went to the India Office a somewhat new and novel method has come to be introduced in connection with the treatment of important questions by the Government of India. We refer to the acceptance of important and far-reaching propositions, bearing on the status and position of the country. The Honourable Mr. Shafi's Resolution with regard to the admission of India into the Imperial Conference was accepted, subject to the condition that the ultimate action would depend upon the decision of the self-governing Dominions..... It looks somewhat humiliating to India to have to constantly go and knock at the doors of the Colonies, and to take their pleasure as to what should be done with regard to the more pressing grievances of the Indian people, as to whether certain concessions to their sentiment and their just demands to put their household in order are to be made by her Government or are to be refused because they would not suit the convenience and the interests of the Colonies. There is another disadvantage. Of course, His Majesty's Government mean well by giving such conditional pledges of concession and relief. But there would be one palpable danger of piling up such pledges. It may easily happen that, after the war, what is called expediency and practical considerations might be found to interfere with the grant of such a full measure of concession and justice as India has set her heart upon obtaining in regard to several matters. It would be very hard for His Majesty's Government, then, to come and say: we can do only so much for you and no more. It would not only cause grievous disappointment.. Knowing, as the people of India do, that there is an almost squeamish regard for Colonial opinion among British statesmen, and that the British Government generally choose to be under the thumb of the self-governing Colonies, the impression would be that India is deliberately sacrificed to serve Colonial interests, and that what is called the Cinderella treatment has once again begun..... The process of disillusionment which has already begun, by speeches of men like Lord Hardinge and others—a process, we must confess, begun none too early—has occasioned some very bitter disappointment and comment; and we should not be surprised to see this growing in volume, based upon the altogether erroneous and unjustifiable impression that, in the first dread hour of crisis and danger, hopes were raised and promises made which, as soon as the danger was over and greater security found, were deliberately falsified, whittled down and explained away. It must be once for all recognised that Indian public opinion has become extremely sensitive, partially by false reading of history, partially by dreaming dreams which were never likely to be soon realised, partially by shortsighted adminis-

Government should not give pledges which they cannot immediately fulfill.
Jám-e-Jamshed (18), 5th Apl., Eng. cols.

trative measures in the past and invidious difference between the treatment accorded to this country and that given to the Colonies. Under the circumstances it would be wiser, on the whole, not to pile up obligations, howsoever conditional, which are not capable of immediate fulfilment, and to refrain from raising hopes and giving promises based upon Colonial goodwill and concessions; for Indian opinion, though prepared to make many allowances to England and the British nation, is not prepared to look upon the Colonies and their inhabitants in the same light and feels it *infra dig.* to receive from them anything that comes in the nature of a concession or a boon, instead of a fair *quid pro quo* for the many benefits derived by them in consequence of connections with India."

Comments on Sir Walter Lawrence's paper suggesting changes in the system of Indian Government.

Mahrátta (5), 9th Apl.

*3. Referring to the paper read by Sir Walter Lawrencce before the Royal Institute in London in which he advocated the partition of india into different states ruled by Indian chiefs and administered by Indian officers, the *Mahrátta* remarks:—"It is an insult to our political instinct to be told, as Sir Walter seems to say, that what we are hankering after is simply *a change*, be it even for the worse. It may mean that we might prefer death to life simply because that would involve a change. It is misreading the whole trend of our political activities. Substitution of States governed by Indian Princes would not improve our lot, if the British Government would not concede and guarantee the *fiscal freedom* of the new States, and permit the people to evolve local executives *responsible to them* and not to the Ruling Chief. Any departure from this fundamental principle would simply impose another bureaucracy in addition to the existing one, and make the lot of the people harder than at present..... The goal is clear, the path is settled and the nation will not deviate even a hair's breadth from that straight right course. Lord Hardinge has asked us not to be impatient. Well, we can wait and progress gradually. But there must be no halt or retrogression. What we ask for immediately is that a beginning should be made and real foundation laid for the superstructure of self-government..... But the antiquated British capitalist and an obsolete junto in the House of Lords bar the way, which cannot be cleared unless our leaders face the situation with courage and wisdom, with foresight and resolution."

The anarchists should be won over by a promise of self-government for India.

Mahrátta (9), 9th Apl.

*4. A contributor, writing to the *Mahrátta* about the 'grave situation' in Bengal as regards political crime as recently depicted by His Excellency Lord Carmichael in the course of a speech, remarks:—"We cannot see without infinite pain and anxiety the spectacle of young men, imbued with the noblest ideas of doing good to their country but misled to commit atrocities shocking to every sane Indian, mounting the scaffold or being transported for life. Something must be done to win over this section of the youthful members of the community..... A clear statement of the grant of self-government in a definite time would, I think, successfully counteract the maddening influence of the skulking demagogues who talk big of independence and so forth. Our leaders, on their part, must also convince the younger generation that independence, though the noblest ideal, is not and can not be attainable, without provoking an insuperable resistance on the part of the British, and that India, therefore, must submit to the circumstances and thank God that she is under the benign rule of a liberty-loving nation. They should declare that circumstanced as we are, self-government, now declared a legitimate aspiration by the King's Viceregent, is the only attainable goal and for this no violence is necessary. A frank statement by the Government promising the grant of self-government to India within a definite time, and a plain declaration by the leaders of the impossibility of attaining independence or anything by violent means, and both backed by genuine efforts on the part of the Government to lead the people to the promised goal are the most likely means, in my opinion, to put a stop to the tragic elements that tarnish the fair fame and superb loyalty of the millions of India."

5. "We have received a copy of the memorial which Mr. Totiram Panjumal Mansukhani has submitted to His Excellency the Governor of Bombay. The momorial shows reasonable grounds for praying for the release of Jawharmal, a son of the memorialist, who has been detained in custody since the Budge-Budge riot in which some passengers on board the *S. S. Komagata Maru* were involved. The memorial shows that the Government have detained Mr. Jawharmal for more than one year which is against the law in this regard. We really wonder how Government could so incarcerate a person. It may be that the law has not been correctly interpreted or that Jawharmal is being detained under some other law of which his father is ignorant. But why should any secrecy be maintained about the affair? The father of Jawharmal has not been allowed even to see the face of his son and he has not been informed of the reasons for his son's detention in custody, though he has repeatedly prayed for the same. The misery of the aged parents, not to speak of Jawharmal's other relations, can be easily imagined under these circumstances. We are quite unable to see any necessity for Jawharmal's further detention, and we trust that His Excellency will be graciously pleased to set Jawharmal at liberty, for we can think of no harm that would flow from this act of mercy..... Government of Bombay may have fortified themselves by means of some sort of evidence against Jawharmal obtained in Sind besides the statements of the Japanese officers of the ship recorded by the Budge-Budge Riot Commission. Even granting that everything so relied upon is gospel truth, would it not be generous for the Government to release Jawharmal after he has suffered hardships and privations for more than one year."

Comments on the detention of the Sindhi youth Jawharmal, one of the passengers on the *Komagata Maru*.

Sind Journal (8), 5th Apl.

6. The *Dnyán Prakásh* refers to the commotion caused in England by the enforcement of the Defence of the Realm Act in that country and declares that it feels aggrieved at the lifeless character of the agitation in India over the internment of Indians without trial under the Defence of India Act. It complains that while in England only those who were suspected of helping the enemy have been interned, in India several young men who had nothing to do with the enemy have been deprived of their liberty, and that while the accused in England were allowed to take legal advice, Indians have been denied that facility. It declares that the exercise of this arbitrary power by the authorities will have a baneful effect on the future life of the nation.

Internment in England and in India contrasted.

Dnyán Prakásh (30), 1st Apl.

7. "We must confess that the order of deportation served by the Bengal Government upon Moulana Abul Kalam Azad comes to us as a surprise. For in days when he was saying very obnoxious things in his whilom paper, the *Al Hilal*, and preaching sedition from the pulpit, Government disregarded all our suggestions to divest him of his powers of mischief. The part he played in stirring up the feeling of poor innocent Mussalmans of Cawnpore over the Cawnpore Mosque affair is well known and compelled the Government of the United Provinces to take rigorous measures against him; but the Government of Bengal did not do anything to check his vagaries till his writings assumed a more obnoxious form when Government was compelled to shake off its lethargy and bridle the license by demanding a security from the *Al Hilal*. It ceased publication and sobered the Moulana who gave up political agitation in favour of religous work. Very little was heard of his political activities and we thought that the Press Act had brought him to his senses. Recently he started a paper called the *Al Balagh* given to religious discussions and so far as we have seen it, it does not appear to be objectionable. The *Chronicle* mentions him as the editor of the *Hablul Matin* which is not true for he had nothing to do with that Persian paper. Anyhow as a journalist we sympathise with our contemporary in his trouble and hope it will serve as a lesson to others who give free vent to their license."

Comments on the deportation of Moulana Abul Kalam Azad by the Bengal Government.

Islámic Mail (4), 2nd Apl., Eng. edition.

8. While welcoming the Marathi edition of the *Blue Book Quarterly*, the *Indu Prakásh* remarks:—"Now that Government have thus materialised a scheme for enlightening the masses on Government administrative measures and activities in various departments, may we suggest that the scope of this new commendable venture be so enlarged as to do away completely with the policy of subsidizing weekly newspapers at heavy cost to the tax-payer and without full Government control?..... The new Marathi *Quarterly* which Government have launched will be a powerful factor in the practical education of the masses whom it will no doubt enable to take an intelligent interest in the affairs of their presidency, province, district and taluka. We sincerely wish the 'Sarkari Traimasik' a long and useful career." [The *Jagad Vritt*, the *Dnyánodaya* and the *Mahrátta* also welcome the periodical.]

Comments on the Marathi edition of the *Blue Book Quarterly*.
Indu Prakásh (32), 3rd Apl., Eng. cols.; *Jagad Vritt* (85), 2nd Apl.; *Dnyánodaya* (29), 6th Apl.; * *Mahrátta* (5), 9th Apl.

9. "We must say that Sir James Meston's Government has taken a very retrograde step in accepting, out-and-out, the principle of separate representation for Moslems on Municipal Boards. If there is any controversial subject in the discussion of which more bitterness has been shown than any other, it is this subject of separate representation. It is amazing to us that Sir James Meston, or for that matter the Government of India, should have permitted the question to be raised at the present time, and not only raised but settled very arbitrarily. The question of separate representation of different sections of the community is not one of purely local interest. It is, on the contrary, a question of All-India's interest. What the United Provinces does to-day, the Punjáb or Bombay or any other Province might do to-morrow, in pursuance of the example set by the former. What makes the matter particularly objectionable is that the Government of Sir James Meston overruled the Hindu members who wanted time to discuss the question as it affects the community they represent. That the Moslems of the United Provinces desire this separate representation is not a valid reason for refusing to discuss with the Hindus what they think of it. When you raise a question affecting communal interests, you cannot listen to one community alone and refuse audience to another, or to any of the others. In this view, and in view of the larger question of the grant of separate representation in other parts of India, which is bound to be raised, we deeply regret Sir James Meston's precipitate action."

Separate representation of Muhammadans on Municipal Boards in the United Provinces.
Young India (10), 5th Apl.

10. *Young India* thus concludes a lengthy article in which it bids farewell to Lord Hardinge and gives an estimate of his *regimé* as Viceroy:—"We have no intention to catalogue Lord Hardinge's administrative achievements. Even the most superficial study of his *regimé* reveals the ideas and purposes underlying it. A peaceful external policy; the consolidation of Indian unity; the greater co-operation of Indian Intellectuals with the Government; the conciliation of races; the advancement of education; and the elevation of India to a status in the Empire consonant with her dignity—these were the ideals Lord Hardinge cherished. The most perverse critic must recognise that this great programme has been more or less successful—and if greater success did not attend it, it was entirely due to the cruel war forced on the Empire. Lord Hardinge has left India far more united, happy and hopeful than he found it. He has been sorely stricken with private sorrows but he has remained steadfast at the helm of affairs. Even the briefest notice of his Viceroyalty cannot omit a reference and a meed of grateful tribute to Lady Hardinge, the charm of whose personality and the depth of whose great love for and sympathy with Indian women will be remembered long after the dust (*sic*) of current controversies are laid in the dust." [The *Kesari* also publishes an appreciative review of Lord Hardinge's *regimé* and declares that he endeared himself to the people by rising superior to circumstances and admitting the legitimacy of India's demand for self-government.]

Farewell to Lord Hardinge.
Young India (10), 5th Apl.; *Kesari* (88), 4th Apl.

11. "Lord Hardinge may well feel proud at the spontaneous outburst of feeling of admiration and appreciation, loyalty and devction shared by every class and creed of the diverse races and peoples inhabiting this country; for, just as his administration was unique and epoch marking in the history of India, unparalleled in its liberal and statesmanlike character, unprecedented in its marvellous success and brilliant achievements so the proof that India is giving of its attachment and indebtedness to him remains unsurpassed by any public demonstration that has ever been held in India. Lord Ripon before him held the record in popularity, but it was hardly so universal and deep-rooted as the affection in which Lord Hardinge is held today by the people and Princes of India..... Today when Lord Hardinge is leaving India his send-off is much more glorious and enthusiastic than was his reception on the day of his arrival. Every province has sent its representative to say farewell to him and the native princes of India who would not leave their territory to go out on an official visit to the Viceroy have come down from far and near to say goodbye to their friend Lord Hardinge. It can be no ordinary feeling of respect and conventional friendliness which has induced the proud Ruler of the Deccan to cast aside his mourning and run in hot haste to Bombay to meet the 'setting sun.' Those who are familiar with Muhammadan customs know how rigidly the loss of those near and dear is mourned for forty days. The Nizam has lost his eldest and most beloved daughter and for forty days he cannot take part in any public functions or festivities. But even before a month is over and the deep wound inflicted by the ruthless hand, death is still bleeding, the deep love, which Lord Hardinge inspires, impells him to leave every thing and come to Bombay to say goodbye to his bosom friend..... He, Lord Hardinge, is said to be unpopular with the reactionary set of officials and quite naturally too. A careful study of his glorious administration will show that he was guided not by the bureaucracy nor by his official friends but by the wishes of the people..... He stood up for the dignity of the Indian and herein lay the secret of his success as our chief administrator..... His constant aim was to elevate India to the status of a true partner in the Empire and his strenuous efforts to secure for India an opportunity of laying claim to a comradeship in arms with other proud citizens of the Empire were perhaps inspired by the same noble idea..... But his noble efforts towards evolution and progress were not confined to the people of India alone; the princes of India came in for a full share of them..... It was left to Lord Hardinge to restore to the native Princes their rightful position in the polity of the British Empire..... It is no exaggeration to say that by binding them closer with the British Government by ties of affection and mutual good-will, Lord Hardinge has laid the structure of Indian loyalty on an impregnable basis and if that policy is adhered to, the native Princes will prove the most formidable bulwarks of the British Empire in India? He is much assailed by his critics on the point of his attitude towards the Muhammadan community which is said to have alienated the sympathies of the Muhammadans from him. It is said that he came determined to pitch the Hindus against the Muhammadans. His terse reply to the Mohamedan address presented on his arrival in India, his speech condemning the principle of separate electorates for the Muhmmadans, the modification of the Partition of Bengal, his attitude towards the Muslim University, and the handling of the Muhammadan Press in his time of Viceroyalty are said to be the things which have levied a heavy tax on Muhammadan loyalty. There are undeniably many among our community who regard his action in regard to the partition, a great political blunder. He did irriate the Muhammadans and the Muhammadans in Bengal still feel the defeat and humiliation. But no one can deny its salubrious effect upon the general peace of India..... If the Muhammadans did suffer, their loss was certainly over-balanced by the momentous and beneficent results produced by that measure. We differ from him on many points in regard to his Moslem policy but we cannot lose sight of the fact that in working for the general good of India he could not very well accord preferential treatment to the minorities whether on the University question or on the question of appointment to the public services. It may not be acceptable to the Muhammadans but his intentions were good

Islamic Mail (4), 2nd Apl., Eng. edition.

and the large hearted sympathy with which he treated such questions as were purely Muhammadan questions and did not affect the interests of other communities—especially his generous sympathy in our great sorrow on the dismemberment of the Turkish Empire and his benevolent action in regard to the Cawnpore Mosque affair—cannot but evoke feelings of respect and gratitude and will never be effaced from the heart of the Muhammadans."

Lord Hardinge's recognition of Bombay's friendly confidence.

Praja Mitra and Pársi (21), 6th Apl.

12. Quoting the passage from Lord Hardinge's speech in reply to the valedictory address of the Bombay Municipal Corporation wherein His Excellency referred in terms of praise to the public opinion of Bombay and to the friendly confidence and support he received from its people at difficult times, the *Praja Mitra and Pársi* observes that the citizens of Bombay will regard this compliment from His Excellency as a valuable asset and will look forward to the help of the new Viceroy and other rulers in promoting the advancement of this town, in view of its greater fitness than other centres of the country as acknowledged by various rulers and statesmen in the past. The paper, therefore, requests Government to grant to Bombay such additional rights as might induce the other parts to follow Bombay's example in the public life of India. In furtherance of that object it recommends the creation of a body for Bombay with the constitution and powers of the London County Council which step will, the paper opines, not only give a practical shape to the promise made by Lord Hardinge at the last Delhi Durbar for the gradual grant of provincial autonomy to India but will be in keeping with the recommendation which was made by the Royal Decentralisation Commission and accepted by Government.

What should be the policy of His Excellency Lord Chelmsford.

Young India (10), 5th Apl.; **Mahrátta* (5), 9th Apl.

13. "In according our most respectful welcome to Lord Chelmsford we can only say that he will find abundant inspiration in the high example set by his great predecessor..... We hope it may be given to him, as it has been given to Lord Hardinge, to carve his name deep in the shining tablets of Indian history. Lord Chelmsford has been described as a 'strong' man. He will need all his strength in rallying the Indian Intellectuals to his side, for that is a fundamental condition precedent to the success of his *regime*. His Excellency has also been described as a 'safe' man. The temptations of the Indian Viceroyalty are great. One thing is certain, there is no merit in seeking the particular variety of safety which consists in doing nothing. The next few years are bound to witness enormous changes, and it is upon the spirit in which the Viceroy pilots the ship of State that the future of Indian liberties rest. There is no use of that kind of safety which springs from weakness. No, let Lord Chelmsford emulate the example of Lord Hardinge and invite and deserve the trust and confidence of the Indian people. His Excellency is aware of what inestimable value that trust and confidence was when the war broke out. Extend to us justice, sympathy, understanding; and depend upon it, the success of your administration is assured." [The *Mahrátta* remarks:—"Lord Hardinge has made his successor's task heavier, much heavier than was the lot of his predecessors; and Lord Chelmsford will have to muster all his energies and abilities to follow in the footsteps of that great Viceroy. Endowed with the experience of governance and though not rare, yet not inconsiderable, abilities he will, we hope, grasp the secret of Lord Hardinge's rare success and identify himself with the noble aspirations of the country as did the last Viceroy. We offer him our cordial welcome and trust that he will 'hope, weep, fear, rejoice and completely identify himself with India' as did his noble predecessor."]

Praja Mitra and Pársi (21), 5th Apl.

14. Referring to the desire expressed by Lord Chelmsford during the course of his reply to the Bombay Municipal address to carry on Lord Hardinge's work where he left it, the *Praja Mitra and Parsi* remarks that the people will thank His Excellency for that promise and will

11. "Lord Hardinge may well feel proud at the spontaneous outburst of feeling of admiration and appreciation, loyalty and devotion shared by every class and creed of the diverse races and peoples inhabiting this country; for, just as his administration was unique and epoch marking in the history of India, unparalleled in its liberal and statesmanlike character, unprecedented in its marvellous success and brilliant achievements so the proof that India is giving of its attachment and indebtedness to him remains unsurpassed by any public demonstration that has ever been held in India. Lord Ripon before him held the record in popularity, but it was hardly so universal and deep-rooted as the affection in which Lord Hardinge is held today by the people and Princes of India..... Today when Lord Hardinge is leaving India his send-off is much more glorious and enthusiastic than was his reception on the day of his arrival. Every province has sent its representative to say farewell to him and the native princes of India who would not leave their territory to go out on an official visit to the Viceroy have come down from far and near to say goodbye to their friend Lord Hardinge. It can be no ordinary feeling of respect and conventional friendliness which has induced the proud Ruler of the Deccan to cast aside his mourning and run in hot haste to Bombay to meet the 'setting sun.' Those who are familiar with Muhammadan customs know how rigidly the loss of those near and dear is mourned for forty days. The Nizam has lost his eldest and most beloved daughter and for forty days he cannot take part in any public functions or festivities. But even before a month is over and the deep wound inflicted by the ruthless hand, death is still bleeding, the deep love, which Lord Hardinge inspires, impells him to leave every thing and come to Bombay to say goodbye to his bosom friend..... He, Lord Hardinge, is said to be unpopular with the reactionary set of officials and quite naturally too. A careful study of his glorious administration will show that he was guided not by the bureaucracy nor by his official friends but by the wishes of the people..... He stood up for the dignity of the Indian and herein lay the secret of his success as our chief administrator..... His constant aim was to elevate India to the status of a true partner in the Empire and his strenuous efforts to secure for India an opportunity of laying claim to a comradeship in arms with other proud citizens of the Empire were perhaps inspired by the same noble idea..... But his noble efforts towards evolution and progress were not confined to the people of India alone; the princes of India came in for a full share of them..... It was left to Lord Hardinge to restore to the native Princes their rightful position in the polity of the British Empire..... It is no exaggeration to say that by binding them closer with the British Government by ties of affection and mutual good-will, Lord Hardinge has laid the structure of Indian loyalty on an impregnable basis and if that policy is adhered to, the native Princes will prove the most formidable bulwarks of the British Empire in India? He is much assailed by his critics on the point of his attitude towards the Muhammadan community which is said to have alienated the sympathies of the Muhammadans from him. It is said that he came determined to pitch the Hindus against the Muhammadans. His terse reply to the Mohamedan address presented on his arrival in India, his speech condemning the principle of separate electorates for the Muhmmadans, the modification of the Partition of Bengal, his attitude towards the Muslim University, and the handling of the Muhammadan Press in his time of Viceroyalty are said to be the things which have levied a heavy tax on Muhammadan loyalty. There are undeniably many among our community who regard his action in regard to the partition, a great political blunder. He did irriate the Muhammadans and the Muhammadans in Bengal still feel the defeat and humiliation. But no one can deny its salubrious effect upon the general peace of India..... If the Muhammadans did suffer, their loss was certainly over-balanced by the momentous and beneficent results produced by that measure. We differ from him on many points in regard to his Moslem policy but we cannot lose sight of the fact that in working for the general good of India he could not very well accord preferential treatment to the minorities whether on the University question or on the question of appointment to the public services. It may not be acceptable to the Muhammadans but his intentions were good

Islamic Mail (4), 2nd Apl., Eng. edition.

and the large hearted sympathy with which he treated such questions as were purely Muhammadan questions and did not affect the interests of other communities—especially his generous sympathy in our great sorrow on the dismemberment of the Turkish Empire and his benevolent action in regard to the Cawnpore Mosque affair—cannot but evoke feelings of respect and gratitude and will never be effaced from the heart of the Muhammadans."

Lord Hardinge's recognition of Bombay's friendly confidence.

Praja Mitra and Pársi (21), 6th Apl.

12. Quoting the passage from Lord Hardinge's speech in reply to the valedictory address of the Bombay Municipal Corporation wherein His Excellency referred in terms of praise to the public opinion of Bombay and to the friendly confidence and support he received from its people at difficult times, the *Praja Mitra and Pársi* observes that the citizens of Bombay will regard this compliment from His Excellency as a valuable asset and will look forward to the help of the new Viceroy and other rulers in promoting the advancement of this town, in view of its greater fitness than other centres of the country as acknowledged by various rulers and statesmen in the past. The paper, therefore, requests Government to grant to Bombay such additional rights as might induce the other parts to follow Bombay's example in the public life of India. In furtherance of that object it recommends the creation of a body for Bombay with the constitution and powers of the London County Council which step will, the paper opines, not only give a practical shape to the promise made by Lord Hardinge at the last Delhi Durbar for the gradual grant of provincial autonomy to India but will be in keeping with the recommendation which was made by the Royal Decentralisation Commission and accepted by Government.

What should be the policy of His Excellency Lord Chelmsford.

Young India (10), 5th Apl.; **Mahrátta* (5), 9th Apl.

13. "In according our most respectful welcome to Lord Chelmsford we can only say that he will find abundant inspiration in the high example set by his great predecessor..... We hope it may be given to him, as it has been given to Lord Hardinge, to carve his name deep in the shining tablets of Indian history. Lord Chelmsford has been described as a 'strong' man. He will need all his strength in rallying the Indian Intellectuals to his side, for that is a fundamental condition precedent to the success of his *regimé*. His Excellency has also been described as a 'safe' man. The temptations of the Indian Viceroyalty are great. One thing is certain, there is no merit in seeking the particular variety of safety which consists in doing nothing. The next few years are bound to witness enormous changes, and it is upon the spirit in which the Viceroy pilots the ship of State that the future of Indian liberties rest. There is no use of that kind of safety which springs from weakness. No, let Lord Chelmsford emulate the example of Lord Hardinge and invite and deserve the trust and confidence of the Indian people. His Excellency is aware of what inestimable value that trust and confidence was when the war broke out. Extend to us justice, sympathy, understanding; and depend upon it, the success of your administration is assured." [The *Mahrátta* remarks:—"Lord Hardinge has made his successor's task heavier, much heavier than was the lot of his predecessors; and Lord Chelmsford will have to muster all his energies and abilities to follow in the footsteps of that great Viceroy. Endowed with the experience of governance and though not rare, yet not inconsiderable, abilities he will, we hope, grasp the secret of Lord Hardinge's rare success and identify himself with the noble aspirations of the country as did the last Viceroy. We offer him our cordial welcome and trust that he will 'hope, weep, fear, rejoice and completely identify himself with India' as did his noble predecessor."]

Praja Mitra and Pársi (21), 5th Apl.

14. Referring to the desire expressed by Lord Chelmsford during the course of his reply to the Bombay Municipal address to carry on Lord Hardinge's work where he left it, the *Praja Mitra and Parsi* remarks that the people will thank His Excellency for that promise and will

cordially pray that he may be able to fulfil the assurance of following in the footsteps of Lord Hardinge. While commending the policy of continuity, on which the incoming Viceroy laid stress during his speech, the paper warns him against the policy of adhering to mistakes merely out of considerations of prestige, a procedure which, it opines, is reprobated by public opinion. It, therefore, requests Lord Chelmsford not to apply the principle of continuity to the (present fiscal) policy which Lord Hardinge did not view with favour but which he was not permitted to modify by the Home authorities on account of the war. In connection with the new Viceroy's views on the subject of Indian industries expressed by him in the course of his reply to the addresses presented by the two local Chambers of Commerce, the paper believes that he will earn the blessings of the Indian people if he will aid industrial development by means of a policy of fiscal autonomy and by otherwise extending help and protection to the people. It suggests that the Government of India should introduce in this country a measure, similar to the English law of patents, for promoting the industrial interests of India, also imitate the example of the Governments of other civilised countries and systematically follow the policy in the matter of contracts of stipulating for the utilization of indigenous materials.

15. *Young India* comments at length on the Resolution introduced in the Imperial Legislative Council by the Honourable Mr. Dadabhoy on the subject of the amelioration of the depressed classes and declares that it fails to understand what harm would have resulted if the suggestions, as contained in it, had been accepted. It tries to account for the fact that the resolution was not palatable to the official members as well as some of the non-official members in the following manner:—"The fact of the matter seems to be that the representatives of the educated classes did not like to be told that they had not done all they could have done, while the officials were very wroth at the notion that their prodigious labours have not been duly recognised. This sort of pique is entirely to be deprecated. The Government is wedded to a policy of non-intervention in socio-religious matters; it is not necessary to go into that matter here. But that negative policy involves the obligation to assist non-official bodies, to the utmost of its power, in initiating and carrying on social work among their countrymen. Both Sir Reginald Craddock and Mr. Claude Hill spoke in terms of utmost sympathy with Mr. Dadabhoy's motion. We regret they missed a great opportunity of giving a much needed impetus to the movement by calling into existence the Committee which would have collected useful information and perhaps advised the Government."

The Honourable Mr. Dadabhoy's resolution in the Imperial Legislative Council on the subject of the amelioration of the depressed classes.

Young India (10), 5th Apl.

16. *Young India* deprecates in very strong terms the fate which the Honourable Rao Saheb Naik's resolution met with in the Bombay Legislative Council on the subject of the education of the Kanárese inhabitants of Sholápur in their mother-tongue, and remarks:—"Kanarese people living in Bijápur have every facility to learn the Kanarese language. But their brethren living in Sholápur a few miles away are not allowed to learn their mother tongue in schools. How are Government going to maintain such a ridiculous position? Why should they travel out of their legitimate sphere and adventitiously support one language at the expense of the other? When the country conquered from the Peshwas was parcelled out into districts, care was not taken to include all people speaking the Kanarese language into Kanarese Districts. Are the Kanarese people to suffer permanently a grievous wrong because those who laid down the boundaries of districts placed them anywhere and everywhere? Are these 'settled facts' not to be disturbed? Government should either hand over these 60,000 persons who are groping in the dark in a foreign district to Bijápur or at least open Kanarese school in the Sholápur District in Kanarese villages. But the Bombay Government

The Honourable Rao Saheb Naik's resolution in the Bombay Legislative Council on the subject of education of the Kánarese inhabitants of the Sholápur District in their mother-tongue.

Young India (10), 5th Apl.

are going to do neither of these things. If it is inconvenient to maintain primary schools in two languages in one district, the best and easiest thing would be to transfer the Kanarese villages to the bordering Bijápur District. The population of the Sholápur District would not be materially lessened and that of Bijápur would not be seriously increased thereby. It would be a statesmanlike step which would but grant to the Kanarese people to enjoy their birth-right to receive primary education in their mother tongue. But if it is inconvenient to transfer the villages then Government should establish Kanarese schools in Kanarese villages. The Honourable Mr. Chaubal's plea that the court language of the Sholápur District is Marathi and therefore all people living in Sholápur District should learn Marathi is extremly fallacious. Whatever the court language may be, the natural language of 60,000 people in Sholápur is Kanarese and Kanarese must be taught to them. We hope Government will not persist in the ruinous methods followed in Sholápur simply on the ground that 'people have not complained.' The responsibility of Government is doubly serious because the masses of India are not articulate and because they suffer leniently a wrong which would have raised hundreds of protests in other parts of the globe."

17. Writing on the subject of the nomination of the Honourable Mr. J. H. Kothari to the Bombay Legislative Council from Sind, the *Al-Haq* remarks:—"We venture to inquire here what benefits accrue to the inhabitants of this Muhammadan province from the nomination, of men like this Parsi gentleman whose only duty generally it is to oppose those measures which are introduced by our elected representatives for the amelioration of the condition of this province. The small number of the Parsis in Sind does in no way warrant the nomination of a Parsi gentleman. The Parsis have nothing in common with the people of this province. Their interests do not clash at all with those of the agricultural public of this agricultural province. The interests of the few traders among them are quite safe in the hands of the member elected by the Karáchi Chamber of Commerce. On the other hand, our numerical strength as well as the ever-increasing interests of a large majority of the Moslem agriculturists entitle us to a larger share of representation in the Council. The election system is such that Mussulmans who form the 76 per cent. of the population of this province are hardly able to return more than two members to the Bombay Legislative Council. Apart from that the election being open to competition by all the communities, the Moslem candidates can never always feel sure of their success in the contest. If the right of separate election were to be granted to us we can, without any fear of the sister community, send three Moslem members at least to the Legislative Council. But until separate electorates be granted to us, is it too much to ask that Government should nominate a Moslem in the place of the retiring member?"

A Sind Muhammadan should be nominated to the Bombay Legislative Council in the place of a Parsi like the Honourable Mr. J. H. Kothari.

Al-Haq (38), 1st Apl., Eng. cols.

18. *Der Tag*, an organ of Pan-Germanism, sends the following message to Britain:—We shall feel the scarcity of foodstuffs till the end of the next season as our commerce and industries have been destroyed; but we will cut our coat according to the cloth. Many will feel the distress and will keep sullenly complaining, but Britain shall never succeed in bringing about a peace after her own heart. If England's policy does us harm the enemy must be prepared for the full trial of our strength and vigour. A desperate conflict will take place and indecision or hesitation will not come in the way of our bringing the war to a decisive issue one way or the other.

Der Tag's message to England.

Bombay Gujarátí (49), 2nd Apl.

*19. "In granting the Anglo-Indian Community the right of being enlisted in the regular army, the Government of India has committed a serious blunder and has given an intolerable pain and insult to all the other equally loyal communities who have been, since the beginning of this devastating war, clamouring for the same right. For a paltry number of 1,091 men, officers and

Protest against the sanction given to the raising of an Anglo-Indian Regiment.

Mahrátta (5), 9th Apl.

others combined, the Government has deeply wounded the feelings of 30 millions of the loyal people, and shown a favouritism which is fraught with much harm and no good."

Application of the Seamen's War Risks Compensation Scheme to Indian Lascars, etc.
Mufid-e-Rozgár (115), 9th Apl.

*20. While publishing the details of the Seamen's War Risks Compensation scheme, the *Mufid-e-Rozgár* warmly thanks Government for making it applicable to Indian lascars, etc. It proceeds to exhort the Indians to show a brave front to the enemy, if only as an act of gratitude to the benign British Government.

The appointment of the Industrial Commission: only a half-hearted measure.
Dnyán Prakásh (30), 1st Apl.

21. Writing about the appointment of the Industrial Commission the *Dnyán Prakásh* remarks that the question of India's fiscal autonomy is so vitally connected with the industrial future of the country that the exclusion of that item from the consideration of the Commission will only result in further postponing the real solution of the industrial problem. It declares that the Commission is an example of the usual policy of Government to deal with Indian matters in a half-hearted fashion and that the Imperial Government will have to thank themselves if the people come to look upon the Commission merely as a sort of makeshift as it had become impossible for Government to refuse *in toto* the demands made by the people for the industrial advancement of India.

Grievances of Indian Upper Subordinates in the Bombay Public Works Department.
Young India (10), 5th Apr.

22. Durgadas B. Adwani writes to the *Young India*:—"In the Legislative Council Meeting of the 8th December last the resolution of Diwan Bahadur Godbole anent 'the desirability of discontinuing the present rules which make distinctions between European and Indian Upper Subordinates in the Bombay Public Works Department, as regards salary on first appointment and promotions,' was accepted and when Mr. Carmichael, on behalf of the Bombay Government, assured the Council that the matter would be taken into consideration as the defect was a serious one, it was taken for granted, that immediate effect would be given to the resolution. But it is a matter of regret that even this serious grievance of Indians is not redressed, as no Departmental Order has yet been issued. It was supposed that the memorial praying for increased salaries, submitted as long ago as in 1910, had passed through its 'consideration' stage and that Government would be pleased to grant it this year, as it has already been granted by other Provincial Governments. But it is surprising to find that, instead of improving the salaries of the subordinate establishment of this hard-worked department, Government have been pleased to make in the new Budget a provision for improving the salaries of the District Judges, which would cost much more than the former. It is, therefore, earnestly requested that if Government cannot reconcile themselves to grant increased salaries now they should at least carry into immediate effect the resolution admitted and passed by them in Council."

Claims of Muhammadans to be appointed to the Bombay High Court Bench.
Islámic Mail (4), 2nd Apl., Eng. edition.

23. "The announcement regarding Mr. Abdulrahim's acting as Chief Justice of Madras, when Sir John Wallis goes on leave has again brought conspicuously to the fore the absence of Muhammadan element from the High Court Bench in Bombay where it has assumed the form of a grievance of the Muhammadan community. Bombay has a larger portion of Muhammadans in its population than Madras, and yet no Muhammadan has sat on the High Court Bench since the death of the late Mr. Badruddin Tyebji. Appointments of this sort are no doubt governed by considerations of efficiency and fitness; but we are afraid that the policy of excluding the Muhammadans from the Superior Judicial service will not be justified on this score too; for there would be found many a Muhammadan

qualified by education and training to do the work of a High Court Judge. There is Mr. Kajiji, Registrar of the High Court, who has been doing half the work of a puisne Judge satisfactorily and zealously. Then there is Mr. Jinnah, Kazi Kabiruddin and Mirza Ali Akber Khan, who have a very large practice and are reputed for their ability, judgment and sound legal training. We humbly pray the Government of Lord Willingdon to remove this long standing grievance and give the Muhammadans a chance of representation on the highest tribunal of Justice. It must be remembered that the Government of Madras went out of their way to find a Muhammadan Judge of their High Court from Bombay and Mr. Faiz, who was after all a junior member of the Bar, gave complete satisfaction to everybody in Madras, and proved an excellent Judge in every respect."

Appreciation of the services of Mr. Hudson, Collector of Surat.

Bombay Samáchár (50), 3rd Apl.

24. The *Bombay Samáchár* thanks Mr. Hudson, the Collector of Surat, for discussing matters of general interest with the people at the Collector's Durbar recently held at Ránder and for giving a practical proof of his promise to do his utmost for them by allowing suspensions of revenue and grants of *takavi*. It suggests that Collector's Durbars should be held at regular intervals at various places in a district so that the Collector might come to know public grievances at first hand and devise means for their redress. It is of opinion that the Indian cultivators stand in need of the sympathy of the officials.

Exorbitant price of necessaries in Surat.

Surat Akhbár, (65), 3rd Apl.

25. The *Surat Akbhár* complains about the present rise in the price of ghee, sugar and other articles of food prevalent at Surat and expresses its surprise that they have gone higher in that city than in Bombay. It remarks that it is collusion on the part of shop-keepers that has brought about this state of affairs which is proving a source of great hardship to the poor. The paper regrets that no steps are taken against the shop-keepers making common cause in squeezing the people in complete disregard of the principle of demand and supply which should govern the prices of all commodities. It suggests to Government the appointment of market superintendents with due powers to check the artificial inflation of prices during the present crisis caused by the war.

EDUCATION.

A new hardship on private schools.

Gujarátí (12), 9th Apl., Eng. cols.

***26.** "A strong protest must be preferred against the rule in the grant-in-code which the Bombay Educational Department seeks to enforce upon the heads of aided private high schools in the matter of the admission of pupils who have been educated at home. The rule requires that pupils who are to be admitted to standards higher than those mentioned in their certificates, must be examined at the Government high school and their admission to higher standards must be regulated by the result of this examination. This means, if it means anything, that the head masters of private schools cannot be trusted to estimate the educational standard attained by the boys who seek admission to their schools; and that head masters of Government high schools can alone be so trusted. No wonder the rule in the grant-in-code is resented as an insult to them by self-respecting head masters of aided schools. If they are regarded as competent to conduct their institutions, to hold annual examinations and to promote their pupils from one class to another annually, we cannot understand how they can be condemned as unfit to judge to what class boys may or may not be admitted. ..... Inspectors do report upon anything wrong they discover in the aided schools and we know that head masters are warned and their grants are postponed or reduced by way of punishment. When this straightforward course is open to the Educational Department, it is difficult to see why it should enforce a rule the execution of which is no less then a vote of censure upon and want of confidence in all the conductors of private schools. The operation of the rule, if it is strictly enforced, is bound to lead to absurd results."

27. It is to be regretted that the Government of Bombay have taken a retrograde step in the matter of the education of our people and have deprived them of their right of receiving the benefits of primary education. The full primary schools in the villages have lately been coverted into rural schools teaching up to the third standard and those students who want to prosecute their studies further are now compelled either to walk five to six miles every day to get to a school or to shift to its neighbourhood. Does any one think of the difficulties of the cultivators? The Honourable Mr. Samarth asked Government to convert the rural schools into full primary schools, but as usual they paid no heed to his suggestion. The cultivator's son forgets whatever little he has learnt for lack of opportunities for further study. It is natural that people should be dissatisfied with such a policy of Government. It is not the intention of Government to keep the people backward, but it is certainly not desirable that there should be room for the imputation of such a motive to them.

Complaint against conversion of full primary into rural schools.
Bombay Gujarâti (49), 2nd Apl.

RAILWAYS.

28. Commenting upon the reply given by the Honourable Sir R. W. Gillan to the interpellation of the Honourable Mir Asad Ali Khan in the Imperial Legislative Council regarding the inability of the G. I. P. Railway to attach an intermediate or a third class carriage to the Delhi mail, the *Râst Goftâr* writes:—It is the poor third class passangers who are the source of real income to the railway and can it be considered proper on the part of the railway to make a difference between the servants of first and second class passengers and independent poor travellers? The reply means that people are deprived of the right of travelling by the mail train because they are poor! The public will not be satisfied with Sir. R. Gillan's reply. The railway authorities seem to consider poverty a crime and do nothing to ameliorate the hardships of the third class passengers.

The Delhi Mail and third class passengers: the crime of poverty.
Râst Goftâr (25), 2nd Apl.

29. Mr. V. R. Deshpande of Poona writes to the *Dnyân Prakâsh* as follows:—A party of passengers started from Devulgaon to catch the Poona Express Train at the Kedgaon Station and arrived there an hour and a half before 4-30 P.M., the scheduled time for the train. But the Station Master refused to issue tickets to them, and the next morning train being overcrowded, they had to catch the 2 P.M. train for Poona; thus they were made to wait at the Kedgaon Station for full 23 hours. The after-noon Express Train, not being very much crowded, is very convenient for passengers from villages adjoining the Kedgaon Station, but many of them have to undergo the above experience owing to the whims of the Station Master.

A Railway complaint.
Dnyân Prakâsh (30), 8th Apl.

M. K. SHAIKH,

Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 13th April 1916.

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Report on Indian Papers

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	English.				
*1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramanni ; Hindu (Manglorian); 33.	700
*3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
*4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
*5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
*6	Phœnix	Karáchi	Bi-weekly	Jáffar Fazlu ; Muhammadan (Khoja) ; 63...	425
*7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
*8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 34.	500
*9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
*10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 27.	2,000
	Anglo-Gujara'ti.				
*11	A'rya Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
*12	Gujarátí	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
*13	Gujarát Mitrá	Surat	Do.	Uttamram Umedram Rashamwala ; Hindu (Dedad Bania) ; 40.	1,500
*14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Bhát ; Hindu (Mewri Bania) ; 40.	8,000
*15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
*16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Bhat ; Modh Bania ; 35.	1,000
*17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
*18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
*19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
*20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána), 36.	800
*21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon ; Pársi ; 56 ...	1,250
*22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
*23	Pársi-Samsár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 22 ...	500
*24	Praja Bandhu	Ahmedabad ..	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
*25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
*26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
*27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Anglo-Kanarese.				
*28	Chandrodayá	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	Anglo-Mara'thi.				
*29	Dnyánodayá	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
*30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
*31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
*32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
*34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
*35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
*36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	Anglo-Portuguese.				
*37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	Anglo-Sindi.				
*38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
*39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
*40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
*41	Sindhi	Sukkur (Sind) ...	Do.	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
*42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
*45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	English, Portuguese and Concanim.				
*46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	Gujara'ti.				
*47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
*48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
*49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
*50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
*51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
*52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
*53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
*54	Deshi Mitrá ...	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
*55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
*56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
*57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
*58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
*59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
*60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42.	500
*61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
*62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
*64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambáram Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
*65	Surat Akhbár	Surat	Do.	Phirozshah Edalji Patel ; Pársi ; (Zoroastrian) ; 40.	600
	HINDI.				
*66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
*67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
*68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
*69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
*70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
*71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
*72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
*73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
*75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
*76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
*77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
*78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 30.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
*80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Maratha); 53.	540
*81	Chitramayá Jagat ..	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
*82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
*83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
*84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
*85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
*86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
*87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
*88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
*89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
*90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
*91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
*94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
*95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
*96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karwla); 29.	4,000
*97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
*98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Maratha); 54.	5,500
*99	Sholápur Samáchár ..	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35.	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
*100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman), 35.	300
*101	Shubh Suchak	Do.	Do.	Dattátraya Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
*103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Alam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátraya Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
*106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidya; Hindu (Chitpáwan Bráhman); 25.	100
*107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpávan Brahman); 44.	300
	SINDI.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsu-ud-dín *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ..	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wahab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ..	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
*114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
*115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
*116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
*117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE ANI CONCANIM.				
*119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

E. The papers marked with an asterisk have actually been examined during the week.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. *Young India* makes a strong protest against the hostile criticism directed by Anglo-Indian papers against Sir William Wedderburn's views on the Indian Civil Service and remarks :—" The present constitution of the Indian Civil Service is not a dispensation of Providence which must be accepted as permanent and unalterable. Is it so very certain that the present constitution of the Civil Service will be maintained intact for all time? If that constitution is liable to alteration, as, of course, it is, may we not look forward to the time when it will become a really *Indian* service, and when its members will become really servants, instead of masters, in the Indian administrative household? To say all this is not to traduce the I.C.S., to throw discredit on the sincerity of their motives and their devotion to duty such as they conceived it. That is not the first time that Sir William Wedderburn insists on a fundamental change in the position of the Civil Service. As we have said, he is and has been a Liberal of the Future. He has said over and over again that the Civil Service must adapt itself to the requirements which are constantly cropping up as the Indian world grows older. Either of two things must happen. Indians will go forward and leave the Civil Service stranded, or the latter will hold Indians in its grip and strangle progress. We raise a plain issue: India is resolved to have self-government; how is that glorious evolution likely to be helped by perpetuating an antiquated system of bureaucratic control of policy and every detail of executive action? Nay, how can even the co-operation of Indian Intellectuals with the work of Government be possible or useful unless the Civil Service abandons definitely and once for all its ancient prescriptions? Never mind when self-government materialises. We should prepare the way for the advent of that glorious time. One or two things are essential for this realisation. First, the bringing together in unbreakable bonds of co-operation of the Government and the Indian Intellectuals. Secondly, the support of the Home Government of the Viceroy, supported by the Indian Intellectuals. In combination with the Indian Intellectuals, the Government ought to be supreme. That is the minimum of our demand."

What should be the real position of the Indian Civil Service with regard to the people of the country.

Young India (10), 12th Apl.

2. "The Honourable Mr. Narsinha Aiyar asked in the Madras Council:—'Whether exemption from taking out licenses for arms is in favour of all "municipal councillors of approved loyalty" or those in the list only, and whether any such lists are prepared.' The reply was characteristic and says that exemption granted under Schedule I, item 15 (*a*), of the Indian Arms Rules, 1909, applies to every landholder or a municipal member being of approved loyalty and good position and 'designated in any list issued in this behalf by the local Govornment.' The exemption is only thus to the 'listed' landholders and municipal councillors. And the grand thing appears in the admission of Government that *no such lists have yet been prepared*! Clearly, therefore, there can be no 'listed' members. This delaying policy is certainly an ingenious method of Government to deal with the Arms Act exemptions." [The *Kesari* referring to the same subject asks why such provisions have been at all enacted if no effect was to be given to them. Why raise, it asks, false hopes in the minds of the people? The paper makes a similar complaint against the non-enforcement of the provisions of the Indian Railways Act against overcrowding though they are being broken almost every day on almost all the railway stations. It suggests that these and similar other provisions should be deleted from the respective Acts, as disappointments in these matters cause much heart-burning among the people.]

Enactments of Government may be good but their provisions are not properly enforced.

**Mahratta* (5), 16th Apl.; *Kesari* (88), 11th Apl.

*3. "The *Rást Goftár* republishes from the *Bombay Chronicle* of the 28th March 1916 a review of a volume entitled 'A Rambler's recollections and reflections' written by a Mr. Capper and published by Messrs. George Allen and Unwin, wherein a letter alleged to have been written by the Secretary of an Anglo-Indian Club to the Governor of a Presidency with regard to the latter's proposal to elect a famous Indian Prince an honorary member of the club. The editor of the *Rást Goftár* appends the following remarks below the review :—

Appeal to Government to take action against a book entitled "A Rambler's recollections and reflections" written by a Mr. Capper.

Rást Goftár (25), 16th Apl., Eng. cols.

The letter alleged to have been written by some club Secretary to the Governor of a Presidency, is an obvious invention and a stupid one at that. It can hardly deceive any one. Nevertheless it can not altogether be dismissed with contempt. It is one of those inventions which on the one hand appeal to and gratify a certain class of so-called Britons in this country while on the other hand they create a vast amount of irritation amongst the Indian public. They thus help to promote racial hatred which is so deplorable. It seems to us that for this reason it is the duty of Government to stop the circulation of the book in which the alleged letter is printed, if not to prosecute Capper."

4. The *Kesari* refers to the forthcoming Economic Conference of the Allies to be held at Paris and contends that if a Colony like Australia is to be allowed to have a separate representative at it in the person of its Premier, India also should be asked to send a special representative to take part in its deliberations. It declares that not to do so would be doing an act of partiality. It then refers to the sympathetic attitude taken up by the Australian paper *Register* towards India and remarks that it is yet to be seen how far liberal sentiments of that paper find a place in the heart of British statesmen. It concludes :—For the present it appears as if India is to be treated like a menial who has to take his food outside the dining hall while the host and his guests are enjoying a feast inside. This differentiation in the treatment accorded to India on the one hand and the colonies on the other will be felt as a deep insult to India and we will feel thankful to England if it is removed after the war.

India should be adequately represented at the forthcoming Economic Conference in Paris.

Kesari (88), 11th Apl.

5. In view of the fact that the Minister of Australia is to be invited to attend the Economic Conference that is to be convened at Paris to consider the means of safeguarding the commercial interests of the Allies at the termination of the war, the *Praja Mitra and Pársi* suggests that India should also be asked to send her representative to the said Conference. It hopes that the Secretary of State will not be sent as an official representative to the Conference and that India will be given the right of electing her own spokesman. It is of opinion that none but those who are actively connected with the trade and industries of India can understand the requirements of India at the present juncture when the economic policy of England is to be revolutioned and that the absence of such men at the proposed Conference might tend to bring about an arrangement adverse to her proper interests. It argues that the presence of Indian representatives would be welcomed by the Allies and the Dominions and asks the Government of India to move the Imperial Government to give India adequate representation on the Conference.

Praja Mitra and Pársi (21), 12th Apl.

*6. The *Mahrátta* gives quotations from the memorial submitted to Government by the father of Mr. Jawharmal who has been interned under the Defence of India Act and remarks :—"The evidence thus is clearly conflicting, and so it is against justice to punish a man on such insufficient evidence. But even if it be sufficient, the statutory power has exhausted itself as the ordinance allows a detention in custody for only *one* year. That period is over and now we don't know under what authority the unfortunate

Mr. Jawharmal, interned under the Defence of India Act, should now be released.

Mahrátta (5), 16th Apl.

Professor has been kept in custody. Such an infringement of law by Government themselves creates much irritation and therefore it is advisable on the part of Government to release the gentleman and give him and his relations a satisfactory explanation as to why the laws and ordinances were not respected by them (Government) in his case. The legal armoury is full and Government need not have paltered with the rights of a free citizen. But even if Government are convinced of the offence of Mr. Jawharmal, we think an imprisoment for a year and over is quite sufficient for the offence and it will be justifiable in our opinion to release him as an act of mercy."

Adverse comments on the Press *Communiqué* of the Indigenous Industries Committee regarding import and export of hides.
Shetkari (34), 9th Apl.

7. The Advisory Committee for the development of Indigenous Industries appointed by the Bombay Government has after such a long existence called the attention of the Indian capitalists to the possibilities of the leather industry in this country by giving figures of exports and imports. If the duty of the committee is only to give figures nothing beneficial can be expected from it as the commercial public must be already in possession of these and similar other figures. If Government really want to see the committee proving itself useful to the country it should be directed to furnish to the people practical industrial information which will prove useful in manufacturing Indian raw materials into finished products.

Suggestion for an old building near Ahmednagar to be taken over and preserved under the Ancient Monuments Act.
Jagadádarsh (84), 9th Apl.

8. A contributor, writing in the *Jagadádarsh*, suggests that an old building in the vicinity of Ahmednagar, by name Farabag, which is closely associated with the memory of the celebrated Chandbibi, should be taken over by Government and preserved under the Protection of Ancient Monuments Act as no other memorial of that heroine is extant. He admits that the structure does not possess the architectural beauty of the Bijápur buildings, but as a memorial of a queen whose fame had once spread all over India, it is worthy of being preserved by Government.

Alleged injury to cattle by bullets from the practising ground near Sátára.
Prakásh (95), 12th Apl.

9. It is reported that some machine gun bullets accidentally flew into Khurdwádi last week from the practising ground near Sátára and injured some of the cattle there. When a similar occurrence took place some days back, we were assured by the Collector that greater precautions would be taken in the future in connection with the gunnery practice, but strangely enough the above accident has taken place again proving that there has been some negligence on the part of the authorities concerned. If there be any difficulties in the matter of arranging the target or firing the machine gun, a place far off from human habitation should be selected for the purposes of the range.

Nothing practical has been gained by the recent passing of the Resolution in the Imperial Legislative Council for the abolition of indentured abour.
Kesari (88), 11th Apl.

10. When the Resolution for the abolition of indentured labour was accepted by Government in the Imperial Legislative Council, it was supposed that a great point had been gained by the people. But as a matter of fact nothing practical has been secured thereby as will be seen from what occurred in the Madras Legislative Council the other day when a resolution proposed there for the appointment of a mixed Committee to inspect indentured coolie depôts was rejected by the Government though it was supported by several European members. It was pointed out that as the depôts were worse than prisons, the appointment of such a Committee was absolutely necessary, but the Resolution was rejected on the ground that it ran counter to the agreements in existence with the Colonies! Any number of things offensive to Indians may be done with impunity by the Colonies and unbearable hardships may be inflicted by them on the Indian coolies, but nothing is to be done to displease or inconvenience the Colonial Government! It appears as if the Indian officials are paid from the Indian treasury more to look after the interests of the Colonials than to those of Indians.

11. The *Shri Venkateshwar* is surprised at the refusal of the Government of Madras to accept the suggestion of the Honourable Mr. Keshav Pillay for the appointment of a Committee to inspect the depôts of indentured labourers before their departure from ports of the Madras Presidency and is shocked at the argument used by the Honourable Mr. Andrews in negativing the proposal. It sees no reason why the Madras Government should not have accepted the suggestion when Lord Hardinge has pledged himself for the abolition of indentured labour. It hopes that the question will be taken up by some member of the Imperial Legislative Council.

Shri Venkateshwar (68), 13th Apl.

12. The *Hindusthán* highly eulogises His Majesty the King-Emperor's act of placing a sum of Rs. 15 lakhs of his private money at the disposal of the British Government to be utilised for war purposes. It remarks that this act of His Majesty is an index and measure of his liberality and his self-abnegation at the present crisis and maintains that it should afford a lesson to every individual in the Empire in the matter of abandoning luxuries and self-sacrifice. The paper observes that the fact that British politicians have to contemplate the levy of a tax on the luxury of theatricals indicates that a portion of the English people has not fully realised its responsibility. It believes that His Majesty's aforesaid generous contribution must have been partly prompted by the desire of administering a mild rebuke to persons of the latter type.

His Majesty's gift of Rs. 15 lakhs to the nation: a lesson and a hint.

Hindusthán (16), 8th Apl.

13. Referring to the Government of India's decision to raise an Anglo-Indian regiment of 1,200 men from this country, the *Hindusthán* pointedly asks whether such an insignificant number could not have been raised in some other way without effecting a departure from the settled military policy of India. It refers to the fact of many Anglo-Indians having already joined the regular Indian Army and inquires if the raising of a separate regiment from among that community is the only way open to the latter for demonstrating its loyalty. The paper understands that the army at present stationed in India contains a large proportion of high grade officers and believes that at the present juncture their presence on the European fields of battle would be more valuable than here. It wishes that the proposed Anglo-Indian regiment may not be made to contain a large number of officers who may be ultimately kept in India. It concludes with the observation that should the new regiment be not disbanded at the close of the war as is intended by Government at present, it will permanently introduce a new element in the military policy of India, the exact effect of which it would be inopportune to dwell upon at the present moment.

Creation of the Anglo-Indian regiment: a new departure in Government's military policy.

Hindusthán (16), 11th Apl.

14. In the course of a very lengthy article on fiscal autonomy for India, *Young India* refers to the appointment of the Industrial Commission under the presidentship of Sir Thomas Holland, and remarks:—"The mission of this precious Commission is supposed to be to inquire into the industrial development of India. At first sight it looks like a boon indeed, but a little scrutiny shows what we may call the left-handed manner in which it has been conferred. Has industrial development nothing to do with fiscal policy? Is not the latter virtually the only prop which alone can support whatever superstructure Sir Thomas Holland's Commission might design? And yet the terms of reference deliberately exclude from the purview of the Commission the question of Indian tariff! This practically amounts to taking away by the left hand what has been given, may be, graciously given, with the right. It will, therefore, be silly and suicidal to be satisfied with the assurance given or the appointment of the Commission which, in the absence of any authority to decide that question of questions—fiscal autonomy for India, will, like the mountain in the fable, go through all the rigors of prolonged labour and bring forth a poor little, miserable, still-born mouse stuffed with impotent recommendations. All the British Colonies and Dominions enjoy absolute fiscal autonomy. They show, in this matter, not the least mercy even to the Mother Country—

The appointment of the Industrial Commission should not lure people into silence.

Young India (10), 12th Apl.

unnatural though it may seem. India has been the only Cinderella of the Empire—shivering by her cold and scanty hearth of poverty. Is the 'economic readjustment' that is to come after the war, and which has been referred to *ad nausem*, to be the Fairy who is going to right the Indian Cinderella's long endured wrong? *That* is the question which requires a straight reply from the Imperial Government *as also the self-governing Colonies and Dominions.* It is on this point that we require and demand a further and definite assurance, aye! a promise. Until such guarantee is forthcoming it would be sheer folly for the people of India to be content or silent..... For free trade has been India's evil genius, her ruin, a monster that has brought her on the verge of absolute industrial and economic dissolution. Even Mr. Austen Chamberlain, the present Secretary of State and an out-and-out Conservative to boot, has been forced to admit that a fiscal system has been forced upon India which is 'hateful to Indian opinion.' All this will convince our readers that the appointment of the Holland Commission should not lure us into silence or inaction. Never was the necessity for agitation on this subject greater than it is to-day. It is necessary, therefore, that we must drive home to our own people the paramount importance of this question and to convince the self-governing Colonies, Dominnions and Britain that nothing short of a rational fiscal independence will do justice to India or satisfy our legitimate and *human* aspirations."

All the Indian Provinces should have representatives on the Industrial Commission.

Indian Social Reformer (3), 16th Apl.

***15.** Commenting on the Industrial Commission, the *Indian Social Reformer* remarks:—"Coming to the Indian nominations, while they are all good, as we said above, the principle on which the selection has been made, so far as there has been a principle observed, is neither sound nor comprehensive. We cannot think of a worse rule of guidance in this matter than the rule of communal representation. The three Indian members, as it happens, are all of them capable men, but if it were not for the communal idea, it is impossible to imagine how two gentlemen who are both connected with the same class or group of industries in in Bombay, came to be selected to the exclusion of persons in other parts of India representing other, if less conspicuous, kinds of industrial enterprise. The Calcutta representative, similarly, is an exceedingly capable Hindu gentleman, and is at the head of an eminient firm of engineers and contractors. The co-operative movement is fraught with vast possibilities of good, even in regard to industries other than agriculture, and a competent Indian associated with that movement may with great advantage be found a place on the Commission. The whole class of cottage and village industries which, no doubt, are on the down-grade at present, but whose revival is a vital problem as a protective measure in famine times—to put it no higher—is absolutely left out of the Commission. An enquiry of this kind has as much to gain by the association with it of some of the struggling pioneers in outlying villages as of the eminent capitalists who have been already nominated. Some of those who have failed and lost their money honestly in industrial enterprises may have even more information of value to impart to the Committee than those who have built up concerns which pay big dividends. Bombay and Calcutta are great seaports and cities, but they in no wise represent the vast problems of interior India. We think that the Punjáb and Madras, the United Provinces and Burma have problems of their own and that it is unjust that they should have no representatives on the Commission."

After-war trade of India and the Industrial Commission: Misgivings about the utility of the latter.

Hindusthán (16), 11th Apl.; *Jám-e-Jamshed* (18), 13th Apl.

16. Speculating as to whether the Allies would be able to cripple permanently the enemy's trade after the war, the *Hindusthán* does not seem sanguine about such a contingency. It refers to the recent appointment of the Indian Industries Commission and opines that unless matters progress at a considerably accelerated rate, the factories that may come into being in this country as a result of the labours of the Commission will scarcely be in a position successfully to compete with German manufactures. The

paper believes that a change in her present system of tariff by Great Britain will not adequately meet the situation unless state help is extended to home industries as is done in Germany. It also holds that as long as the Government of India are not prepared to change, after the example of the Home Government, their present free trade policy and as long as they do not come forward to support new industries, it is futile to hope that big factories would be started and would work successfully in this country. [Alluding to the above-mentioned Commission, the *Jám-e-Jamshed* regrets that consideration of the question of the Indian tariff, which is very closely connected with the development and protection of the Indian industries, has been excluded from its scope of inquiry. It suggests that, under these circumstances, Indian patriots should appoint an influential committee consisting of experts from among themselves, to formulate a scheme of such reforms in the present Indian tariff policy as would afford protection to indigenous industries. The paper approves of Professor Kale's suggestion as regards the appointment of district committees for consideration and report on the local industries and the sort of encouragement they should deserve from Government and declares that the District Congress Committees shonld make that work a part of their programme.]

17. "In the addresses that were presented at the garden party given to Lord Hardinge the Muhammadan element was conspicuous by its absence. There were indeed one or two Muhammadans from Sind but not one from the Bombay Presidency and it formed a matter for comment even then and afterwards when the proceedings became known to the public. Some thought that the Muhammadans had intentionally abstained to show their disapproval of Lord Hardinge's policy while others said that it was another instance of the disregard shown by the Government of Bombey to the Muhammadan community. We are afraid we are unable to account for the absence of Muhammadan element from the demonstrations of public appreciation of Lord Hardinge's services and regret at his departure. There is apparently some misunderstanding about it which requires clearing up. Lord Hardinge had consented to receive a representative of each district in Bombay and Sind and accordingly the Government of Bombay invited each district to send a representative to present addresses. The districts, with that indifference which has marked their attitude towards the Muhammadans, could find no Moslem name for this work and as always the Hindus appropriated the honour to themselves. We believe there was a talk of the Anjuman-i-Islam presenting an address to His Excellency. But we do not know why it failed. Whatever the cause, it is hoped that it was not meant to mark anything like a Muhammadan disapproval of Lord Hardinge's policy. As we said in our leading article last week the Muhammadans have some cause to complain and they do not possess the same sources of satisfaction as our Hindu brethren have. For individually they have lost as much as India has gained. But looking to Lord Hardinge's services to India as a whole—and we are an integral part of this whole—we ought but to cherish the feelings of gratitude and devotion to the noble-hearted Viceroy who gave his best to India!"

The Muhammadans were not represented at the addresses presented to Lord Hardinge in Bombay.

Islámic Mail (4), 9th Apl., Eng. edition.

18. "Lord Hardinge echoed the sentiments of the people of Bombay in his well deserved tribute to our popular Governor and his distinguished consort. No name is more respected in Bombay than that of Lady Willingdon, as was indicated by the warm applause with which her name was greeted by the people when the ex-Viceroy mentioned it in his speech. Nothing appeals to an Indian more than personal kindness and their Excellencies Lord and Lady Willingdon have never been found wanting in it. The unparalleled activity that we see in Bombay in the direction of war relief which has outshone the efforts of other provinces is mainly due to Lady Willingdon's inspiring zeal

Comments on Lord Hardinge's appreciation of Their Excellencies Lord and Lady Willingdon's services to the Bombay Presidency.

Islámic Mail (4), 9th Apl., Eng. edition.

and energy. The great success that has attended her efforts reflects great credit on all the womanhood of Bombay who have done so much and so well to give active proof of their loyalty. As a European friend remarked to us the other day the service of the Indian woman-folk are no less remarkable than the heroic achievements of Indian soldiery. If one were only to look to the output of work by the Bombay Branch of the Women's War Relief Fund he cannot but feel proud of those noble ladies who have worked untiringly night and day to help Lady Willingdon and make her patriotic work a great success. Lord Hardinge only paid a deserved tribute in his remarks about Their Excellencies and we quote them here for the edification of the people of other provinces, in the hope that it will rouse them to action."

19. " We and all who have the welfare of India at heart will take heart from Lord Chelmsford's promise of continuity of policy which means all and everything to us ! Lord Hardinge's policy stood the test of practical application and achieved him a marvellous success as a statesman. This policy was, as we have just said, one of mutual trust and confidence. Lord Chelmsford could not have failed to be struck by the enthusiastic farewell given to Lord Hardinge by the princes and peoples of India. It was such as has seldom been witnessed in India and surpassed any demonstration that has been held in honour of any departing Viceroy. It was not an official function, for it is not the custom of such high princes as the Nizam, the Maharaja of Kashmere, the Maharajas of Indore and Bikáner to come to Bombay to bid forewell to the Viceroy ; and those who knew the disposition of the princes will readily admit how difficult it is for any one to induce the princes to depart from established practice. Lord Hardinge translated the precept of sympathy laid down by his own King into practice and his wonderful popularity is one of the proofs of it. He won the hearts of the people by actively sympathising with their ambitions and aspirations and secured the affection of the princes by giving them a free hand in the administration of their affairs and by making concessions to their dignity and self-respect. If Lord Chelmsford only follows that line of policy his success is assured. It would look somewhat out of place to make any demands or to ask for any concessions at this stage. Unfortunat ly no Muhammadan deputations waited on His Excellency to give expression to the Moslem feeling and we would be wanting in our duty to our Community if we failed to acquaint His Excellency with the fact that the Muhammadans have hailed his appointment with sanguine expectations of the fulfilment of the pledges given by Lord Minto's Government, which remain unfulfilled to this day We hope to discuss this subject at some length later on and in the meantime beg to tender our heartiest and warmest welcome to Their Excellencies Lord and Lady Chelmsford." [Elsewhere the paper writes:—" We are amazed to see the *Chronicle* reference to Lord Chelmsford. Our contemporary spared no pains to cavil at his appointment and did his best to prejudice the public againt His Lordship; but now it comes forward to greet his appointment with apparent goodwill and felicitation, assuring His Excellency of India's hearty welcome and appreciation in spite of the criticism that appeared in the Press when the news of his appointment first came to India. Now the fact is that no one said a word against His Excellency's appointment excepting our contemporary. The officials heard the news with relief because they were tired of Lord Hardinge's too liberal policy. The Muhammadans welcomed it with sincere pleasure as they thought the new Viceroy will pay greater attention to their claims and redeem the pledges given by Lord Minto's Government. Even extremist organs such as the *Patrika*, the *Punjabee* and *Young India* hailed his appointment with satisfaction. We give below some extracts from the leading papers of India to show what they think about His Excellency and assure him that his coming has revived the spark of hope in the heart of Mussalmans who extend to him a hearty welcome."]

His Excellency Lord Chelmsford.
Islámic Mail (4), 9th Apl., Eng. edition.

***20.** Referring to the Resolution passed by the Punjáb Moslem League regarding the disturbance at the Bombay Moslem League meeting, the *Mahrátta* remarks:—"This shows that the embers are still alive below the ashes of the apparent complacency, and we think the Bombay Government have committed a serious blunder in refusing to hold any inquiry into the question. If the action of the police is justifiable in the eyes of the Government, why should it withhold inquiry? The denial has given room to the suspicion that the part played by the police is beyond justifiability and no amount of covering would dislodge such a suspicion. Lord Willingdon did his best to have a successful session of the Moslem League and the officials in the Police Department ought to have acted consistently with His Excellency's mediating efforts. Instead of that, they acted so as to give rise to an undesirable state of things. And Lord Willingdon's Government wants to shield the police by refusing to hold an inquiry!"

Government have committed a mistake in refusing to hold inquiry into the Moslem League disturbance at Bombay.
Mahrátta (5), 16th Apl.

21. "A sympathiser" writes to the *Indu Prakásh* as follows in connection with the status of Revenue subordinates:—"Ever since the determination of Government in 1910 to hypnotise graduates, the subordinate service was divided into two branches—the Upper and the Lower, the Departmental Examinations the Higher and the Lower Standard were abolished, and a qualifying test was substituted instead, being only open to the newly recruited graduates. Those that were to be appointed Mamlatdars were to be selected as usual out of those that have passed the Higher Standard Examination till 1917, after which the new graduate recruits are to have the entire monopoly of Mamlats and Deputy Collectorships, the non-graduates being completely debarred from aspiring to more than Rs. 125..... As a result of the rearrangement and consequent blocking up of all prospects, English-knowing qualified men began to boycott the Department and seek their fortune in other spheres of human activity, and the Lower Branch has been swamped by vernacular hands with of course a bit of English here and there. Is this state of things either conducive to efficiency or fair to those non-graduates who have to bear the Lion's share of work on account of their better qualifications? It is not an exaggeration to say that many of these non-graduates count in their ranks some of the finest gems of education and in ability can fairly compare with or rather beat down the most competent Inspector or Sub-Inspector of the Excise Department on a huge salary with multifarious allowances, or better situated brother clerks in other Departments. For instance, a non-graduate who had entered the Forest Department in 1907 or so will be found on scrutiny to have well nigh reached Rs. 50 during the same period in which his contemporary in the Revenue Department can scarcely be expected to have reached more than Rs. 25. This state of things has already worked much mischief and is causing discontent among the lower ranks of the subordinate service with the result that many a clerk who could exercise some influence elswhere is leaving the Department one after another to seek his fortune elsewhere. The re-gradation thus ordered would appear to have in practice resulted rather in the 'Degradation' of those that happened to be in the Lower Branch barring their way to all their prospects. Will the Bombay Government kindly see its way to rectify the monstrous injustice thus created by the scheme that has defeated its own object? Will they at least be pleased to modify the rules in such a way as to admit these non-graduates in the Lower Branch, who had entered the Department before 1910, at least to the Higher Branch if not to Mamlats? Will His Excellency Lord Willingdon, who has already contributed much to the uplift of this Presidency by his beneficent administration, rise to the occasion and kindly look into the matter personally and remove the just and pressing grievance of a section of public servants of the most important department of Government?"

Appeal to Government to better the prospects of Revenue subordinates.
Indu Prakásh (32), 14th Apl., Eng. cols.

22. The *Akhbár-e-Islám* publishes the contents of a telegram intimating that cattle and especially cows are in great distess at Dholera and complaining of the Settlement Officer's order prohibiting the people from allowing their cows to drink at the Bhima tank and at some of the public wells originally built by private charity. It is rumoured that Government desire by these means to compel the people of Dholera to pay the new unwelcome cess. The telegram then proceeds:—This difficulty has caused and is still causing the deaths of many cattle. Request for help in this connection has been made to the Collector of Ahmedabad and the Commissioner of the Northern Division, but no reply has yet been forthcoming. Let alone any relief, the distress of the Dholera people has thus increased in the present times of famine, though the wells have not been built by Government.

Distress in Dholera (Ahmedabad): complaint against prohibition of watering cattle at charity wells.
Akhbár-e-Islám (47), 13th Apl.

23. While making a favourable mention of the work hitherto done by the local Food Prices Committee the *Sánj Vartamán* expresses regret at the Committee not being able as yet to remove the inconvenience and hardship of the public in that direction in an adequate measure. It, however, compliments Mr. Cadell on the timely relief his exertions as well as the exertions of the different Ward Committees have afforded to the middle and poorer classes. Laying stress upon the expediency on the part of the authorities, of taking measures for bringing quinine and other drugs within the reach of the public at reasonable prices, the paper suggests that Government would do well to control the import of drugs, on lines similar to those of their wheat policy in order to bring about the result advocated above. It then refers to the complaints that have been raised by the public against the present abnormal rise in the price of pure milk which, it writes, sells at the rate of from five to six annas per seer, and remarks that the people of Bombay appeal to the Municipal Commissioner and the Food Prices Committee to inquire into the causes of this abnormal rise and wishes that its price may be also fixed like that of other articles of food.

The Food Prices Committee: comment and qualified praise of their work.
Sánj Vartamán (26), 14th Apl.

EDUCATION.

24. The *Akhbár-e-Islám* recognises the propriety of Government's decision to refuse a charter to the Moslem University on lines different from those of the Hindu University and consequently expresses its satisfaction at the Moslem University Foundation Committee recently passing a resolution at their Lucknow meeting accepting the principles of the Hindu University Act. The paper hopes that the Committee appointed by the abovesaid meeting to draft regulations will not fail to pave the way for bringing the Moslem University into being as soon as practicable. [The *Hindusthán* also considers it to be wise of the Moslem leaders to have decided to accept a constitution for their University similar to that of the Hindu University. It remarks that though dissatisfaction exists among both the communities with regard to the conditions imposed by Government in connection with the two Universities, the Hindus and the Muhammadans should strengthen the hands of their respective leaders in the task they have taken upon themselves. The paper urges the importance of rearing up such communal institutions in India in view of the Government policy, which is growing more and more restrictive with regard to University education, as witness their desire to turn Universities into Government Departments by withdrawing the question of education from the hands of the public and by nominating those persons members of the University Senate who are content to play second fiddle to Government officials.]

Moslem University: approval of a charter similar to that of the Hindus.
Akhbár-e-Islám (47), 13th Apl.; *Hindusthán* (16), 13th Apl.

25. Commenting on the Circular recently issued by the Educational Department regarding examining new students wishing to gain admission to schools, the *Dnyán Prakásh* remarks that the Circular has done more harm than good; that it has given gratuitous insult to the Head Masters of private schools; and that it has thrown fresh difficulties in the way of students and done grave injustice to clever boys by introducing the principle of 'one year one standard'. The paper regrets the entire absence of any agitation on the part of the guardians of the school-going children against these orders of Government and exhorts them to make united effort to get them rescinded.

People should agitate against the new orders of the Educational Department regarding admission of students to schools.
Dnyán Prakásh (30), 9th Apl.

RAILWAYS.

26. The *Bombay Samáchár* reiterates the complaint appearing in the *Times of India*, dated the 13th April, about the congestion of goods at the Khándwa junction on the G. I. P. Railway and the consequent trouble, annoyance and loss caused to the merchants and the general public. It asks the Railway authorities to increase their rolling stock by means of the co-operation of all the railways and to relieve the present extraordinary pressure at Khándwa by a judicious distribution of the wagons at their disposal.

Complaint of congestion of goods on Khándwa junction.
Bombay Samáchár (50), 15th Apl.

MUNICIPALITIES.

***27.** "Bandra has been enjoying the proud distinction of being the Brighton of Bombay. It has been enjoying that distinction, and glorying in it, for more than a generation, notwithstanding the assurances of the more discerning and observant of its residents that some of its failings and shortcomings have been such as to put to shame some of the most primitive and third class local bodies in the mofussil. The counts on which some of the leading residents of the Town have now sought to pillory it are bad roads, bad lighting, and bad water—the three fundamental functions of a Municipality. It almost seems an age now since the time Sir Frederick Lely was the Commissioner of the Northern Division, and in that capacity tried to awaken that body to its sense of duty. But the hopes then raised have long since died out. No doubt, some improvements have been effected, but, some of them, at least, at a cost to the Municipality and the rate-payers which might have been easily avoided, if the gentlemen connected with its administration, in the past, had frankly recognised their duty, at the proper time, and striven to do it in the right spirit. The best course is to undertake a complete overhauling in right earnest, and this cannot be better done than by Government lending their services to the Town for a few years."

Alleged need of Government intervention in the affairs of the Bandra (Thána) Municipality.
Kaiser-i-Hind (19), 16th Apl., Eng. cols.

28. Commenting on the working of the Hyderabad Municipal Committee of Management, the *Sind Journal* writes:—"The deliberations of the Committee are a sealed book to the public, and the only things which have been keeping the existence of the Committee prominently before the public are the reports of Mr. Katrak's high-handed behaviour towards his subordinates and the curtailing of the hours of water-supply during these hot days even. In addition to these may be mentioned the excessive zeal of the Committee to augment octroi revenue which manifests itself in the harassing treatment of even highly respectable persons by some underlings of the Committee. Beyond these the Committee has been unable to give any proof to the citizens that a real change has come in the administration of their civic affairs.

Criticism of the working of the Hyderabad (Sind) Municipal Committee of Management.
Sind Journal (8), 12th Apl.

The Government Resolution decreeing the supersession of the Hyderabad Municipality lays down that the Collector should only supervise the working of the Committee from outside, and that the Committee should consist of not more than eight persons as recommended by the Commissioner in Sind. We fail to see why these directions of Government have been disregarded or are deemed to be unpractical. The Committee now consists of only six members, one of whom is the Collector. Cannot Hyderabad supply two or even more competent men who would influence the decisions of the Committee by the weight of their mature opinions based upon considerable practical knowledge of municipal administration? Having said this much, we have to express our regret that the deliberations of the Committee are carried on *in camera* and that even the resolutions are not communicated to the Press as was excepted in the beginning. The money that the Committee spends comes from the pockets of the people, and it is strange that they should be kept in the dark about the deliberations of the Committee. It is strange that the Budget prepared by the Committee shows an expenditure of about one lakh and a half in excess of the income during the current financial year. The Committee must be reminded that the people of Hyderabad should not be burdened with any additional heavy taxation which would put an undue strain upon their slender resources. The average income of Municipalities in the Bombay Presidency per head of population is Rs. two only, and Hyderabad is already paying much more."

NATIVE STATES.

29. Referring to the scarcity prevailing in some of the the Native States in the Presidency, the *Gujarâti* writes:—Some of the Native States seem to have been caught in the clutches of famine and their subjects are now migrating to British territory; for the rulers of these States take delight in wasting the revenues exacted from the cultivators in giving welcome to Government officials. Some States take care to keep their coffers full, while others allow themselves to be swindled in the hope of making profits by banking and trade in Bombay. The rulers of these States never seem to give a thought to their own obligations. The Chiefs of Káthiáwár lately gave a warm welcome to Lord and Lady Willingdon and the various accounts of the visit would lead one to think that Káthiáwár was in a state of abounding prosperity. No State ever troubled to give a faithful picture of the condition of its own people. Now that cries of famine are heard from Káthiáwár, will Government take steps to know the true state of affairs? Will they compel the Chiefs to discharge the duty they owe to their subjects? [The paper then appeals to its readers to subscribe liberally to the fund opened in aid of the famine-stricken districts.]

The famine in Káthiáwár: duties of its Chiefs.
Gujarâti (12), 9th Apl.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 20th April 1916.

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Report on Indian Papers

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manílál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1,500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Sbrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	800
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	280
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 30.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 58.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 48.	20,000
89	Khándesh Vaibhav ...	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 48.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 58.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	800
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpávan Brahman); 44.	300
	Sindi.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 48.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	Urdu.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	Gujarátí and Hindi.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. The minatory speech made by Lord Carmichael at the last meeting of the Bengal Legislative Council with reference to the unrest prevailing in Bengal was in a way insulting to its elected members. It was improper on His Excellency's part to remind the honourable members, who are his colleagues and equals, of the existence of the Defence of India Act. We do not see how he can with propriety hold the non-official honourable members responsible for the unrest prevailing in the province, which in our opinion is due to the inefficiency of the Bengal Police. Again, we would have had nothing to say against the wholesale internments without trial in Bengal, had crime in that province decreased as a result of that policy, but which to all appearances has not been the case. Had the real culprits been interned the number of offences was bound to go down, but as that has not happened, it appears as if the innocent have been made to suffer in the place of the guilty. We are surprised to find that His Excellency Lord Chelmsford has, instead of curbing this policy of the Bengal Government, given countenance to it, by extending the sections of the Defence of India Act to the whole of Bengal. This is the first sovereign remedy His Excellency has administered to the Bengalis on taking up the reins of administration! We hope that this remedy at least will purge those people of the madness of anarchism.

His Excellency Lord Carmichael and anarchism in Bengal.
Kesari (88), 18th Apl.

2. In the course of a lengthy article on the Industrial Commission, *Young India* writes:—"There is some force in the contention that war time is not the time for promoting industries, or taking new jumps into the industrial unknown. We quite agree with all this. But, surely, India is not so very much affected by war conditions that we cannot discuss fundamental issues affecting the future. Let us say at once that Japanese analogies are absolutely misleading—they are misleading as regards the energies of the people, the knowledge they possess, and the State-support they receive. The Indian complaint is that the energies of the people are cramped, their intelligence stunted, and State-support denied, for no reasons that Indian opinion accepts as worthy of consideration, let alone acceptance..... It is no use talking about climates. It is no use, either, talking about the energy and intelligence of the Japanese. Indians are not less energetic or intelligent. Only, the energy and intelligence, in the one case, have been disciplined by State action, while, in the other, they have been left to take care of themselves..... Sir Thomas Holland, while in active service in India, never tired of pointing out the incalculable (and uncompensated) loss to India caused by the unrestricted export of phosphates in the form of bones. Why is this export made possible?..... Put in a popular way, India loses valuable mineral fertilisers, in which the soil is notoriously deficient, by the inaction of the Government and the ignorance of the people. The latter is primarily due to the operations of the Education Department. We mention this only by way of deprecating the very misleading analogies so freely drawn upon from Japan, for the edification of India and in justification of a State policy which is essentially unsound..... So much for wonderful Jap skill and intelligence and enterprise. Only, it would have been wonderful indeed, and strangely out of keeping with Japanese character, for the Government to have tolerated such flagrant trifling with the national interest. Even more wonderful and more utterly out of keeping with Japanese character and the policy of His Majesty the Mikado's Government would it have been to permit, or tolerate, a state of things in which the indebtedness of agriculturists would have assumed the tremendous dimensions to which it has attained in India. That great student of Indian economics, Mr. Dinshah Wacha, estimates the indebtedness of the agriculturists at Rs. 375 crores, and some put it at Rs. 500 crores. These are appalling figures, whichever you prefer to adopt, for a country whose *main* industry is agriculture. Then, look at the grinding taxation of agriculturists in parts of the country least favoured by nature, climatically, or

How Government neglect the industrial and agricultural interests of the people of India.
Young India (10), 19th Apl.

irrigational facilities, or mineral fertilisers. Leave the question of the land tax alone : the taxation is severe enough. But look at the very paltry efforts made to relieve agricultural indebtedness. Mr. Wacha is an unsparing—as some of us think, a far too unsparing—critic of State policy in India, in the matter of the attempted amelioration of agricultural indebtedness. But which of us can deny the force of his criticism of the puny efforts of the co-operative movement."

India and the Allied Economic Conference.
Mahrátta (5), 23rd Apl.

*3. "A most distressing feature of the coming Paris Conference is that while not only England but also her self-governing dominions are to be specially represented by their respective premiers, no room can be found there for India, the strongest and largest of British possessions. Of course a reason for such invidious discrimination can be found but it lies outside the domains of justice and equity. Australia, Canada and even the small tiny islands of New Zealand have a place in the Conference; but India has none and must wait like a valet in the ante-chamber. Whenever England was in difficulties India has sympathised with her; whenever England was in peril India has sacrificed her sons by the thousand. Indian markets have enriched the British capitalist out of all proportions. Is she then still unworthy of participating in the Conference equally with the other dominions? If the words of responsible British Statesmen are words of honour, if the vaunted change in the angle of vision is not a myth or a mere make-shift, if English people do not regard 300 millions of Indians as so many coolies or barbarians, India must have a place in the coming Conference. If the Colonies do not go to Paris on their own account but as representatives of England, cannot the same privilege be at least as worthily extended to Mr. Banerji or to Pundit Madan Mohan as it has been to Mr. Hughes and Mr. Bordan? It is useless to argue that the Colonies are self-governing, for the fault that we do not enjoy autonomy is not ours, nor is the self-government of the dominions due to any special aptitude of the Colonists. We are as good as they, or they are as bad as we."

The subject of Imperial preference should be regarded as no more than a business proposition.
Gujaráti (12), 23rd Apl., Eng. cols.

*4. "The subject of fiscal policy has been excluded from the purview of the inquiry of the Holland Commission on grounds which are absolutely unconvincing and the Indian people ought not to allow their case to go by default. Professor Kale traced the history of the question from the time that the late Mr. Joseph Chamberlain unfurled the banner of his tariff reform campaign on the termination of the Boer war and referred to the views which Lord Curzon's Government placed before the British Government as to the position and attitude of this country. As the Government of India is not responsible to the people, there is always the danger of any scheme of Imperial preferential trade—good, bad and indifferent—being foisted upon this dependency. The Government of India itself is usually helpless, as we now know only too well, when it advocates India's cause before His Majesty's Government. It is one thing for India to make every sacrifice which will be demanded of her for the vigorous prosecution of the war to a victorious issue and another to expect her to accede to any fiscal project which Great Britain and the self-governing Colonies may find advantageous. The bulk of India's imports already come from Great Britain and she can show little further preference to British goods. As one of the main objects of preferential trade is the encouragement of British industries, we must see that the interests of the Indian people are properly safeguarded and that our indigenous industries are protected. In short, any scheme of Imperial preference which may be suggested for our acceptance, must be a business proposition."

Necessity of non-Europeans in the Empire joining together to safeguard their interests.
Sandesh (96), 14th Apl.

5. No one need be told how necessary it is under the present circumstances to a have league of the non-European nations of the world. But the fact is that very few independent non-European nations are at present in existence. Though Asia, the oldest, the largest and the most populus of the Continents, has not yet passed wholly under European supremacy, India has already become

a portion of the British Empire, and all wise men of the country think it an honour and pleasure that she has become connected with such a liberty-loving nation. The Republic of China will take several years more to become a civilized independent nation. It thus appears that unless Japan takes it into its head and acts in a far-sighted manner, there is no possibility of a non-European nations' league being formed; but in view of the present policy of that country, there is very little hope in that direction. There are millions of non-Europeans inhabiting the countries ruled by England, France and Russia, but they cannot co-operate with each other being under different governments. They have therefore to strive independently of each other for their own advancement. Fortunately, out of the three nations referred to above, the largest non-European population is living under the rule of England, famous for her love of liberty, and the majority of it, 31½ crores, is living in India alone. In short, the responsibility of taking the lead among the black men of the Empire and of opening up the way of progress for them, lies on the Indians. The Indian agitation for self-government will not benefit Indians alone, but on its success will mostly depend the future of almost all the non-Europeans of the world. Indians should recognise the magnitude of this responsibility and strive their utmost to achieve the great object by mutual co-operation. This will have to be brought about by making organised efforts through the Indian National Congress. The Europeans in the Empire, though a compact body, have seen the difficulties lying in the way of discharging the responsibility of ruling and protecting the non-European subjects of the Empire, and therefore Lord Meath and others have taken in hand the formation of a league for the spread of discipline and the sense of duty among the Europeans. Lord Meath had asked Mrs. Besant to join the League, but she has refused to take part in that selfish movement, and we are certain that noble-minded Englishmen like Sir William Wedderburn will also do the same. For the movement clearly aims in violation of Imperial Assurances, at not allowing the non-European portion of the population of the Empire to have share in the power and the comforts at present enjoyed by the Europeans. As European society is always on the alert to protect their self-interest, Lord Meath will find no difficulty in securing thousands of members from among them for his League. We should, therefore, take warning, and proceed to put forth efforts to secure the co-operation of Indians throughout the Empire for securing political rights on a footing of equality with Europeans. If we do not awake ourselves we shall lose our cause. We hope our leaders will not fail to pay attention to this matter since the agitation for self-government has been begun in earnest this year.

6. "The editor of *Hablul Matin*—Maulana Abdul Karim (? Kalam) has been recently ordered out of Bengal by the Government of the Province. The United Provinces and Punjáb Governments have issued orders prohibiting the entry of this gentleman into their territories. This step of the three Upper India Governments is ridiculous in the extreme..... If three Local Governments have shut out Mr. Karim, it is possible that the rest may follow suit. How long, then, is the unfortunate gentleman to wander? Mr. Karim is a respectable gentleman wielding evidently a large amount of political influence. It may be this influence is not what the Government would term desirable. But even in cases of gentlemen who hold views not coincident with those of their Government, the latter is expected to act in a gentlemanlike spirit." [The *Kesari* makes similar remarks and suggests that the Government of India instead of making such a ridiculous display of their policy of banishment should appoint a place for all such suspected men to live.]

Comments on the banishment of the editor of *Hablul Matin* by the Bengal Government.

Mahrátta (5), 23rd Apl.; *Kesari* (88), 18th Apl.

***7.** Referring to the proscription by the United Provinces' Government of a Hindi leaflet calling for information about the alleged grievances of coolies on indigo plantations against the planters in Champaran, the *Mahrátta* remarks:—"To proscribe such a leaflet is equivalent to siding with the oppressors whose misdeeds are creating needless suffering in thousands of homes! 19 lacs of people is not an insignificant number. For the money-seeking clique of a few white planters, the Behár and United

Protest against the proscription of a certain leaflet by the United Provinces' Government.

Mahrátta (5), 23rd Apl.

Provinces Governments have thought fit to discourage the attempt to bring their dark deeds into daylight. Such misdirected sympathy with the planters is an index of the want of sympathy in the Governments with the sufferings of thousands of our brothers and sisters. Governments which exhibit such a perverseness of conduct in regard to lacs upon lacs of their subjects are *unfit* to rule, from the standpoint of Higher Morality. The Home Rule movement gets strength from each and every instance of such unjustifiable measures of Local Governments—That is the bright side of the picture. But, all the same, the measures remain a reproach to their authors."

Victoria Memorial Funds are being recklessly spent.
Kesari (88), 18th Apl.

8. Out of the sum of 78 lacs raised for the Victoria Memorial no less than 5¼ lacs have been paid to Sir William Emerson, the Architectural Adviser, for his fees, travelling allowances, etc., and the foundations, which are reported in some places to be already subsiding, have cost 6 lacs. It is worth noting on the other hand that only a lac and a quarter have hitherto been spent in purchasing exhibits to be deposited in the memorial! This clearly shows how recklessly the memorial funds are being spent, and also furnishes an instance how little benefit India and Indians derive from such funds while strangers take full advantage of them.

Comments on the conferment of the status of an Indian Chief on His Highness the Aga Khan.
Kaiser-i-Hind (19), 23rd Apl., Eng. cols.

***9.** "The honour done to His Highness the Aga Khan by His Majesty the King-Emperor has occasioned sincere pleasure among all creeds and classes in this Presidency. He is a national asset in more sense than one, and commands popularity and esteem given to almost no other public man in India, today. An honour, therefore which is at once calculated to enhance his prestige and his influence, and to be held as a reward of his eminent public services, cannot fail to rejoice all hearts."

Bombay Samáchár (50), 17th Apl.; *Akhbár-e-Islám* (47), 17th Apl.

10. The *Bombay Samáchár* dwells upon the services rendered by His Highness the Aga Khan to the cause of Moslem education and the Indian National Congress and lays special emphasis upon the notable part played by him in securing the unflinching loyalty of the Muhammadans to the British Empire since the outbreak of the war and, while congratulating him upon the honour done to him by His Majesty the King-Emperor in giving him the right of a salute of eleven guns and the rank and status of a chief of the Bombay Presidency, adds:—The whole of India will rejoice at the manner in which the public and political services of the Aga Khan have received recognition at the hands of His Imperial Majesty. We heartily congratulate His Highness upon the honour he has received and are grateful to His Majesty for doing such an unique honour to him. We wish His Highness the Aga Khan a long life and earnestly hope that the Moslem University scheme will soon materialise under his guidance. [The *Akhbár-e-Islám* is of opinion that every Muhammadan in India will rejoice at His Majesty the King-Emperor conferring upon His Highness the Aga Khan the status of a Chief of the Bombay Presidency with a salute of eleven guns. It regards it as an unprecedented honour accorded to an individual from among the Indian gentry since the days of the East India Company. The paper refers to His Highness's independence of spirit and liberality and to his being a staunch and constant supporter of Government and believes that every Indian will concur with it in holding that the Aga Khan fully deserves the honour conferred upon him. It suggests to the Khoja community to convene a meeting composed of all sections of Muhammadans to express their sense of joy at, and publicly thank His Majesty's Government for, the honour done to His Highness.]

Objection to naming a Hindu institution after the name of a Christian Viceroy.
Indian Social Reformer (3), 23rd Apl.

***11.** **"We reprint to-day a summary of the proceedings of a public meeting of Hindus in Lábore to inaugurate the movement for the establishment of a Sanatana Dharma College. The object of the College, according to His Highness the Maharaja of Kashmir who presided, is to impart intellectual instruction side by side with religious training, inclusive of the dissemination of the spirit of loyalty, and to facilitate education in Western arts**

and sciences side by side with instruction in religion. The College at Láhore will be open to students from all parts of India. The Maharaja suggested that the College should be named after Lord Chelmsford, and apparently the suggestion found favour with the audience. We must confess that this method of complimenting the new Viceroy does not seem to us to possess any merit to redeem it from being fulsome, if not fussy. Lord Chelmsford is neither a Sanatanist nor has His Excellency shown any inclination to become one. No Christian College professing to teach Theology will ever be associated with the name of a non-Christian magnate. We are sure His Excellency himself would feel embarrassed by the proposal. He will earn the respect of thinking men of all creeds if he will courteously, but candidly, tell the promoters that their proposal is calculated to place him as well as the College in a false position."

The illustrations in the Bombay Administration Report should be dropped.
Kesari (88), 18th Apl.

12. Commenting on the Bombay Administration Report of 1914-15 the *Kesari* takes objection to the illustrations in it and declares that they constitute a waste of public money as those for whom the Report is intended do not care for the illustrations. It suggests that the labour spent on the illustrations can be more advantageously utilised in giving additional information in the Report.

Appeal to His Excellency Lord Chelmsford to help India to secure *Swarájya*.
Young India (10), 19th Apl.

13. *Young India* dwells on the loyalty of India and the services rendered by her to the Empire in connection with the war, and remarks :—" India has belied the peril-mongers, as it has utterly disappointed the foreign enemies of the Empire. And yet, even in this process of disillusioning England's un-friends, India has undergone an evolution of profound significance. Having proved her loyalty, in the stricken field where the blood of the Anglo-Saxon from all over the world has commingled with that of the Indian, in the common sacrifice, and having, in the peaceful pursuits of administrative order and well-being in India itself, co-operated with the Government in vindication alike of the beneficence of Imperial rule and of the national honour, India has developed a genuine discontent—the excitement of looking forward to the accomplishment of an old enterprise. We put it to Lord Chelmsford that India looks up to him to guide her with unerring but sympathetic hand in the travail of the new birth, the newer realisation she looks forward to. The time has gone by when Government could afford to wait and watch, and sit on the safety valve. It is a supreme necessity of the moment that Government should take over the leadership and be in advance, instead of behind, the national sentiment. Happily, the national sentiment is at one with the Imperial sentiment as it has found expression in the great Delhi Despatch and in documents of less weight but of equal practical importance (we allude, for example, to the report and recommendations of the Decentralisation Commission)..... The advance must be prudent, gradual. Granted. But the advance must be real, well-intentioned and effective. Reforms, like Topsy, do not 'grow'; they must be initiated (coaxed, if you will) into growth. It is these measures of initiative—of active help to growth—that Lord Chelmsford must take in India. His exceeding good fortune is that he is in a position, by one word spoken, one act done, to rally India to his side, even as that most prescient of statesmen Lord Hardinge did. India awaits that spoken word, that act done. India is loyal, but it is hopeful; and if we may venture to hazard a prophecy, it is this—India will not be content unless a real step forward be taken. Lord Chelmsford must assist at this constructive work. The political egotism of the bureaucracy which hampers progress in the supposed interests of its very own prestige must be curbed. India must eventually become entirely autonomous under the Imperial hegemony. Let the practical steps towards the achievement of that result be taken at once. Let Lord Chelmsford beware of the instruments of his policy..... Let Lord Chelmsford emulate the example of the Duke of Wellington, in the Peninsular War, 'who triumphed in despite of the

imbecility of the Addingtons, Portlands and Castlereaghs.' Among Indian Civilians, of the most exalted rank, Lord Chelmsford would, of course, find many trimmers. Be firm, look afar. Look to the Indian Intellectuals for light and give them guidance, and a message of hope."

England herself is responsible if India has not been able to take an adequate share in the war.
Kesari (88), 18th Apl.

14. Recently on two occasions did Mr. Asquith assure the British public that the commercial policy of the Empire after the war to be considered at the forthcoming Economic Conference at Paris would not be settled without consulting the Colonies. On neither of these occasions did Mr. Asquith remember India! It appears that some English papers like the *Morning Post* are trying to belittle the services of our country in this war apparently with a view to prevent her from putting forth her claims when the war is over. But if at all there be any particle of truth in the allegation that India has not done much for the war, the fault solely lies with the British nation. For India would have contributed not 50 but 500 crores towards the war had the East India Company not destroyed all her trade and turned her into a nation of agriculturists. Again who is to be blamed if permission to enroll as volunteers having been granted only to a select few classes in India, larger numbers of Indians could not be sent to the front? It may also be pointed out that while the offer made by the Maharaja of Burdwan for the formation of regiments of Bengalis was rejected by our Government the Bengali residents of the neighbouring French possession of Chandernagar have been welcomed by the French Government and enrolled in the French Army! Who will not feel discouraged at this state of things! It will thus be seen that for the *Morning Post* to jeer at us by saying that India is giving no help in the war means simply adding insult to injury.

Hindusthán (16), 17th Apl.

15. The *Hindusthán* protests against the statement of the *Morning Post* that India has not as yet helped the Imperial Government in the manner she ought to and that she should be made to subscribe to the war loan, and continues:—The Unionist papers take delight in adding insult to injury. They ask India to share the responsibilities of the war; but will they tell us what is the position of India in the Empire? India has no voice in her own administration; how then can she have a voice in the administration of the Empire? While the Dominions want to have a share in the administration of the Empire India wants her voice to be heard in matters of her own governance. Those who want to multiply the responsibilities of India should first determine her position. It cannot be considered just on the part of Britain to increase the responsibilities of India without defining her status in the Empire. India is very poor and the talk of increasing her burden tends to make heavier the anxieties of her people. People have begun to say that the military expenditure of India will be increased after the war. The suggestions of English papers tend to add to the disaffection of the people consequent upon the prevalence of such rumours.

District officers and the collection of war funds.
Mahrátta (5), 23rd Apl.

***16.** Referring to the alleged high-handedness of a District Collector in the United Provinces in collecting war contributions from the people, the *Mahrátta* remarks:—"District officers are there to manage the affairs of the District and if this collection of war-funds falls at all under their duties, they are not surely within their rights when they come down upon any individuals in their jurisdiction with the command—*stand and deliver*. Help towards the expenses of war when thus *forced* out of the people by making use of official terrors serves only to alienate them. *Money* may be *delivered* at the command of the *Sahib*, but *the heart is withheld* and in the long run this estrangement of the heart creates difficulties in the administration. The District Officers, who behave in this high-handed fashion, need a piece of sound advice from the Government of their province."

17. Under the heading of "dreadful situation in Mesopotamia" the *Hindusthán* writes:—No official information in detail has reached us as to the dreadfulness of our situation in Mesopotamia, but wild rumours are rife everywhere in this connection. [Here the paper gives the translation of a letter written by "Ditcher" and published by *Capital* in its issue of the 14th instant, wherein the correspondent has referred to the startling and painful news about the failure of transport arrangements and the sad plight of the wounded soldiers in Mesopotamia and to the stories about the dreadful condition of General Townshend, the shortage of food in his army and his actual surrender, and observes:—] From this letter it appears to be likely that the present situation in Mesopotamia is really startling indeed. We, therefore, hope that Government will, at least for the sake of setting at rest these rumours, which create a panic, publish detailed information.

Disquieting reports from Mesopotamia: call on Government for detailed reports.
Hindusthán (16), 21st Apl.

***18.** "The fall of Trebizond means a victory for Russia and the Allies, the value of which it would not be possible to underestimate. As the most important fortified town on the Anatolian coast and the key to the Turkish military situation in Armenia, Trebizond had very considerable importance in the eyes of the combatants and the world at large. Consequently the Russian victory would not fail to cause a good deal of depression among the Turks."

The fall of Trebizond.
Kaiser-i-Hind (19), 23rd Apl., Eng. cols.

19. "The Conference at Belgaum is Peoples' Conference, open to all inspired by the loftiest of popular ideals, and achieving those ideals by constitutional methods approved by the people. The Conference will probably discuss the formation of a Provincial Home Rule League to carry on a reasoned and methodical work to bring Home Rule for India within the range of practical politics, and with this end in view it will be prepared to make every sacrifice consistent with its principles to secure union not only with the touch-me-not moderates, but also with Muhammadans and others. While the whole of India is yearning for unity and united effort, the feeble endeavours of the touch-me-nots cannot withstand the forces that are making for coalition and nationalisation of the different classes. The Province is beaming with enthusiasm; every district is sending its delegates who are flocking in hundreds to Belgaum, certain of a brilliant and successful session." [Other Extremist papers like the *Kesari* and the *Sandesh* have also published appeals calling upon the Extremists to make the Conference a success, as the Home Rule question as well as the proposal for uniting the Moderate and Extremist parties is to be discussed and settled at the meeting.]

The Extremist Provincial Conference at Belgaum.
**Mahrátta* (5), 23rd Apl.; *Kesari* (88), 18th Apl.; *Sandesh* (96), 18th Apl.

20. "We note with peculiar satisfaction that the *Alhaq* has actually exhorted Muhammadans to join the Sind Conference at Lárkána. This is a remarkable change, and one on which we must heartily congratulate the *Alhàq* and its constituents. What has happened in the case of the *Alhaq* is a sign of the times which is visible all over the country. Muhammadans have begun to see that the civic and political interests of all communities in India are identical and all must work together for common ends outside the domain of religion at least. The conversion of the *Alhaq* is particularly gratifying and remarkable, as it has been very uncompromising in these matters. And the *Alhaq* could not have made such a novel suggestion unless it had at its back enlightened Muhammadan opinion..... In the last three years or so a wonderful change has come over the country and over Muhammadan view-points..... We shall not at all be surprised now to find all or almost all educated Muhammadans attending the Sind Provincial Conference—we mean those of course who are not Government servants."

Muhammadans and the Sind Provincial Conference.
Sind Advocate (7), 13th Apl.

21. Commenting upon the appointment of the Industrial Commission the *Gujarâti* writes:—It seems attempts are made now and again in the Legislative Councils and elsewhere to throw cold water on the enthusiasm of Indians in the matter of trade and industries. It is alleged that Indians are lacking in enterprise, science, and the spirit of co-operation. Their economical habits are stigmatised as a low standard of existence and they are regarded as a people without any political influence. While such allegations are made against them on the one hand, it is being advocated on the other that India would do well to supply raw materials to Europe and that indigenous industries might be allowed to perish if cheap goods can be imported from foreign countries. Government have assumed the *rôle* of an onlooker and pursued the policy of free trade to such an extent that it was only long after the outbreak of the war that their eyes were opened and they realised that the Empire was dependent upon others not only for articles of everyday consumption but for such things as were essential for its very existence. Sir Ibrahim wanted Government to appoint a Committee to enquire into six different questions; but unfortunately the Commission which has been appointed in its stead will not investigate two of the most important problems referred to by Sir Ibrahim. If Sir Ibrahim's proposals had been accepted India would have secured an important step forward. The injustice that is being done to India in the matter of her political rights cannot be redressed unless the Commission enquires into the first two items in Sir Ibrahim's proposals. India wants fiscal autonomy like Australia, Canada and South Africa, for advancing in the matter of trade and industries. People only hope that the new Commission will not turn out to be as abortive as others that preceded it in the past. Its recommendations will be really useful if instead of pointing out the defects of the Indian people it suggests methods of industrial progress on the lines adopted by Germany and the United States of America. Let us see if the Commission makes futile recommendations or such as will tend to place the people of India on a footing of equality with other nations. Only a bad workman quarrels with his tools.

The Industrial Commission: its all too restricted scope of inquiry.
Gujarâti (12), 16th Apl.

*22. "It is an ill-wind that blows good to no body, and this adage has received an unlucky verification by a piece of news that bodes no good to the Ayurvedic Municipal Dispensary at Ashta in Sátára District. This Dispensary is maintained by a tiny Taluka Municipality and is quite as old as the Poona Ayurvedic Dispensary itself which has received a fresh lease of life. But we understand that the Ashta Municipality has been asked to close its Ayurvedic Dispensary on the ground of poor attendance of patients..... The Dispensary was started in 1892. Ever since its commencement the attendance of patients has been 3,000 annually; for some years past it has approximated to 4,000..... We, therefore, really fail to understand how the authorities can make out even a *primâ facie* case for the abolition of the Dispensary. The attendance between 3,000 and 4,000 a year is certainly large enough, yet the cost of maintaining such a useful institution is ludicrously small. It is only 336 rupees a year! It proves how cheaply Ayurvedic Dispensaries are conducted. Can the local Missionary Dispensary be maintained at the same cost? [Here the paper quotes from the appeciative remarks made by Mr. Mountford about the Ayurvedic Dispensary.] Who after such an eloquent testimonial of fitness and competency, will seek to enrich (?) the Municipality by recommending it to save the paltry sum of Rs. 336 by abolishing a beneficial institution? Any such attempt, we think, is ungracious, unkind and penny-wise..... The idea is absurd. Make the Ayurvedic Dispensary still more useful, by better equipment and ampler scope. If not, leave it alone, for Mr. Mountford's remarks are an implied condemnation of any cruel proposal which would suppress an institution so useful, so efficient and yet so cheap."

Protest against the proposed abolition of a Municipal Ayurvedic Dispensary at Ashta (Sátára).
Mahrátta (5), 23rd Apl.

28. Referring to the election of Mr. Sharif Devji Canji to be a member of the Legislative Council of Bombay, the *Muslim Herald* observes that the abilities and antecedents of the newly elected member are practically unknown. It maintains that Messrs. Sharafali and Salehbhoy were out of the running before the actual voting started, and the idea that the success of Mr. Sharif Devji Canji is due to the fact that he took a prominent part in the holding of the last Bombay Session of the Muslim League which the Muhammadan electors of Bombay approve of, is based on a misconception, for no question concerning the League was before the electors. It holds that religious and personal influence have much to do with success or failure on such an occasion as this, and it asserts that Mr. H. Yusuf Sobani is unpopular among his kinsmen. It is of opinion that the failure of Mr. Sobani is due to his unpopularity and not to the loss of influence sustained by Sardar Haji Cassim Mitha who supported him in his candidature.

Comments on the election of Mr. Sharif Devji Canji as member of the Bombay Legislative Council.
Muslim Herald (116), 14th Apl.

24. A correspondent of the *Satya Shodhak* reports that the Dapoli taluka of the Ratnágiri District has become infested with wild boar which have caused much damage to the standing summer crops of the taluka and have also become a danger to the personal safety of the inhabitants. He states that three persons have already been mauled by the beasts at two places in the taluka and requests the authorities to take the necessary steps in the matter.

Reported damage by wild boar in the Dapoli Taluka of the Ratnágiri District.
Satya Shodhak (97), 16th Apl.

25. It is stated that the record of Mr. Dubal's Survey of the Sangameshwar and Ratnágiri Talukas made about 85 years back, containing papers of the greatest importance in respect of the people's rights regarding their lands, and deposited in the Ratnágiri Record Office, has been ordered to be destroyed. We are at a loss to understand why this important record should be looked upon by the authorities as waste paper and fit to be consigned to the flames. We appeal to our Collector, Mr. Brander, to try his best to save these valuable documents.

Suggestion that the record of Dubal's Survey of the Sangameshwar and Ratnágiri Talukas should not be destroyed.
Satya Shodhak (97), 16th Apl.

LEGISLATION.

26. Writing about the recent attempts to bring about a union between the Hindus and the Muhammadans the *Islámic Mail* points out the disproportionate and insignificant representation of the Muhammadans on the Municipalities and District Boards of almost all the provinces of India. It welcomes the just and sympathetic attitude of Sir James Meston's Government which has determined to give the Muhammadans what is long overdue to them. It regrets that the proposal regarding the alternate election of a Hindu and a Muhammadan Chairman of the Municipality was negatived. In view of the advances which the Hindus have, of late, made towards a closer friendship with the Muhammadans, it deprecates the agitation which is sought to be set up for the purpose of influencing His Excellency the Viceroy to veto the abovenamed Bill, and it inquires if the Hindus' idea of union is a surrender by the Muhammadans of their just rights.

The United Provinces Municipalities Bill.
Islámic Mail (114), 17th Apl., Urdu edition.

27. The *Akhbár-e-Islám* deprecates the opposition of the Hindus of the United Provinces to the local Government's granting to the Muhammadans separate communal representation in the Municipalities. It particularly regrets the agitation from this standpoint that it has been raised at the present juncture when His Majesty's Government has grown anxious to place India on the basis of the British Colonies. The paper also denounces the agitation on the ground that it tends to lessen the spirit of fraternity and harmony between the Hindu and Muhammadan communities. It, therefore,

Akhbár-e-Islám (47), 20th Apl.

rejoices at the public spirit exhibited by some Hindus like Dr. Sapru, Pundit Bishen Narayen Dhar and others in supporting the action of the United Provinces Government. It, at the same time, exhorts the Moslems not to fail to exercise a sufficient measure of care in returning suitable candidates at the time of the Municipal elections.

EDUCATION.

28. The *Akhbár-e-Islám* remarks with gratification that the more reasonable section of the Muhammadan community is now unanimous about necessity of the early establishment of the Moslem university. It refers to the views expressed by Mr. Muhamad Ishaqkhan, Honorary Secretary of the Aligarh College, in a pamphlet he recently published, advocating the acceptance of the principles on which the charter for the Hindu University has been granted and observes that these views of Mr. Ishaqkhan should be widely published among the Moslem community.

Moslem University: approval of acceptance of its foundation on lines of Hindu University.
Akhbár-e-Islám (47), 21st Apl.

MUNICIPALITIES.

***29.** Commenting on the Bombay Government's Resolution sanctioning the Parel Road Scheme proposed by the Bombay City Improvement Trust, the *Rást Goftár* remarks:—"The public would have deferred to Government's decision if it was supported by a case at once strong and convincing; but their resolution only touches the fringe of the main points of the Corporation's contentions and leaves the major issues only too unsatisfactorily answered. The Corporation has never disclaimed the utility of street improvements. It is already spending several lakhs a year on the same purpose; but in protesting against the projected widening of the road it desired to show the futility of hypothecating by far the major portion of the Trust's resources on channels of communication, and maintaining the slums in a state of continued neglect. ..... If the slums were assailed one after another and insanitary houses demolished, we could with some measure of certainty vouch for a permanent improvement in the general health to take place, but we fail to see how the mere broadening of a road to a definite measure of width would render clean and sweet such localities as are worse than useless for purposes of habitation. Knowing the habits of the people who would not shift from their quarters for better houses situated at some distance, the slums would remain as fully populated as now, even though there were better residences available and good broad roads to carry them there..... Given, therefore, a broad arterial road with double tramway lines—as is the object of Mr. Orr's scheme—and leading to open healthy residential quarters, nothing would operate to evacuate the slums of its population. These must be handled one after another and demolished to the last insanitary house within them, and until this is done the process of improvement in the general health of the people would be very slow, and the slums would continue to take their toll upon the lives of their inhabitants. We regret that Government have refused to charge the Trust with improvement schemes on the ground of their cost being prohibitive. Where the health and lives of people are at stake, it does not behove those responsible for it to seek cover under the plea of economy. If ways and means are wanting, we must create new resources."

Comments on the Government Resolution sanctioning the Bombay City Improvement Trust's Parel Road Scheme.
Rást Goftár (25), 23rd Apl., Eng. cols.

30. The *Bombay Samáchár* expresses disapproval of the sanction given by Government to the Parel Road Scheme of the Bombay Improvement Trust in spite of the recommendation of the Bombay Municipality to keep the scheme in abeyance. It wishes Government had not given their sanction to such a costly scheme during the present time of financial stress, and proceeds to review the working of the Improvement

Bombay Samáchár (50), 19th Apl.; *Sánj Vartamán* (26), 17th Apl.; *Praja Mitra and Pársi* (21), 17th Apl.; *Jám-e-Jamshed* (18), 19th Apl.

Trust, reiterating its indictment that the Trust had squandered large sums of money on beautifying the city while neglecting its primary duty of providing sanitary dwellings for the poor and reclaiming unhealthy areas. It expresses surprise that Government have not yet understood the view point of the public and the Bombay Municipality in their opposition to the Parel Road Scheme and asks them to make an attempt to bring conviction home to Government in the matter. [The *Sánj Vartamán* writes in a somewhat similar strain and asks the people of Bombay to convene a public meeting to protest against the step taken by the Government of Bombay and to appeal to the Government of India. . The *Praja Mitra and Pársi* expresses its regret at the local Government sanctioning the scheme above referred to. It regards the belief of Government that the Bombay Municipal Corporation is opposed to the scheme as a part of its policy against the Trust's system of widening roads as rather hasty and appeals to His Excellency the Governor personally to go through the Corporation's debates, its petition to Government and the opinion of the Indian press on the subject. The *Jám-e-Jamshed* observes that for Government to hold that the improvement of the slums is a costly affair and on that account to allow the Trust to postpone it is tantamount to doubting the utility of the existence of that body. It considers Government's reply to the Corporation to be evasive and wishes it had not been made.]

31. The *Surya Prakásh* raises a complaint against the Surat Municipality getting shop-keepers punished under its rules for having awnings in front of their shops while complacently tolerating street vendors obstructing the public thoroughfares. It is inexplicable to the paper that the use of these awnings should be held objectionable when Government encourage the Local and Municipal Boards themselves to plant trees on roadsides to afford protection to the public from the sun. The paper remarks that no objection is taken against such awnings by the Bombay municipal authorities and advises the merchant class to seek redress from Government in this matter.

Surat shop-keepers' grievance.
Surya Prakásh (27), 15th Apl.

NATIVE STATES.

32. A correspondent of the *Gujaráti* who calls himself 'An eye witness' gives a pathetic picture of the misery through which the Native State of Cutch has been passing during the last eight months of dire famine and the devastations to which it has been subjected by the perishing of milch cattle and poor people for want of food and water. The writer appeals to the people of Bombay to send timely help to the starving poor and the perishing cattle of Cutch in the interests of humanity.

Famine in Cutch: a touching portrayal.
Gujaráti (12), 16th Apl.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 27th April 1916.

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*Reported in advance.

BOMBAY: PRINTED AT THE GOVERNMENT CENTRAL PRESS.

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CONFIDENTIAL. [No. 18 of 1916.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 29th April 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1,500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayá	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayá	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishná Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	800
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Hartnáth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandra Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 48.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	800
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 58.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	280
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	Sindi.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	Urdu.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	Gujara'ti and Hindi.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nandod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 63, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

*1. The *Mahrátta* under the heading "from despair to revolt", quotes the following passage from *New India* of Madras and calling it "straightforward" draws the attention of Government to it:—"One of the saddest things in the misgovernment of India is the ruining of young lives, lives of brilliant promise, of most hopeful tendencies, driven to despair and to revolt by the injustice which they meet with in early youth. The insurrectionary movements rumbling under the surface in India are mainly movements among the young, and are motived by the hopelessness of the outlook on the life before them. The ambitions open to the clever youth of every free Nation are closed to them; the love and pride which make patriotism are in them chilled and suspected; the brand of inferiority is stamped on them by their English teachers, and they see their own future in the superseding of talented Indians by sixth-rate foreigners in the teaching profession as everywhere else; the impotent, furious indignation of youth pulses in their veins, and, suppressed, turns to poison. There is an assault on an insolent professor by a few youths; the College is closed, and a thousand innocent youths find their education stopped, their future marred. In a thousand homes bitter anger smoulders for the wrong inflicted on the innocent; the careless brutal indifference which crushes the many for the fault of a few. The discontent among the student population is spreading from Bengal into Behár, into the United Provinces, southwards also, affecting Madras. Is it to go on increasing? So far all the Government has done in Calcutta after closing the College, is to announce an enhancement of fees. But will that lessen the discontent or add to it? Will the shutting out of boys from education render them more enthusiastic about the blessing of British rule?"

Why Indian students take to anarchism.
Mahrátta (5), 30th Apl.

*2. Referring to the 'Duty and Discipline' movement, stated to be started by Lord Meath, the *Mahrátta* quotes from his address and remarks:—"*New India* calls this an impudent flaunting of the colour-bar. The address shows, in company with the report of South African troubles and the state of things in other British colonies, that colour-contempt is a deeply rooted disease of the *white* blood [certain honourable exceptions are of course found among the *whites* to this general rule, but they are exceptions]. ..... These *whites* who now are in power cannot imagine that a day will possibly come when they will be brought down to a level with the *non-whites*, or which is the same thing, that the latter will raise themselves up to the 'higher' level of the *whites*. 'To-day we rule over 340 millions of coloured men and women; therefore, we shall remain the *ruling race* for ever and ever.' Such appears to be their impression. But this impression, which is partially the root-cause of colour-contempt, is certain to vanish with time. The 340 millions will not remain 'helpless, voiceless, dependent' for an indefinite period. Time and effort will discipline them into self-helping and articulate entities. 'Dependence' will gradually end with the growth of self-help and there are signs that this transformation will not take many years to come about. The colour-contempt will materially vanish when we become self-governing. It lies with us then to cure our white brethren of their colour-mania, and their consequent pursuit of starting movements founded on the understanding that the coloured people are a helpless mass over which the whites are called upon to rule."

Comments on the 'Duty and Discipline' movement of Lord Meath.
Mahrátta (5), 30th Apl.

3. All civilised nations treat their political prisoners more kindly than ordinary prisoners. But instances occur often in India showing that political prisoners here are treated more harshly than ordinary prisoners and that they do not receive any concessions. The *Bengali* learns that political prisoners sentenced to transportation for life will not receive any of the concessions enjoyed by other prisoners. Do Government consider them so dangerous as to deserve to be kept in prison all

Political prisoners should not be treated with greater severity than ordinary prisoners.
Dnyán Prakásh (30), 28th Apl.

their life? If political prisoners are treated with special severity there is every possibility of sympathy being created for them in the minds of the masses. If the abovementioned rumour is true it must be said that Government are committing a great blunder in this matter.

Alleged evils of separate electorates for Muhammadans.

Young India (10), 26th Apl.

4. In course of a lengthy article on the subject of separate electorates for Muhammadans, *Young India* writes:—"Those who have had practical experience of the working of the system in respect of elections to the Council are aware of the ill-effects it is apt to produce, by promoting division. The present writer has in view a province in which Moslem and Hindu leaders work in a most harmonious spirit and with a sincere wish that the principle of common action should be promoted. But it is rendered difficult in practice. For instance, supposing there is a Moslem leader who would be the most competent person to represent, say, a group of Municipalities, his candidature is objected to by a section of the Hindu voters or would-be Hindu candidates, on the ground that a Moslem has no business to come in through a general electorate. So, in effect, while all other classes of voters form the general electorate, the Moslems by themselves become a special electorate. There are Moslem leaders in every part of India who would worthily represent Hindu interests and Hindu leaders who would worthily represent Moslem interests. But their coalescence in public work is obstructed by their being made to work in separate camps. Those who work sincerely for the promotion of the Hindu-Moslem entente are thwarted by the ebullition of temper on both sides—Moslem leaders losing their hold on fellow-Moslems, and Hindu leaders losing their hold on fellow-Hindus. Those who have practical experience of elections would see in this no fanciful picture. Only the other day, the present writer received a lengthy communication from a distinguished Hindu gentleman, an M. A., a barrister, one of the best Persian scholars in his province and a thorough-going worker in the cause of the Hindu-Moslem entente, and who is standing for a general electorate, in which he says that he is being denounced as pro-Moslem by Hindu voters, and pro-Hindu by Moslem voters in that general electorate! Similarly, Moslem leaders, standing for a special electorate, are denounced as anti-Moslems, simply on the ground that they are pro-entente! The slow evolution of the Hindu-Moslem entente has thus been hindered and the good work of leaders on both sides nullified. In practical effect, too, good and competent Moslems are kept out of special electorates and good and competent Hindus out of general electorates because they strive to promote the entente. We have every reason, therefore, to dread the extension of the system of separate representation to elections to local bodies. The objection to separate representation is not purely Hindu objection: it is emphatically an Indian objection; an objection, moreover, based on constitutional grounds. As far as religious belief and practices are concerned, neither Hindu members nor the Government itself can do aught deliberately to injure them. Whether in the councils or in local bodies, the concern of both, and of all communities, is with purely secular interests..... Neither a Hindu nor a Moslem will object to a Bill affecting communal interests maliciously, and it will be absolutely impossible for one party to inflict injustice on another. When we descend to the lower level of civic bodies, the recognition of the principle of separate representation is seen to rest upon an impossible basis. Representation cannot be based on the basis of population. Taxation and representation go together..... As has already been pointed out, the Council Regulations, as they are at present in force, have tended to give (or Hindus think so) undue representation to Moslems. The defect will be exaggerated were the principle of separate representation to Moslems on Municipal bodies adopted as well. It is not necessary to reiterate the objections—and they are of a most weighty character—to any system of election which divides communities. It goes wholly and decisively against the entire basis of the evolution of territorial patriotism transcending the bounds of communal exclusiveness..... It is because we feel that separate representation tends to divide that we are opposed to it. We would certainly, for as long as it may be necessary, not

disturb separate representation as far as the Council Regulations are concerned, but we are entirely opposed to the extension of the system into the civic sphere."

Subjects of Native States in Legislative Councils.
Indian Social Reformer (3), 30th Apl.

*5. "In the elections for the several Legislative Councils, now in progress, subjects of Indian States have been ruled out as ineligible to stand as candidates. Sir Harnam Singh in the Punjáb and a brother of the Raja of Pudukotta in Madras have been told that they could not compete. Some of our contemporaries have taken the view that such a rule is anomalous in view of the fact that subjects of Indian States and even ruling Chiefs have been nominated by Government to seats in the Legislative Councils. Surely, there is a great deal of difference between election and nomination. If subjects of Indian States can be elected members, it will be possible for an Indian State to 'run' its candidates for electorates adjoining its borders and cases are not inconceivable where it may be an advantage for it to do so. We must not overlook the fact that in some Indian States constitutional checks on the Executive are not conspicuously efficient."

If you want *swarájya* go about unclad: a sarcasm.
Vivechak (65A) for Apl.

6. Commenting upon the grant of the rights of self-government to the inhabitants of Gilbert and Ellis Islands, the *Vivechak* sarcastically remarks:—We would ask the people of India to move about nude if they want to secure *swarájya*. Nothing would be lost in trying the experiment! The people of India have refuted many arguments against the giving of *swarájya* to them but they will perhaps have to hang their head in shame if they are told that they are not considered fit for *swarájya* because they do not move about unclad like the denizens of the Gilbert and Ellis islands! We would, therefore, ask the Indians to commence to get used to going about naked with a view to meeting the latest powerful argument.

Appreciation of the bestowal on His Highness the Aga Khan of the rank and status of Chief of the Bombay Presidency.
Islámic Mail (114), 23rd Apl.; *Muslim Herald* (116), 28th Apl.

7. "Moslem India will hear with sincere rejoicing the news of His Highness Sir Aga Khan's elevation to the rank and status of a ruling Chief. His Highness is the recognised political leader of Bombay Muhammadans and is respected and revered by Muhammadans all over India not only as the spiritual leader of the Khoja community but as a great Mussalman who has served the Moslem community in the sincerest and most zealous manner. There is no gainsaying the fact that he essayed the new spirit in the Muhammadans of India and awakened them to a realisation of their degraded and degenerated position. [The paper here mentions some of the services rendered by His Highness in the cause of education and then goes on:—] His investiture with the rank and status of a ruling Chief will evoke feelings of universal gratification throughout Moslem India. It was a grievance of the Moslems that although Lord Hardinge made an addition to the Hindu rule by creating the Benares State no Moslem Prince has been so rewarded. Let us hope that at the close of the war when rewards are distributed His Highness the Aga Khan will be made a real ruling Chief by the gift of a State to him. Such awards were common in the days of the Great Moghuls and there is no reason why our own Sovereign who steps into their place should not maintain the tradition." [The *Muslim Herald* writes in a similar strain.]

Alleged distorted character of the news wired by a certain news agency in Bombay.
Islámic Mail (114), 23rd Apl.

8. "Has the attention of the Government of Bombay been drawn to the fact that the news agency which supplies news to the outside world deliberately distorts facts in order to give them a particular taint? We all remember the distorted version of the Moslem League fracas wired out from Bombay which sought to belittle the opposition and to throw the responsibility of the ugly incident upon the officials. The telegram which has been sent out in connection with Mr. Sharif's election

also runs in the same vein. The business of a news agency is to purvey news and not to create opinions against the Government and its officials. But this is actually what the news agency at Bombay seeks to do. We know that these news agencies are controlled by Congressman, but that is no reason why they should be allowed to distort facts and to misrepresent matters. The Congress people have of late assumed a high hand in such matters and they have done their best to affront the opposition to the Congress-Leaguers but the Government will do well to warm those who are responsible for dissemination of correct information against malicious representation of facts and matters to serve party politics. The Congress party which has made the Moslem League cause its own may issue a manifesto to bring people to its way of thinking in the same way as it is memorialising the Government for an enquiry into the fracas but it has no right to mislead the public by false statements!"

9. The *Bombay Samáchár* expresses gratification at the occupation of Trebizond by the Russians and dwells on the strategic gain that has thus been secured to the Allies. The poor resistance made by the Turks at Erzerum and Trebizond leads the paper to think that the Turks are gradually being left to themselves by the Germans owing to the hard pressure on them in the Eastern and Western theatres of war and that eventually the Germans will not be in a position to render any help to the Turks or do anything to maintain their prestige.

The Germans will have to desert the Turks.

Bombay Samáchár (50), 26th Apl.

10. The Belgaum Provincial Conference of the Extremists has accepted the Congress compromise, but the *Sandesh* has frantically opposed it. Writing on the subject the paper, in the course of a lengthy article, declares that the time has not yet arrived for the union of the parties as the embers of suspicion against the Nationalists are still smouldering in the minds of the Moderates who still charge the former with having brought about the Congress split at Surat. It therefore declares that even if the compromise be accepted, the Moderates will refuse to treat the Nationalists on a footing of equality with themselves. It apprehends that the Nationalist leaders who, according to its version, were given a right royal reception on their way from Poona to Belgaum, will be treated just like ordinary delegates in the United Congress and that this will be bitterly resented by the Nationalists. It thinks that the Nationalist party will practically blot itself out by accepting the compromise, which, it says, has been only grudgingly offered. If the National Congress, it remarks, does not want the Nationalist party, it will remain outside and do its duty to the country according to its own lights. It will remain loyal to Government, and holding its own meetings, secure the respect and confidence of Government and thus help to dispel the misconceptions entertained by the authorities as regards the Nationalists. Only when the Moderates lovingly extend their hand of friendship towards them, will there be a union between the two parties.

Advice to the Belgaum Provincial Conference not to accept the Congress compromise.

Sandesh (96), 29th Apl.

11. Commenting on the proceedings of the recent session of the Sind Provincial Conference at Lárkána, the *Phœnix* writes:—"Although we cannot bring ourselves to go into raptures over the holding of the Sind Provincial Conference, whether at Lárkána or elsewhere in Sind, we cannot but give our meed of praise to the Honourable Mr. Bhurgri and Mr. Lalchand Navalrai for their bold utterances on the questions affecting the welfare of Sind. The Rasai system, the working of the Badmash Chapter and the domineering attitude of the police towards the subordinate magistracy and the people are the festering sores in the administration of Sind. The removal of these sores has been long overdue. Hence it is that both Mr. Bhurgri and Mr. Lalchand Navalrai expressed themselves strongly on these points. The grievances of the Zamindar class in Sind to which Mr. Bhurgri has devoted a considerable part of his address

Comments on the proceedings of the Sind Provincial Conference at Lárkána.

Phœnix (6), 26th and 29th Apl.

call for a speedy redress. There are two points in Mr. Bhurgri's address which are of special importance, *viz.*, the promotion of education among Sind Muhammadans and the withdrawal from the Commissioner in Sind of the powers of a Governor in Council delegated to him under Act V of 1868. Mr. Bhurgri, we are glad to note, has not given up the Sind Education Cess Bill as a lost game. We trust Mr. Bhurgri will again urge upon Government the paramount necessity of giving their sanction to the re-introduction of this Bill in the Bombay Legislative Council. In these progressive times the one-man rule looks odd and archaic..... But the alternative of Sind being joined to the Punjáb, which Mr. Bhurgri and other speakers at the Lárkána Conference have favoured, is, in our opinion, as ill-advised as it will be detrimental to the best interests of Sind..... Those who suggest that they will have Sind joined to the Punjáb in case the powers of a Governor in Council are not withdrawn from the Commissioner in Sind are simply cutting their nose to spite their face. We are deeply pained to see Mr. Bhurgri and Mr. Harchandrai conceive such an idea. In fact, by so doing they are turning somersaults. It is poor wisdom that can suggest the alternative of Sind being joined to the reactionary Punjáb. Is the Sind system so bad after all that Mr. Harchandrai of all others should turn a somersault in favour of the Punjáb..... We thereby do not in the least suggest that the Sind system of administration is an ideal one, but we do assert that it is not so bad that in the absence of its abolition Sind should transfer her affections to the Punjáb. We, however, support the idea of the Commissioner in Sind enjoying no higher power than those enjoyed by divisional commissioners in the Presidency Proper, for that will result in the dissipation from the minds of the local officials of the deep-seated idea that in isolated Sind with the Commissioner enjoying the powers of a Governor in Council they, being practically free from the control of the Bombay Government, are monarch of all they survey. Moreover the governing spirit at the present day is to do away with the one-man rule. There is, therefore, no reason why the Commissioner in Sind should have the powers of a Governor in Council delegated to him any longer." [In a subsequent issue the paper writes:—"Serious allegations have been made by Mr. Bhurgri and other speakers at the Lárkána Conference regarding the police and the working of the Badmash Chapter. If these allegations are false, they should be promptly contradicted. If they are substantially true, the authorities should lose no time in mending the state of affairs exposed by Mr. Bhurgri and others. Then there is the evil of Rasai which is peculiar to Sind and is unknown in the rest of the Presidency. The evil needs to be tackled boldly. Two suggestions have been made by the Conference in this connection, *viz.*, the curtailment of the touring period and the introductiou of the contract system by private persons for supplying articles. The Zamindars and Government servants should have nothing to do whatsoever with the same. We strongly appeal to Mr. Lucas to effect a lasting reform in this direction. Mr. Bhurgri, in his presidential address, has dwelt at length on certain zamindari grievances. Mr. Bhurgri's suggestions on remissions, fallow rules, the period of land settlement, etc., are worthy of favourable consideration. There were several other subjects discussed at the Lárkána Conference, to which the authorities, we trust, will give their favourable consideration."]

*12. Referring to the discussion at the Sind Conference on the subject of the anomalous administrative position of Sind, the *Rást Goftár* writes:—"The reasons which necessitated the practical divorce of Sind from the central Government have with times grown into an anochronism. Karáchi is now as easily accessible as other parts of the Presidency, and it is a strong argument which points out that in its extreme parts the Southern Division is more removed than Sind is from Bombay. As Mr. Abdul Rehman forcibly put it at the recent sessicn of the Sind Conference, it is ridiculous that Sind should send its representatives to the Bombay Legislative

Rást Goftár (25), 30th Apl., Eng. cols.

Council to advise the Governor in Council on questions affecting a Province of which the administrative control has been relegated to other hands. The Conference was advised, by some of the speakers who addressed it, to seek affiliation with the Punjáb or even Baluchistan failing a realisation of their ideal; but the remedy suggested would be worse than the disease. Sind does not stand to gain by affiliation with a backward province which the Punjáb is, compared to Bombay. Joining the province with Baluchistan is out of the question, as it would raise strong protest from within Sind if the suggestion was ever seriously mooted from official quarters. It is only a legitimate aspiration, therefore, that Sind should seek direct subjection to the Governor in Council of Bombay, and it may be hoped that the realisation of her ideal would be vouchsafed to her at no distant date in future."

*13. "Sind is geographically so much isolated from the Bombay Presidency proper that its inhabitants find it difficult to participate readily in the public life or political movements of the rest of the presidency. It has, therefore, started its own Provincial Conference which met this week at Lárkána. It was attended by the leading men of the province. Mr. Lalchand Navalrai, chairman of the Reception Committee, said that *Pax Britannica* was the legitimate boast of British rule in India but that the sense of security engendered by it had received a rude shock by the lawlessness and crime now rampant in the district. We do not know why Government did not adopt the suggestion that had been made for the appointment of a Committee to determine the causes of the dacoities that are being committed. The people at large are suffering under the unjust disabilities of the Arms Act and it is neither fair nor humane for Government, who are all the more bound to afford the necessary protection to an unarmed and helpless population, not to find out the causes of increased lawlessness and remove them with the utmost promptitude. Mr. Lalchand seems to have spoken with some warmth of feeling. But we can well appreciate the troubles of the actual sufferers and sympathise with them. We trust his remarks will attract the attention of Lord Willingdon's Government."

Gujaráti (12), 30th Apl., Eng. cols.

*14. "The Honourable Mr. Bhurgri who was the president of the third session of the Sind Provincial Conference laid a special emphasis on the break-up of the Moslem League meeting as an incident that had raised an important constitutional question. The question has evidently become one of national importance. Public opinion has been expressed on the question in a clear manner. A thorough and impartial enquiry into the matter by Government has been demanded. But the demand has been treated with scant respect up to the present. Evidently Government wait for some more evidence of earnestness on the part of the aggrieved party. But what evidence will induce it to do what is required by the bare claims of justice and equity? That is the riddle. Or may it be that Government is determined to resist all attempts to persuade it to clear the situation? If that be the case, then the public may affirm without going far wrong that some Government officials are undesirably involved in the affair and Government wants to shield those officials."

Mahrátta (5), 30th Apl.

15. The *Bombay Samáchár* endorses the demand put forward by the Honourable Mr. Bhurgri as the President of the Third Sind Provincial Conference recently held at Lárkána for the relaxation of the Arms Act in the Lárkána District with a view to enable the population to resist the constant inroads of armed dacoits. The paper asks Government to give careful consideration to the question and to make a beginning in the matter of relaxing the Arms Act by allowing the respectable classes to keep arms in their possession. The paper believes the concession will tend to reduce the expenditure on the Police Department.

Bombay Samáchár (50), 27th Apl.

16. "We are sometimes told that the colonies are masters in their homes and that the Indians should not forget this fact in agitating for equal rights and privileges, as British citizens throughout the empire. Those good Britishers who give us this counsel of wisdom would be thoroughly justified in their attitude, if India too was in a position to give the colonials the same treatment which is accorded to her own children by the colonial Government. India will no longer tolerate the position of helotry in the empire. If there is to be reciprocity, it should be on equal terms..... A recent debate in the Union House of Assembly discloses a race-and-colour mania which is doubly painful, because it continues to manifest its ugly presence in spite of the comradeship in arms between the soldiers of India and the colonies in the cause of the empire. The debate during the committee stage of the Railway Control Bill discloses a state of the colonial mind which we cannot describe as anything but colour lunacy of the most violent type..... The speeches of some of the members of the Assembly showed that the colour mania burned to-day in the heart of many a colonist as much as it ever did before. The colossal war and the co-operation of the 'coloured' races with the white races in the suppression and defeat of a terrible European enemy have not yet been able to remove the stamp of inferiority on the 'coloured' races..... The Sikhs, the Gurkhas, the Mahrattas, the Turkos—these are all 'coloured' races and they are to-day fighting and shedding their life-blood for bringing about the final triumph of the righteous cause of the Entente Allies and the annihilation of a horrid militarism which is seeking to destroy the independence and integrity of small and weak European nations. Let us hope that the end of the war will mark an era of justice and righteousness not only in the case of European peoples but in the case of the Asiatic peoples as well."

The war has not been able to remove the prejudice of the Colonials against Indians.

Indu Prakásh (32), 29th Apl., Eng. cols.

17. Under the heading "A new danger" the *Bombay Gujaráti* writes as follows on the question of allowing Indians to be landed proprietors in the Transvaal, which is being considered by the Union Government:—Taking into consideration what Indians have suffered in South Africa we are inclined to be apprehensive in the matter. Why should every one have the right to become landed proprietors in South Africa to the exclusion of the Indians? Is this treatment given to them because they are Asiatics and born in India which once wielded unbounded sway? Are not Indians men? It is a matter for surprise that the Africanders still continue to hold such an opinion. We have not heard of a law anywhere which prevents a person from possessing a dwelling house or a cottage. If the Africanders do not allow the Indian to possess a cottage of his own they must be either considering him a beast or must be afraid that he would be the owner of the country if allowed to own a plot of ground. But such a fear is baseless. We hope the African Government will deal justice to the Indians and remove the new danger that is staring them in the face.

A new danger to Indians in South Africa: prohibition to own land.

Bombay Gujaráti (49), 23rd Apl.

18. Commenting upon the recent appointment of Mr. S. H. Coverton as the Sindhi Translator to Government, the *Hindusthán* writes:—Why should not Government have appointed a Sindhi graduate to the post? Is there any special reason why a Civilian should be appointed? Foreigners do not understand the intricacies of the vernacular languages and at times they make a sorry exhibition of their ignorance. In the present case the assistants will have to bear the burden of the work. But at any rate Indians are thus precluded from holding a high post within their reach. If Civilians can be spared for such posts it may be inferred that their number exceeds the need for them. There is not only injustice done to Indians in this matter but needless expendi-

Opposition to Mr. Coverton's appointment as Sindhi Translator.

Hindusthán (16), 22nd Apl.; *Indu Prakásh* (32), 23rd Apl.

ture incurred when economy is being advocated in every direction. The political leaders of Sind should strongly agitate in the matter. [The *Indu Prakásh* also makes similar remarks.]

Indians and high posts under Government.
Young India (10), 26th Apl.

19. Commenting on the present method of making appointments of Law Member of the Viceroy's Executive Council, *Young India* writes :—" The rule is to appoint some one who is a barrister, ' from Home ' ; such exceptions as Sir A. Scoble and Mr. Lowndes being excepted. Indian Vakils are disqualified by statute and Indian barristers by custom. We contend that the statute which disqualifies Indian Advocates and Vakils should be repealed, and we contend, further, that the appointment of Law Member should be made from among lawyers of eminence practising at the Indian Bar, whether European or Indian, Barrister or Vakil. The Vakil Bar is not so lacking in talent as people fancy. It has furnished the best of our High Court Judges, the best of our public men..... We want all these senseless restrictions to be removed..... Colour, privilege, prestige ! Not merit, ability, capacity ! Whether in legal preferment or executive service, let it be declared that Indians shall have the first claim—provided Indians of proved merit are available. If we take legal preferment, it is difficult to believe that Sir T. Muthuswamy Iyer, jurist and maker of laws, was not fit to be Law Member. Sir R. C. Mitter, Sir C. M. Ghose, Mr. Justice Ranade, Mr. Justice Tyabjee, Mr. Justice Telang, Mr. Justice Subramania Iyer, Sir Pratul Chander Banerjee,—what an illustrious roll of legal huminaries can India show ! Or take the administrative line. R. C. Dutt would not have been unequal to the task of governing a province, or administering the Revenue and Agriculture Department of the Government of India. Sir K. G. Gupta would not have proved himself inferior to the Arundels, and Millers and the Hewetts..... Gokhale at the head of the Finance Department and Sir M. Visveswaraya directing the Commerce and Industry Department,—what a revelation of Indian ability and character would such a combination have given !..... But our point is that there must be a departure from the traditional method of handling the grave issues of governance. How are Indians to show their merit if they are denied the opportunities ? If the Civil Service *must* be predominantly Indian, if every Governor *must* come from ' Home ' and every Chief Justice *must* be a European and *not* an Indian barrister or vakil—we say you shut the door against Indian talent."

Comments on a recent case of shooting by an Abkari Inspector in the Belgaum District.
Bombay Samáchár (50), 17th Apl.

20. Recently an Abkari Inspector, Mr. Xavier, and two other men who had gone to shoot in the Khánápur (Belgaum) forest wounded a man by shooting at him, taking him for a bear. The man was removed to the Belgaum Civil Hospital for treatment, and it is stated that the police after making investigations into the matter have decided to treat the incident as an accident for which the said persons were not at fault. We agree that it was an accident due to inadvertence, but why should the poor injured man have to go without any compensation ? Let due compensation be paid to him. It will not only help the poor man, but will, as a fine, act as a good antidote against repetition of such inadvertence.

A Small Cause Court improvement : bailiffs not to use victorias unnecessarily.
Shri Venkateshwar (68), 25th Apl.

21. The *Shri Venkateshwar* thanks Mr. Kemp, Chief Judge, Court of Small Causes, Bombay, for his considerateness in issuing an order to the effect that the bailiffs of the Court should not make use of victorias for executing decrees when they have to go to places accessible by tram or railway. The paper is of opinion that the order will go a great way in reducing the cost of litigation and avoiding much unnecessary bother. It suggests that a time should be fixed for taking the bailiffs out for executing decrees as in the absence of any rules in the matter the bailiffs have to be sought after the whole day to the great annoyance of the litigants.

*22. Referring to the recent collapse of a hanging bridge at Bassein, district Thána, the *Rást Goftár* remarks:—"It has been alleged in some quarters that the attention of the authorities was drawn to the unsafe condition of the bridge prior to the date of the accident. This statement has been repudiated in other quarters; but even if it be true that the fact was not brought to their notice by the public, those responsible for its safety and up-keep cannot be exempted from blame. It was their duty to hold periodical examinations and to make sure that the bridge was in a reasonably sound condition. The fact that it gave way under the load to which it was subjected when eighty odd persons crossed it in a body cannot be held out as a plea to minimise the nature of the accident. If the bridge was not meant to support more than a specific number of individuals intimation to that effect ought to have been put up on a board at its entrances to warn the public of the danger. A thorough investigation into the circumstances of the accident is required and we hope it would be subjected by Government to a strict inquiry."

Comments on the collapse of a hanging bridge at Bassein, district Thána.
Rást Goftár (25), 30th Apl., Eng. cols.

23. Commenting on the Government Dispensary Rules, a correspondent writes to the *Indu Prakásh*:—It is a good thing that all those who have an annual income of less than Rs. 1,000 are classed as not well-to-do. Formerly the limit was only Rs. 500. On the other hand it now depends upon the doctor to treat and supply the well-to-do classes with medicine or not. It leaves the latter entirely at the mercy of the former. In mofussil towns where there are no private medical practitioners there will be great difficulty in getting medicines. Government should not enforce these rules in places where there are no private practitioners and they should levy regular and fixed fees as formerly from well-to-do classes and allow them to have medicines from Government hospitals.

Comments on the Government Dispensary Rules.
Indu Prakásh (32), 28th Apl.

24. Referring to certain defalcations in the Belgaum Urban Co-operative Society by its Secretary who is reported to have absconded, the *Chikitsak* remarks that although the sums discovered from time to time as misappropriated are being made good by the relations of the Secretary, his offence cannot be said to be expatiated thereby. It suggests that a committee should be appointed to bring to light the defects in the management of the Society and not to let every thing be condoned in the name of sympathetic treatment.

Allegation that proper steps are not being taken to deal with certain defalcations in the Belgaum Urban Co-operative Society.
Chikitsak (80), 19th Apl.

25. "We observe that since Mr. Phillipowsky's return from leave various economies have been effected in the Sind Excise Department. Several posts which were apparently unnecessary have been abolished. On the other hand additional revenue is being raised by the raising of the duty and price of country liquor and drugs. The example of the Excise Department may well be followed in other departments of the Administration. Does the Public Works Department, for instance, really require so large a superior staff in Karáchi at present when practically no new works of any importance are in progress except the Customs House which has been constituted a separate sub-division with an extra staff. It was only a few years ago that the whole of the Karáchi District including the town of Karáchi was in charge of a single Executive Engineer, one Assistant Engineer and two Sub-Engineers. Now there are two Executive Engineers, two Assistant Engineers and several Sub-Engineers available for the same area. Is this large staff really necessary?"

The Public Works Department Staff in the Karáchi District is greatly in excess of the requirements of the district.
Sind Observer (9), 19th Apl.

LEGISLATION.

26. "The activities of our Hindu brethren in regard to the United Provinces Municipalities Bill will furnish a good lesson for those who want the Hindu Union at any price: even at the price of Islam. The principles of the Bill were analogous to what are obtaining in Bombay with separate representation for Muhammadans. The Hindus defeated the Muhammadans in the matter of alternative appointment of Hindus and Muhammadans as to the chairmanship and as they could not control the other question, the generous Government being bent upon giving the Muhammadans the right of separate representation, they are now setting in motion their well organised machinery of agitation to achieve their object. They are memorialising the Government of India to withhold their assent to the Bill and we have just seen reports of two or three meetings held for that purpose. The poor unarticulate Muhammadans are unable to voice their feelings and depend upon the generosity of Government for safeguarding their interests. They trust that the benign government will not allow the Bill to be so modified as to nullify its salient principles and withhold from the Muhammadans a right to which they are entitled, as the Honourable Mr. Sapru said, in all justice and propriety. But may we ask those who urge Hindu-Moslem union at any price whether this is what we get as a result of the sacrifices we have so often made and repeated last year in Bombay? We would like to know what Messrs. Jinnah, Mazharul Haq and Wazir Hassan have to say to this. They have preached Hindu and Muhammadan union at any cost and interests of the Muhammadans in order to curry favour with the Hindus. Let us have never hesitated (*sic*) to sacrifice the best hope that this will serve as a lesson to them and they will be more considerate in future!"

The United Provinces Municipalities Bill.
Islamic Mail (114), 23rd Apl.

***27.** "By conferring a special privilege on Muhammadans alone, the Hindu community has been placed at a disadvantage which it did nothing to merit. We know that the matter is delicate. We know the susceptibilities of our Muhammadan brothers. But let them not forget that we too have our own susceptibilities, and the grievance which springs from unfairness and unequal treatment is more galling and acute. The Hindu and the Muhammadan populations in India stand in the ratio of four to one. The most equitable and unobjectionable basis should be that of population. But India is the land of wonders and oddities. Even where the Muhammadan population is *less than one-fourth* the basis of representation is *three-tenths* more than it should have been!..... Consider from any point of view, over-representation of any one community must end in gross injustice being done to the interest of others. We are mild and accommodating, but would not allow an unjust proposal elevated into law without the strongest disapproval and protest. We rely on the sense of justice of the Government of India, we rely on the dignified impartiality of enlightened Muhammadan leaders, and finally on the political sagacity of United India whose conscience will surely rise to obtain justice for the aggrieved community."

Mahrátta (5), 30th Apl.

28. Commenting on the spurious agitation which the Honourable Mr. Madan Mohan Malaviya and his friends are attempting to set up against the United Provinces Municipalities Bill receiving the assent of His Excellency the Governor-General, the *Muslim Herald* inquires if the talk about Hindu-Muhammadan unity of which so much was heard in December 1915 was prompted by opportunism. It warns Mr. Mazharul Haque and his co-workers against running after an illusory ideal, and it exhorts Muhammadan Anjumans and other such bodies to hold meetings, to pass resolutions in favour of the Bill, and generally to set up a counter-agitation so that the Supreme Government may not reverse the decision of the local government, which, if it were done, would be the signal for spreading extreme dissatisfaction among a section of His Majesty's subjects not too well favoured in the immediate past.

Muslim Herald (116), 29th Apl.

EDUCATION.

29. The Presidency College Inquiry Committee have made a most important suggestion that the distinctions between Imperial and Provincial Educational services be abolished. Indian students distrust European Professors because they exercise authority over Indians, without possessing any special qualifications. However much Government may wish that Indian students should be kept aloof from politics it is impossible for them not to feel strongly when they see men like Professors Roy and Jadunath Sarkar superseded by raw Europeans. If quite friendly relations are to reign between students and professors these invidious distinctions should disappear. The Bengal Government state that neither they nor the Government of India can do anything in the matter till the Public Service Commission's Report is out, but meanwhile they will increase the salaries of the Professors of the Presidency College. This question will not be finally settled till Indian and European Professors are treated on an equal footing according to their merits.

Invidious distinctions between English and Indian professors are strongly felt by Indian students.

Dnyán Prakásh (30), 27th Apl.

30. A correspondent signing himself "Educational Department" sends the following from Broach to the *Praja Bandhu*:—"You have rendered good service in bringing to light the various shortcomings of the Educational Department both by your well informed leaders and various letters which appeared in your columns for nearly three months. They have no doubt produced a stir in the official dovecot as is evident from certain remarks which found expression from the lips of the Head of the Department in his recent tour in these parts either in Lantern lectures or in interviews with some members of the Department. But in order that your efforts may be productive of some permanent good, may I take the liberty of suggesting to you to publish all these articles in book form, so that it may be within the reach of each and every member of the Educational Department as well as those interested in the question of education? To be in the Educational Department and to subscribe to your paper is considered an offence at present, hence I am sure a reprint will not only command a good sale, but you will be conferring a great obligation on men like myself belonging to the Educational Department." [The *Hindusthán* quotes the above and writes:—Can this be true? Is the Director of Public Instruction authorised to consider it a delinquency on the part of his subordinate if the latter subscribes to a newspaper? Is the *Praja Bandhu* included in the black list? The editor should communicate with the Director and place the whole matter before the public.]

Comments on the Educational Department.

Praja Bandhu (24), 23rd Apl., Eng. cols.; *Hindusthán* (16), 24th Apl.

***31.** "The Circular issued by the Director of Public Instruction regarding the examination of boys, who have studied at home or under private tuition but who intend joining a recognised High School has produced no small amount of dissatisfaction and hardship. The present broad-minded Director has no confidence in the managers of private High Schools, though they are allowed to prepare and grant certificates to candidates for the Matriculation or School Final Examination. Otherwise it is impossible to understand why it should be insisted upon that such boys must be examined at the Government High Schools. The Circular shows almost inexcusable ignorance of the conditions under which parents are constrained to teach boys at home owing to the want of Anglo-Vernacular schools or owing to the distant location of such institutions. The Education Department in Bombay has for some years past begun to work like a machine which takes no note of the conditions and educational requirements of the people. It is a department which seems to think that it does not exist for the people but that they exist for its numberless rules, unsympathetic circulars and mechanical regulations. It is nothing short of cruel to require

Criticism of Educational Department: modification of recent Circular not sufficient, its cancellation insisted upon.

Gujaráti (12), 30th Apl., Eng. cols.

boys of 11 or 12 from distant villages or towns to present themselves for examination at the Elphinstone High School in Bombay or at Ratnágiri. A correspondent has well described the hardships entailed on parents and their boys living at such distant places like Dápoli, Chipluu, Málwan, Vengurla, Murud, Dábhol and others. It will probably be found that they have to undergo similar hardships and inconveniences in other districts also. At the last session of the local Legislative Council the Honourable Mr. Samarth pointed cut how the new system of separate schools, rural and primary, is operating harshly upon parents and their children. It is a system that takes no count of geographical considerations and obstacles and hardships caused by rivers or by the hot and the rainy seasons. Even children in the lower forms must adapt themselves to the rigid and harsh system hatched by the Education Department on general grounds. The Department is not expected to adapt its system or rules and regulations to the conditions of poor people and their children, but the latter must adapt themselves to the unbending routine and distrustful methods of the Department. The Education Department in Bombay has distinguished itself for some years by its lack of sympathy with, and confidence in, private schools and their head-master and the inexcusable stringency of some of its rules and regulations. The present Circular has already been modified to a certain extent. But that is not enough. The people and the managers of private institutions must ask for its cancellation. It casts an unjustifiable slur upon the latter and places needless and cruel difficulties in the way of the former and it is to be hoped the Director of Public Instruction will see his way to withdraw it at the earliest opportunity."

32. The *Shetkari* expresses satisfaction that the Director of Public Instruction has amended his one-year one-standard rule and has directed that care should only be taken to see that the students know the subjects they profess to have studied. It now suggests that the other rule making it compulsory on students under private tuition to appear before Head Masters of Government Schools even to get admission into private institutions should also be done away with as it indicates distrust on the part of Government regarding the conductors of those institutions and also causes much inconvenience to the students themselves.

Shetkari (84), 23rd Apl.

33. "The Shiah movement at Lucknow for a new Islamic College does not deserve to be looked down upon. If the Shiahs want a college of their own and put down their own money for the purpose, they are entitled to have their wishes gratified. At any rate, it gives India another college—more facilities for the spread of higher education among the community. The suggestion of rivalry to Aligarh is not worthy of serious thought, for Aligarh by itself cannot satisfy the needs of the Moslem community. The institution at Peshawar filled a distinct void in that part of India. So will the new Shiah College at Lucknow. The coming of the Moslem University will further stimulate the educational progress of the commuity. As is well-known, the Dacca University scheme embodies separate proposals for the advancement of Islamic studies."

Comments on the proposed Shiah College at Lucknow.

Young India (10), 26th Apl.

34. When the necessity to economise on account of the war became evident, all the Provincial Governments turned their attention towards the Educational Department and stopped its progress. The Central Provinces Government have gone still further and made higher education impossible for the middle classes by increasing College fees. The middle classes which are already in great difficulties will be still further hit by this step. The Central Provinces are backward and the output of graduates does not exceed fifty per annum. If higher education is set back by this enhancement of fees, what will be the state of that Province? It is true that College expenditure per

A protest against the enhancement of College fees by the Central Provinces Government.

Kesari (88), 25th Apl.; *Dnyán Prakásh* (30), 25th Apl.

head is more there than in any other province but the remedy lies not in the enhancement but in the lowering of fees so that more students may be attracted and the average expenditure may be brought down. We hope the leaders of the Central Provinces will try their best to remove this new danger. [The *Dnyán Prakásh* also makes a similar protest and remarks that all the Provincial Governments seem to have made up their minds to make higher education a costly thing to the people.]

RAILWAYS.

35. Mr. V. A. Kanhere of Wai (Sátára) writes to the *Sudhárak*:—On 8th April I took train at Wathar for Miraj at 10 P.M. by third class. At first the compartment was not crowded, but later on at the Karad and Shenoli Stations so many passengers came in, that instead of 24, the legal limit, it had to accomodate as many as 35 or 36. I had scarcely any sitting room and many of the passengers travelled standing. I complained to the Station Master at Shenoli and also to the Railway Guard but both refused to interfere. The water-closet of the compartment was also dirty and without water. At the Miraj station—where I alighted—I had to move about in the dark as there were no lights there. The carriage in which I travelled is numbered 1543.

A complaint against the Southern Maratha Railway.
Sudhárak (36), 24th Apl.

MUNICIPALITIES.

36. The Councillors of the Thána Municipality were unable to show the required two-thirds majority in favour of any of the candidates for presidentship and so the right of nominating the president has passed on to Government. Our people should always take care never to allow a chance to Government to make their own nomination to the presidentship of a municipality and never to elect a nominated member as president. Strangely enough public-spirited Poona has elected a nominated member as its municipal president. We hope that the Poona Municipality will not again be guilty of such an egregious mistake.

Municipal Councillors should see that no chance is given to Government to nominate presidents.
Sudhárak (36), 24th Apl.

37. Continuing its observations on the sanction accorded by Government to the Parel Road Scheme (*vide* paragraph 30 of the last Weekly Report), the *Praja Mitra and Pársi* appeals to the Corporation to take immediate steps to correct the Government mistake as, having regard, in its opinion, to the present state of public health, the postponement of the improvement of insanitary areas is fraught with grave danger to the city. It, therefore, suggests that the matter be treated as urgent by the Corporation at its meeting on Monday next and a resolution should be passed requesting His Excellency to receive a deputation of the Corporation with a view to placing all the facts connected with the scheme before His Excellency; and praying that in the meantime the City Improvement Trust may be asked to put off taking the scheme in hand. The paper adds that the President of the Improvement Trust may also be asked to be present when the deputation goes to His Excellency, so that all points in dispute may be adjusted in the presence of His Excellency to the satisfaction of all concerned.

Objection to the Parel Road Scheme.
Praja Mitra and Pársi (21), 27th Apl.

38. In the course of an article on the Parel Road Schemes the *Sánj Vartamán* says:—"We are told that the Trust agrees with the Corporation that the improvement of the slums is necessary and is indeed their main business, but that they differ only in realizing not only that sanitary accommodation must be provided for the population displaced by direct improvement schemes, but that such accommodation cannot become available unless additional land is made easily accessible, and is developed under strict by-laws which will obviate the risk of new estates' becoming slums in the near future. And,

Sánj Vartamán (26), 22nd Apl., Eng. cols.

therefore, we must first have a luxurious thoroughfare from the Crawford Market to Sion, a hundred and twenty feet wide! We must have this road that the poor displaced by the demolition of slums at some future date might have accommodation and easy means of access to the suburbs which are to be in the north of the city. This solicitude of the Trust for the displaced population of the slums is a new-born feeling. At all events, it did not exist in the same degree when they had commenced operations, and the poor, who were improved off the insanitary areas, had no place to go to, and consequently suffered much distress. We agree with the view that if the scheme was at all to be sanctioned, delay, on any account, would materially increase its cost, as in the interval many large buildings might be erected on the lands included in the scheme. Government have been consistent in their refusal of all the proposals made by the Corporation. They decline to amend the Bombay Improvement Trust Act, so as to give the Corporation a larger representation on the Board, observing that 'the only matter in which the representatives of the Corporation find themselves seriously in disagreement with the other Trustees is the question discussed in this Resolution.' The demand for larger representation must not rest on such flimsy ground. The proportion of the representation can only be determined by the stake of the Corporation in the welfare of the city, and the contribution made by it to the funds of the Trust. Would Government consent to increase its representation on the Board, if more occasions arise of disagreement of the Corporation representatives with the Trust?"

39. "Critique" writes as follows to the *Belgaum Samáchár* about Government nominations to the Local Boards and Municipalities in the Belgaum District:—"One reason for reserving the power of nomination in the hands of Government is to safeguard the interests of minorities in these bodies. But an opposite course seems to have recommended itself to the authorities this time. There seems to be no reason why the already existing majority of the Lingáyats (4 to 6 and 4 to 7) in the Athani and Saundatti Municipalities, respectively, should have been made more pronounced by nominations of two and three more Lingáyats respectively. The two last Legislative Council elections clearly demonstrate what mischief the predominance of castes can work. Last time there were 11 Lingáyats out of 16 non-officials in the District Local Board and with one exception all the delegates selected were Lingáyats. The nominating officers must act as an equipoise and not as mere intermediate stations for the transmission of names from one terminus to the other."

Comments on Government nominations to the Local Boards and Municipalities in the Belgaum District.

Belgaum Samáchár (77), 17th Apl., Eng. cols.

40. One "Jarthosti" writing to the *Deshi Mitra* (Surat) complains *inter alia* that the Market Superintendent usually visits the slaughter-house at about 8-30 A.M., that is, when the work of the slaughtering of animals has been finished, and that in consequence he fails to exercise that supervision over the work of the slaughter-house which is expected of him in order to prevent the slaughtering of enfeebled and diseased animals. He further observes that the Superintendent hardly visits the several markets, otherwise dried up and stale mutton would not be sold at fancy prices. The writer, therefore, appeals to the Municipal Commissioner to see to the matter and the Sanitary Superintendent to exercise very strict control over his staff.

Complaint about stale and diseased meat sold in the Surat markets.

Deshi Mitra (54), 27th Apl.

41. In an open letter to the District Magistrate, Surat, the *Deshi Mitra* writes:—At present the heat is intense and yet the roads are not watered and in consequence the goods of shopkeepers are spoilt by the dust. In cases where the shopkeepers put up awnings in front of their shops which not only protect the goods from dust and deterioration but afford them shelter against heat and rain they are prosecuted and fined under the bye-laws framed by the Municipality. In the absence

Open letter to the District Magistrate, Surat: bad watering of roads and prohibition against shop awnings.

Deshi Mitra (54), 20th Apl.

of any association of local merchants and shopkeepers they have no alternative but to tamely pay up the fines. So far no objection has been raised. It is the duty of the Collector of the District to safeguard the interests of the people against such annoyance.

Alleged unsatisfactory working of the Hyderabad (Sind) Municipal Committee of Management.
Sind Advocate (7), 20th Apl.

42. "Judging from the Hyderabad papers, the Committee of Management appointed by Government in place of the superseded Municipality is not regarded as having worked satisfactorily at all, and the city remains in as bad a condition, if not worse, as in the worst days of the dead Municipality. But this is not all. The people want that they should at least know what the Committee is doing and its proceedings should not be conducted always with closed doors. The Committee would not yield here except that it resolved to supply its bare resolutions to the Press, but that too after *confirmation*, that is, seven, fifteen or 21 days after they are first passed. But even this modicum of publicity seems *in practice* grudged. Lately, however, the Committee framed its annual Budget on such an extravagant scale that the expenditure would exceed the present income by nearly a lakh and a half. This meant heavy new taxation, perhaps the hated house tax. A hue and cry was at once raised in the *Sind Vasi*, which other papers took up, and the other day a public meeting of citizens passed resolutions demanding open meetings and publication of draft Budget for people to make suggestions about. We hope the authorities will yield."

NATIVE STATES.

Self-government and (protected) Indian States.
Indian Social Reformer (3), 30th Apl.

***43.** "The Indian States, whether we like it or not, afford at present the only concrete measure of our capacity for self-government. Whenever the question of Indian self-government comes within the range of practical politics, statesmen, British and Indian, will necessarily look for guidance to the only indigenous instances extant of the functioning of the administrative faculty in us. If this was realised, there would be less disposition among some of us to make much of small achievements in important Indian States, to gloss over their palpable defects, to glorify their least merits, to be content, in a word, with a low standard in judging of them. Sir Narayan Chandavarker, speaking the other day at a meeting of the Indian Accociation at Calcutta, warned his hearers against accepting literally the glowing accounts of what was being done in this or that Native State, because much of them was meant for outside consumption. A single sentence in which he quoted the opinion of a Settlement Officer that, notwithstanding heavier assessment, the ryots in some Indian States showed no tendency to emigrate to British India, because of its excessive administration as compared with the easy-going methods of the States, was telegraphed to newspapers all over the country, as containing the gist of his remarks. But the sum and substance of his remarks, which was that the seeming popularity of the administration of several States, was no proof of its efficiency and was proof only of the inertia of the people and the administration alike, was entirely missed by the Agency which distributed the misleading summary of his speech. True friends of Indian self-government will resist in all ways possible the tendency to be satisfied with much less than the very best in the administration of Indian States. Not only do we in British India owe a duty to our countrymen in these States to help them to work up to as high a standard of administrative efficiency as that to which we are accustomed. There is a more selfish reason. The progress and development of these States afford the most tangible proofs of Indian administrative capacity and are, thus, calculated to react on our own political progress. No responsible statesman will accept our asseverations for facts when it comes to entrusting us with a considerable share in determining the policy of the administration. He will require tangible proofs, and it is in the Indian States that he will look for them, in the first instance. We are sure

that, as our ruling princes advance in education and experience, they will better appreciate the attitude of those who do not care to conceal their disappointment at the way in which affairs are managed in many States."

The Barvatia terror in Junágadh.
Sánj Vartamán (26), 24th Apl.

44. One Vithaldas Jadavji Gandhi, writing to the *Sánj Vartamán*, remarks that *barvatias* in the Junágadh State commit robbery in broad daylight looting poor travellers, agriculturists and traders and cutting off the noses, of peaceful ryats, with the result that traders are obliged to close their business and to shift to larger towns, and they cannot think of visiting their native place for fear of the marauders. Accordingly, he appeals to the well-wishers of the State to petition to His Excellency the Governor for the redress of this grievance or to continue agitation in the press. He also requests the help and co-operation of Mr. Labhshankar of Junágadh in the matter.

Alleged forcible revaccination in Rájkot.
Káthiáwár Times (20), 26th Apl.

45. "B. R. A.", writing from Rájkot to the *Káthiáwár Times*, complains that the forcible revaccination of elderly persons in Rájkot because of a few cases of small-pox in the city has terrorised the people and that children are prevented from attending school or are sent away to distant places as soon as the vaccinator appears in a neighbourhood. This the writer takes to be the result of the subordinate staff in the vaccination department acting highhandedly, and appeals to the State authorities to investigate the matter and to stop forcible revaccination so as to free the populace from the scare and annoyance. In conclusion he appeals to the authorities to enlighten the people as regards the advantages of revaccination so that they may be reassured.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 4th May 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 6th May 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Fadu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1,500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayā	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayā	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnā Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deesing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujarati Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddus; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 48.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	800
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 58.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	280
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Shâhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	SINDI.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 63, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Why England should grant Home Rule to India.

Mahrátta (5), 7th May.

*1. "Why is England fighting the enemy? It is proclaimed that this war is entered upon by England in the interests of the independence of small nationalities. What consistency is there between such a proclamation on the one hand and the treatment meted out to India —a hoary nation—on the other? Is the independence of small nationalities more important than that of the large ones? Or, is the independence of a European nationality more sacred than that of a non-European one? A few lacs of whites live in Belgium, a few in Serbia. The subjugation of these few lacs of Belgians, Serbians, and other peoples by the Germanic powers tasted ill in the mouth of England, who has millions under her rule, millions who feel their subjugation by England as no less an evil than the subjugation of Belgians, &c., by the Germanic powers. The majority have reconciled themselves to this subjugation in the hope that the stings of it will be removed in due course by the grant of Home Rule rights to their country. But when even in the most dangerous of moments—dangerous to the safety of the Empire—England is found to mistrust us, thoughts crowd in the bewildered Indian mind compelling a comparison between the actual treatment of India and the published grounds for England's entering into the arena of war..... We quite believe that England is siding with Belgium and other small nationalities with *honest* intentions and even *liberal* ones. But what we are particular about is the way in which she is—and has been—treating our great country, in the subjugation and keeping down of which, neither liberal nor honest procedure has been largely in evidence..... Let England cease to prevaricate, let her bow low before the uncompromising All-knower, and compensate India for the benefits England has derived from her—in ways clean and unclean. This compensation—which we of India briefly word Home Rule—will be, moreover, beneficial to all parties concerned..... If England fears that Home Rule will be used by India as a step to Total Separation, we can only pity her lack of insight into the world forces of the present and the future. We do believe that Indian leaders do not and will not think of separating from Britain, if Britain treats Self-Governing India in a spirit of equal friendship."

Hindus and Moslems: influential mischief-makers who create bad blood between them.

Gujarâti (12), 30th Apl., Eng. cols.

*2. "Mischief-makers, some of whom are sufficiently influential, would like to see the two communities at least at arm's length from each other and have so long succeeded in preventing the Congress and the League from coming into close relations. But such attempts were bound to fail and there are encouraging signs that the two communities will at no distant date meet on a common platform on cordial terms..... In Bombay the break-up of the League meeting last December is a painful reminder that there are forces working behind to prevent the much-longed-for *rapprochement* between the two communities and their two great political organisations. How a handful of ignorant, misguided and shortsighted Muhammadans were able to prevent the meeting of the Moslem League in Bombay from becoming an unqualified success is now an old story..... Muhammadan meetings held at Madras, Lucknow and elsewhere have given strong expression to their views in connection with the incident and we understand that the Bombay Presidency Association has already forwarded a well-reasoned and sober representation to Lord Willingdon's Government on the basis of such facts that the Association was able to ascertain. For the present the public cannot know its contents, as the Association has not yet published its memorial. But as the question involved is one of the constitutional rights of the people and of the duties of the police, the matter is not likely to be allowed to remain in an unsatisfactory condition. The whole country will take up the question, as it involves far-reaching political issues, and it remains to be seen in what spirit the local Government are going to dispose of the representation addressed to them by the Bombay Presidency Association."

3. "A distinguished Muhammadan educationist who was present at the Moslem University Foundation Committee Meeting writes to us :—'I wish you will, through the medium of your influential journal, bring to the notice of the authorities the very discouraging effect of their indiscriminate policy towards the moderates as compared with the public approbation of the extremist leaders. The activities of Government have so far been confined to the suppression of extremist papers and extremist leaders. They have left severely alone all those who try to subvert the pernicious influence of extremists. I have as a principle fought against extremism and have done my best to inculcate a policy of trust and confidence in the Government. The result is that I am losing my popularity with my own community and am treated by the young party in the way you have seen. It ought to have been the concern of Government to help me in maintaining my influence and position in order to save the half-educated youths of my sphere of influence from drifting to extremism; but perhaps my Deputy Commissioner thinks that Mr. Syed—who has helped him in his *shikar* arrangements—deserves greater recognition and I am left to myself. On the other hand those whom we call extremists are treated as heroes. No one could fail to be struck by the enthusiasm that prevailed at the third resolution—I mean the one that referred to Messrs. Mohamed Ali and Shoukat Ali. It was a piece of egregious effrontery but you know what was the result of our opposition to it. How contemptuously it was brushed aside and how the young party triumphed.' These remarks are no doubt deserving of attention. We have reproduced a telegram in these columns which was sent from Bombay about the election of a Muhammadan member to the local Legislative Council, the purport of which was that the Extremists had won the day against the moderates. In the same way Mirza Samiulla Baig who was so prominently mixed up with Mrs. Besant's Home Rule League in Bombay and who is known to be a confirmed congressist, is nominated by the United Provinces Government for appointment to the Provincial Council side by side with Rai Parag Narain Bhargva who is so well known in the Congress Camp. We now learn that Mr. Jinnah whose extremist tendencies are too well known all over India is mentioned as likely to go to the Viceroy's Council as a Muhammadan representative. In this way all those who have defied Government one way or other are getting the upper hand in everything and those who tried to go with Government are left, despised by the community and neglected by Government. This is the reason why many a moderate is driven to the Extremist camp. Among hundreds of moderates who assembled at Lucknow, there was an unmistakable feeling of uneasiness over the loss of their popularity with the 'educated Muhammadans' who are the moulders of the opinion of the masses. Many were of opinion that it was better to join hands with the young party than to risk all, popularity, influence, and position. This is a very serious thing and we hope Government will give it their best attention."

Complaint that Government favour extremists and reglect moderate leaders.
Islámic Mail (4), 30th Apl.

4. "Government may be unware of the trend of public feeling, as they usually are but there is no denying the fact that recent events have considerably changed both Hindus and Muhammadans. There is growing general belief that the surest way to success with Government is the use of force. Lord Hardinge was indeed the most sympathetic and liberal-minded Viceroy and he worked sincerely for the good of India, but his policy was mainly responsible for the pervicious impression which has taken a firm hold upon the mind of the people that nothing succeeds like agitation..... It was for this reason that the more concessions were given by Lord Hardinge the more were the political dacoities and murders. In fact those people who got a lion's share of his liberality and generosity were pre-eminently forward in their terrorist methods and political crime became the order of the day..... These ideas deftly bostered and cleverly disseminated have take possession of the educated and uneducated and all favour extremism which is the creed of the young people. It is a sorry spectacle to see men

How extremism is paying at present.
Islámic Mail (4), 30th Apl.

like Dr. Zianddin and Sir Ali Eman browbeaten and insulted by unruly youths, but the truth is that as the Raja of Mahmoodabad is reported to have said there is no quarter for moderates and it was this which led many moderates to think if the time had not come for them to change their politics. ..... Now the question is what is the best line of policy to adopt in these circumstances? Should we join the extremists and adopt their method of action or try to bring them to our way of thinking? Most people suggest the former course since it appears to them to be well nigh impossible to bring them to our way of thinking? We, however, do not regard this as hopeless. The fact is that if our youths were allowed to see the real things and not the ideal they will surely think twice before discarding the protection of the Government and embracing the cause of the Hindus. We do not say that the Muhammadans have no cause for feeling aggrieved but we maintain that it is in their own interest to make an offensive and defensive alliance with the Government. Once this is realised there will be no such thing sa extremism."

Defects of the new scheme for the enlargement of the Punjáb Legislative Council.

Young India (10), 3rd May.

5. *Young India* publishes a letter from its Láhore correspondent in which the writer describes at great length the defects in the new scheme for the enlargement of the Punjáb Legislative Councils. The writer remarks in the course of his communication :—"The scheme failed to give satisfaction. It was not only ill-conceived and illiberal, but bore all the marks of hurry..... The illiberality of the Government consisted, in the first place, in their increasing the number of nominated members by one, when they might and, in common fairness, ought to have thrown open all the four additional seats to election; and secondly in their giving a preference to the District Boards over the Municipalities. Everywhere the Municipalities are constituted on a more popular basis than the District Boards. In the Punjáb, where local self-government is unfortunately in a worse way than in every other important Province, the District Boards contain even less of the popular element than in other Provinces. Some of the Boards contain not a single elected member, while taking all the Boards together, the proportion of elected members to the total strength of the Boards is scarcely more than thirty..... It would strike most people as both improper and anomalous that Municipalities which in some cases are divided by whole districts, and which are as different in respect of the standard of their efficiency as different can be should form one electoral group. What could these have in common except the mere fact that they were all Municipalities? Was it not bound to happen in some cases at least that the most suitable candidate in one district was neither sufficiently well-known nor properly appreciated in another? The elections, for the Punjáb Council, which are just over, forcibly illustrate the truth of the foregoing remarks. In one municipal group the most popular candidate, a gentleman who rendered the most conspicuous service in the Council whose term has just expired, had to withdraw because he had no chance. In another group which, by the way, includes the capital of the Province, a gentleman has been elected who does not know English. The District Boards have justified the apprehension that was entertained in regard to them by returning in two cases out of five gentlemen, who like the gentleman just referred to, have either no familiarity or but little familiarity with the elements of the English language. I do not know if such a thing could have been possible in any other Province. At any rate in no other Province that I know of, have men been elected to the Legislative Council who do not know the language in which the proceedings of the Council are usually conducted. And do you know how these men came to be returned to the Council in the Punjáb? It is all because of the Hindu-Muhammadan differences, which are more real and more acute in this Province than in any other, assisted by the unnatural groupings."

The significance of the Bengali Boy-Scout movement.

Young India (10), 3rd May.

6. Referring to the inauguration of the Bengal Boy-Scout movement, *Young India* writes :—"As surely as the Bengali Boy-Scout has come into being, the Indian Boy-Scout will, too; and both together will be the precursors of the Bengal Volunteer and the Indian Volunteer. In fact, when the idea of a Boy-Scout movement was first mooted in Bengal, the leading

exponents of Anglo-Indian opinion specifically objected to the project on the ground that the Boy-Scout means and involves the evolution of the volunteer. Why not? The usual story—can we trust to their loyalty? The crass stupidity which aims at securing loyalty by emasculating the manhood of the country and by branding brave men with the stigma of cowardice will no longer appeal to the British people, who have *seen* that loyalty is inherent in physical strength, in robust constitutions and in military discipline. It is the absence of opportunities, for the exhibition of courage in loyalty, and loyalty in courage, that breeds the anarchist and the criminally disposed. It is the veiled avowal of distrust that invites distrust. Trust begets trust. Appeal to loyalty begets loyalty; to courage, courage. Every sane man now recognises, as Gokhale did, that the Bengali has been twitted out of his so-called cowardice and physical degeneracy. He is physically regenerate, and of cowardice he shows no sign..... The far-reaching importance of the official recognition of the Indian Boy-Scout movement consists in this; the stigma of distrust would disappear altogether. The Indian will know that there has been, and is, nothing wrong with his loyalty or his moral or physical attributes. He will recognise that in his strength and capacity for organisation, the Government does not suspect a source of danger or see cause for alarm. The Boy-Scout movement is a small thing in itself, but it is bound to bring about developments of official policy fraught with untold benefit to the Government and people alike."

Alleged harshness towards political prisoners.
Gujarâti (12), 30th Apl.

7. Commenting upon the information published by the *Bengali* to the effect that political prisoners sentenced to transportation for life will no more receive any of the concessions given to ordinary prisoners, the *Gujarâti* writes:—The political prisoners will now have to rot in prison for life without any of the usual concessions! The news, if true, will cause much sorrow. Why should political prisoners be treated with such severity? When England treats her political offenders much better than ordinary prisoners India shows a contrary tendency!

Cultivators' poverty.
Bombay Gujarâti (49), 30th Apl.

8. That India has been able to withstand the continuous drain on its resources for a number of years past is proof positive of the vast wealth it possessed in the past and the prosperity its trade and industries enjoyed in those days. But now India possesses no more its hoarded wealth and its enterprise, strength, arts and industries have vanished and given place to luxury, dependence, despondency and misery. Fashion has wrought the destruction of the simple life of the Indian people. The arrogance of English learning has destroyed their sentiments of equality. Dependence has crushed their industries. Their hankerings after fame and outward show have laid waste their wealth. Everywhere Indians are found to be in search of employment which is another name for slavery. The state of the agriculturists is very miserable. [Here follows a description of the misery of the agriculturists as given in verse by Mr. Mithili Sharan Gupta, and the paper adds:—]This will give an idea of the miserable plight of the agriculturists. But the condition of their wives and children is more pitiable. Now our readers will wonder how India has been able to withstand the attacks of foreigners and the bloody inroads of plunderers and they will consider what initial steps to take to improve matters.

The separate Municipal electorates given to Muhammadans in the United Provinces are a retrograde step in the course of Self-government.
Young India (10), 3rd May.

9. "The United Provinces Government most unwisely provided for separate Moslem and Hindu electorates. In a circular letter to the municipal boards, the Government calls for opinions regarding the rules to be framed, the qualifications of Moslem and non-Moslem electors and mode of conducting elections, etc. Curiously enough, the Government deprecates a general re-election all round, under the new Act, on the ground that it will produce 'an amount of excitement' and accordingly it is suggested that the additional elected members should be gradually absorbed in succeeding elections. The Government of Sir James Meston seems to be almost afraid of its own handiwork, in recognising and stereotyping the artificial barriers of

race and religion. One would think that self-governing institutions are almost ideal agencies for effectively removing these barriers..... The barriers increase and grow. How that could help the development of self-government it is impossible to understand, for if self-government is to be a reality, the essential pre-requisite is the effacement of divisions. If self-government is to become an eagerly coveted ideal, we should begin by discouraging the sin of division."

10. "Momin" contributes the following to the *Praja Mitra and Pársi*:—

Acquiescence of some Hindus in the grant of special electorates to Musalmans in the United Provinces.

Praja Mitra and Pársi (21), 6th May.

The Hindus of the United Provinces have committed an error in protesting against the special communal representation granted to Muhammadans in the United Provinces Municipal Act. Some Hindus of Allahabad have refused to associate themselves with the protest raised against the Bill and have thus shown that they are in sympathy with the special electorates granted to the Muhammadans.

11. Referring to a recent case in which Mr. N. F. Abdulali, a Borah, charged with assault a European, who took from the Victoria Terminus station two dogs along with him in the first class compartment occupied by the former and who is stated to have deliberately allowed the dogs to lick the garments of the complainant, the *Akhbár-e-Islám* regrets that the case was dismissed and thus came to a premature close on account of Mr. Abdulali failing to be present in the court on the day of the hearing. It deprecates the practice followed by the Indians of prosecuting insolent Europeans for assault in the first instance and giving up their cases at a later stage under pressure or influence from outside. The paper opines that such a course of conduct tends, in a way, to encourage Europeans to assault the Indians, regardless of their respectability. In the interests of their poor countrymen, it exhorts Indians under such circumstances not to compound their cases. The paper also dwells on the necessity of the explanation being published why the Station Masters at Victoria Terminus and Kalyán refused to order the removal of the dogs from the compartment against railway rules though Mr. Abdulali wished them to do so.

Indians should not compound cases in which Europeans are charged with assault.

Akhbár-e-Islám (47), 4th May.

12. "It was officially announced on Monday last that after a resistance of 143 days, which was carried out with ever memorable gallantry and fortitude, General Townshend has been compelled by the exhaustion of his supplies to surrender, after destroying guns and munitions. The Kut garrison consisted of 2,970 British troops and 6,000 Indian troops and followers. It is impossible to minimise the gravity of this news and at the same time not to feel sympathy and admiration for this gallant force and its gallant commander who held out to the last at Kut-el-Amara. [The paper here gives a brief history of the campaign.] Whether the heavy misfortune that has overtaken the beleaguered garrison could have been avoided is a serious matter for consideration. The London *Times* has characterised the hospital deficiencies as scandalous and asked the question, what body or what individual either in Simla or London, was ultimately responsible for the most unfortunate decision to attempt an advance from Kut-el-Amara to Baghdad with a force which was emphatically inadequate in point of numbers. Mr. Austen Chamberlain declared in Parliament that all the military authorities concurred in the advance on Ctesiphon. But the question remains how far General Townshend was himself in favour of such a risky compaign. It seems that the river transport facilities were deficient. There were not enough shallow-draught steamers and armoured craft, when the conditions of navigations of the Tigris and Euphrates were known with absolute exactitude to the military authorities. Mr. Chamberlain admitted that there was a lamentable breakdown in

The Townshend surrender.

**Gujaráti* (12), 7th May, Eng. cols.; *Dnyán Prakásh* (30), 3rd May; *Sandesh* (96), 2nd May; **Mahrátta* (5), 7th May.

the arrangements for affording medical relief to the wounded and frontal attacks were not adequately supported by artillery. The results, according to the *Times,* were disastrous and the streams of wounded lacking medical attention formed a tragic sequel! If the public in this country do not get sufficient information, they must not complain but sit quiet. But Mr. Hobhouse in the House of Commons charged the Ministry 'with a most serious concealment of information,' and according to the *Times* the allegation applied with special strength to the actions fought by General Aylmer last January. Some time ago Mr. Asquith made the statement that 'our force was within measurable distance of Baghdad.' The military authorities seem to have gone hopelessly wrong in their estimate of the military situation in Mesopotamia and the result is a sad one to contemplate. All glory to General Townshend and the force, both British and Indian, under his command, for the gallant stand made by them, and our sympathy for all those brave soldiers who lost their lives or were disabled in the most adverse conditions, climatic or otherwise, of Mesopotamia." [The *Dnyán Prakásh* dwells upon the heroism of the besieged army and also upon the difficulties in the way of the relieving force and declares that the sad incident of General Townshend's surrender will not adversely affect the progress of the campaign which must be carried on to a victorious termination. The *Sandesh* also speaks of the heroism of the beleagured army and, referring to the changed conditions now prevailing in Persia owing to the successful Russian operations, remarks that though the fall of Kut is to be deplored, it need not produce feelings of anxiety as regards the future of the campaign. The *Mahrátta* also makes similar remarks.]

*13. "The fall of Kut has been, from a military and political point of view, a tragedy which it would be silly to belittle. But even in defeat, General Townshend and the gallant force, British and Indian, under him, have covered themselves with glory and renown which would not fail to redound to the erternal honour of England and the Empire. If it would be silly to belittle this unfortunate result, it would be far more absurd to magnify it or to exaggerate its possible consequences. It can have no effect on the general operations. Far from weakening the British position, it has only strengthened it. It will not deflect either England or the Allies a hair's breadth from their stern resolve to fight to a finish as much in this theatre of war as in the others. It must be held to have only braced up their strength and the reolve to win, and win all along the line."

Kaiser-i-Hind (19), 7th May, Eng. cols.

14. Commenting upon the surrender of General Townshend, the *Hindusthán* writes :—Those who ordered General Townshend to advance towards Baghdad with a small force are responsible for the sorrowful end. We cannot possibly achieve victory everywhere, but it is very painful to suffer defeat in a quarter where we ought not to have suffered it. Our troops had to be withdrawn from Gallipoli after tremendous losses and the military authorities have now committed another blunder of a similar nature. Our troops advanced from Basrah and elated by a small success they marched forward towards Baghdad, but suffered enormous losses—to such extent that the medical help proved quite inadequate and the wounded had to suffer severe hardships. In England keen opposition is expressed against the introduction of the Compulsion Bill and a split in the Cabinet is feared on that account. We hope English people will forget party differences and come to a definite opinion in the matter. The only gratifying news we have is that the German offensive has slackened at Verdun.

Hindusthán (16), 1st May.

*15. "The news doled out to the Indian public about the military operations in Mesopotamia has been tantalisingly meagre and all sorts of guesses were being made and all kinds of speculations have been rife. Why the British public should be supplied with fuller information whilst the people of India are being treated to belated and meagre news about the war in general

Military operations in Mesopotamia: tantalizing and meagre news.

Gujardti (12), 7th May, Eng. cols.

and the campaign in Mesopotamia in particular is more than we can understand. That these latter operations had proved sufficiently trying and resulted in heavy casualties became apparent from the large number of sick and wounded soldiers that had arrived in India. Reuter's telegraphic summaries of the recent discussion in the House of Commons on the Mesopotamian expedition were utterly unsatisfactory and we must protest against the manner in which information relating to matters in which the Indian public is interested is being supplied both by Reuter and the responsible authorities. The British public not only get fuller news about the war but even the enemy versions of what is going on in different theatres of war. The Indian public is kept blissfully ignorant of the latter. The result is weakening of public interest in the reports that are published bit by bit so as to convey nothing substantial and consistent to the public."

16. Referring to the final resolve of the British Government in favour of compulsory military service in Great Britain, the *Jám-e-Jamshed* regrets that England should possess so many men, with delicate "consciences" which do not permit them to take human life even if it be that of a remorseless enemy and who can look on unmoved their brethren shedding their blood in the defence of the liberties they continue to enjoy. The paper characterises this feeling as cowardice, pure and simple. It remarks that this strong but necessary measure on the part of the British Government has not only spread great satisfaction in the Empire but even among the Allies and has stimulated their slackened enthusiasm. The paper concludes with fervently wishing that the abovesaid historic decision might prove chiefly instrumental in bringing the war to a close.

The men with "conscience": commendation of compulsory military service in England.
Jám-e-Jamshed (18), 6th May.

17. Commenting upon the suppression of the Irish rebellion, the *Sánj Vartamán* writes:—The episode has proved that a very large majority of the Irish people are loyal to the British and that those who have been agitating for Home Rule have had nothing to do with it. We see that every country possesses some rebellious spirits, but that they do not succeed in their efforts to enlist the sympathies of the general public. The unfortunate rebellion has tested and proved the loyalty of the Irish people. The efforts of the Germans to embroil Ireland after their discomfiture at Verdun is a sure indication of their approaching defeat. [The *Indu Prakásh* remarks that the news of the Irish trouble will be received throughout India with pain and surprise inasmuch as the policy of progress and reconciliation which the Liberals have followed towards Ireland has had no parallel in history excepting the grant of self-Government to the Boers.]

The Irish trouble: proof of the loyalty of the Irish people as a whole.
Sánj Vartamán (26), 3rd May; *Indu Prakásh* (32), 4th May, Eng. cols.

18. The *Dnyán Prakásh* welcomes the voluntering movement in Bengal and says that the necessity for volunteers has increased since the disaster in Mesopotamia. It adds:—The most important thing is to trust the people completely. If Government are not yet convinced, they will never be. We do not think Government entertain any doubts regarding the loyalty of the people, but Government are hesitating before adopting a new policy. We hope that Lord Chelmsford will courageously change the policy and trust the people. There are no legal difficulties in the way. Even in peaceful times the Congress has demanded the right of bearing arms. Now in the midst of war if the people make the demand persistently, Government will have to yield to it. The higher authorities are engaged in considering the question in a sympathetic spirit and we hope it will be satisfactorily solved in view of the reasonableness of the aspirations of the people and of their enthusiasm.

Lord Chelmsford's Government should trust the people and grant their demand to become volunteers.
Dnyán Prakásh (30), 5th May.

***19.** Referring to the recruiting crisis in England the *Mahrátta* remarks :—"Why should England obstinately persist in dragging herself into certain man crisis, when in India a vast field is open to her for drafting regiments upon regiments of brave and true men, only if she cares to show a litle confidence? How long must the war go on in order that England may be reduced to make up her mind to place that trust in Indian people which they have fully deserved for years together? It is a most pitiable sight—France enlisting Indian volunteers, and England refusing to follow the example! If *Necessities* alone are the *liberalisers* of statemen's minds, one may be forgiven if one wishes the war prolonged sufficiently to enable British statesmen to *liberalise* temselves to the extent of doing that justice to India which is long over-due!"

Let England trust India and there will be no recruiting crisis in England.
Mahrátta (5), 7th May.

20. An Imperial Conference will be convened after the war is over to determine the commercial policy of the Empire and the self-governing Colonies will of course be represented therein. It is feared that the Colonies might adopt a policy detrimental to the interests of India. Even in the Conference of the Allies India has no representative while the Australian Premier will take part in its deliberations. The Indian Government is going to be kept informed of the proceedings of the Conference, but such a procedure cannot be considered satisfactory. India cannot hope to derive any benefit from the Imperial Conference without being represented therein. The present commercial crisis is due to foreigners being given concessions and facilities that were denied to Indians. Some good is likely to result if Government open their eyes and use discretion in framing their commercial policy with the good of India at heart. They will have to give up preferential treatment to foreigners. We only hope the interests of India will not be sacrificed for securing benefit to Manchester. Loud talk is going on at present of crushing German trade. But the task is not as easy as it seems. Mr. Hughes has said that the greatness of Germany has been built on scientific education and has been maintained by her commercial prosperity. If India means to advance on the lines of progress she must have general education combined with scientific research and Government should extend their help to teach the lessons of co-operation to the people. Without these, protective duties would be of no avail. Protective tariff can serve a useful purpose when we are in a position to manufacture goods to supply our needs. The *Statist* has well said that we should build up our commercial prosperity on scientific lines with a view to being self-supporting and that we ought not to place much reliance on the help of the Allies.

Post-war Imperial Conference : its policy might be detrimental to Indian interests.
Gujarátí (12), 30th Apl.

21. "The New Zealand troops' message to the Indian Army on the anniversary of Anzac is a welcome reminder of the growing sense of oneness of the Empire and of the respect our gallant Indian troops have inspired in the minds of our Colonial brethren. Verily, war hath her victories no less renowned than peace! Nothing can be more touching than the terms of New Zealand message..... Nor was Mr. Austen Chamberlain's reply less felicitous..... Mark again the terms of message of sympathy which the Governor-General of Australia sends to Lord Chelmsford on the occurrence of the tragedy of Kut. The sympathy is offered to the Government, Army and people. Lord Chelmsford's reply strikes the right note when he says : 'All India will be deeply stirred by your message conveying Australia's sympathy with the brave garrison of Kut-el-Amara. The war in its course has brought its dark days to Australia and India, but it has created bonds of common sympathy and a common purpose through which all failures will be retrieved'. Those who believe in the ultimate evolution of a Federated Empire knit in common

Growth of friendly feeling between India and the Colonies owing to the war.
Young India (10), 3rd May.

loyalty to the Imperial Throne will sincerely welcome these unmistakable signs of comradeship and mutual regard and sympathy between the Colonies and India."

India and the commercial policy of the Allies.
Sudhárak (36), 1st May; *Kalpataru* (86), 1st May.

22. Referring to Mr. Chamberlain's statement in the House of Commons that the Government of India would be consulted with regard to the subjects to be discussed at the Paris Conference to determine the commercial policy of the Allies, the *Sudhárak* points out that the views of the Government of India and those of the Indians with regard to those subjects are likely to differ and that it is necessary to see that the decisions arrived at the conference duly safeguard the interests of India. It suggests that the Government of India should not send a reply by itself, but that it should consult Indians on controversial points. It says that Indians demand fiscal autonomy and hopes that Indian leaders will urge this point and bring it to the notice of the Imperial Government and the Government of India. [The *Kalpataru*, writing on the same subject, expresses its extreme apprehension that even if Germany's trade with India be stopped after the war, Japan is likely to take its place and the allied countries may also be granted concessions of various kinds detrimental to India. The only way to save the situation, in its opinion, lies in the people resorting to *swadeshi* in all seriousness.]

Punjáb Chamber of Commerce proposals: criticism of trade war against enemy countries after conclusion of peace.
Gujaráti (12), 7th May, Eng. cols.

***23.** "The Punjáb Chamber of Commerce have addressed a letter to the Chairman of the British Imperial Council of Commerce, London, in which they have submitted certain suggestions for the regulation of trade particularly with enemy countries after the war. They assume the possibility of the establishment of a strong Customs Union embracing all peace-loving nations..... It is questionable whether the economic war of the kind proposed against the enemy countries will be a sound policy from the standpoint of India's political and economic progress, let alone that of the rest of the world. The establishment of such a Union would perpetuate feelings of hostility and irritation for all time. The Central Powers deserve to be soundly thrashed and rendered innocuous from the military standpoint. But we do not think measures should be adopted for the perpetuation of racial, political and economic hostilities. Under any circumstances no steps whatsoever ought to be taken which will be hurtful to the economic development of India, though they may be found very advantageous to Great Britain, the British Colonies and the other nations ranged against Germany. The Chamber have put forward specific proposals. We confess we cannot accept all of them, even on the assumption that it is desirable to establish a Customs Union. For instance, their proposal to prohibit enemy subjects from practising any profession in India. An increasing number of Indian students avail themselves of the splendid facilities provided by German Universities and other institutions. Are German learning and science to be proscribed because of their infamous misuse in this infernal war? There must be real peace established and not a state of veiled hostilities and animosities."

What should be done to bring the war to a close.
Shetkari (34), 30th Apl.

24. Although India is politically a dependency of Great Britain, she is in other respects a source of the supply of all her material needs. If in peace times England wants India to provide her sons with wealth and power, as well as with a wide variety of raw materials, why should she shrink from making a demand upon the manhood of the latter country for the defence of the Empire in time of war? We are taught that love begets love. But the exchange of confidence between the two countries has not been mutual. We trust England, but England does not appear to trust us. The policy of trust of the French in Chandranagor has splendidly succeeded? Does not history teach us that Dupleix made the discovery that Indian troops drilled by European officers exhibit finer fighting qualities than even European troops and that this discovery was readily availed of by the British with the

result that their Indian troops fought against their own countrymen with fidelity to their British masters? Let the Arms Act be removed from the Indian Statute Book and let the privilege of volunteering be thrown open to educated Indians and the effect will be simply marvellous in putting into the field overwhelming numbers on the allied side and in rapidly bringing the war to a triumphant close.

Comments on the proceedings of the Extremist Provincial Conference at Belgaum.

Gujarâti (12), 7th May, Eng. cols.

*25. "The presidential speech of Mr. G. S. Khaparde of Amráoti at the Belgaum Extremist Conference, is best calculated to open the eyes of Congressmen in other parts of the country, to the real spirit of those politicians who have so long remained out of the pale of the Congress and have been clamouring with more persistence than reason for a so-called 'compromise.' The Extremist is a queer historian and we are not surprised that Mr. Khaparde's account of the Congress movement during the past twelve years is invariably a tissue of gross misrepresentation, sickening self-glorification and inexcusable exaggeration. His ideas about the constitution, ideals and programme of the Congress are curious and he is highly pleased with the part he thinks he has played in the political evolution of India. Mr. Khaparde gives his own party the credit of having maintained the 'parliamentary' character of the Congress as against the Club spirit which Congressmen are alleged to have imparted to it. But he conveniently forgets that even a Parliament has a constitution, and a body of rules and regulations and that it has its constituencies and a definite franchise..... Mr. Khaparde's plea for a parliament is a plea for chaos and a pretext for undoing the work the Congress did when he and his friends chose to remain outside. They suffered from swollen heads and thought they were going to bring heaven upon earth. The events of the past ten years have brought disillusionment, but Mr. Khaparde and his friends have not the courage and candour to confess their discomfiture. They want to revive the conditions which prevailed before 1908 so that they may have an opportunity to play the great partiots again. It is obviously a selfish game which does not care for constructive and organized work. Congressmen will and ought to know how to judge of people who palter with principle and place self before country. Mr. Khaparde classes Congressmen among the favourites of the bureaucracy. Fancy Sir Pherozeshah Mehta and Messrs. Gokhale, Wacha, Surendranath Banerjee, Pandit Madan Mohan Malaviya, and Lala Lajapat Rai placed in this category! And we are told that the seceders 'have maintained the integrity of their principles all through with courage and determination'. What are those Extremist principles and how have they been maintained? Take *swarájya*, the first cardinal principle of the Extremist creed. No juggling on the part of Mr. Khaparde will do away with the fact that the Extremists have surrendered all their positions in the matter of their so-called principles embodied in the once famous 'four resolutions.' The *swarájya* of the Extremists eight years ago, meant 'absolute autonomy' and was boastfully preached in opposition to the Colonial self-government of the Congress. Are the Extremists, we ask pointedly, prepared to avow 'absolute autonomy' as their political ideal to-day? If not, why not? Is this integrity of principles, or courage or determination? As regards 'national education,' another Extremist principle, Mr. Khaparde is satisfied with the Benares Hindu University as an embodiment of its spirit when there has not been a little dissatisfaction throughout the country at the powers of control which the Government has reserved to itself over the University. Mr. Khaparde seems to be awfully ignorant of the constitution of the Benares University and what lurking dangers some of its provisions involve. But apart from that, how are the Extremists entitled to claim any credit for the organization and foundation of that University? The Extremists cannot lay the remotest claim to having started or promoted *swadeshi* which every patriotic Indian has always assisted long before they began their cheap talk about it. Boycott, in the opinion of Mr. Khaparde, 'has achieved still higher success and become an item of Imperial policy so far as goods manufactured by a certain country are concerned.' He thinks that boycott

is a necessary counterpart of *swadeshi*. If that is so, is Mr. Khaparde prepared to preach boycott of British goods? That was the Extremist attitude eight years ago and if the Extremist party has 'maintained the integrity of its principles, all through with courage and determination', is a boycott of British goods to be made a plank in the Congress programme? We do not believe that Mr. Khaparde and his friends are willing to avow and actively preach the principle of boycott to-day. This is the so-called 'progress of Nationalism'! It has shed one principle after another out of the creed it once prided itself upon and Extremism has steadily progressed till at length nothing is left of it but empty boast. Mr. Khaparde has unconsciously revealed the true character of Extremism as it exists in the Deccan to-day and Congressmen all over the country will have much food for reflection provided in his Belgaum speech which is more noteworthy for its cheap pandering to the popular gallery than for any depth or breadth of thought or cogency of reasoning or careful and dispassionate study of contemporary history..... There can be no doubt that Mr. B. G. Tilak exerted his influence in favour of the acceptance of the amendment which, he was assured, was an indication of the spirit of conciliation on the part of Congress leaders. A section of the Extremist party in the Deccan, we are told, was strongly opposed to any rapproachement with Congressmen and wanted to maintain an independent existence for their party. A clear indication of this may be had from the Home Rule League which was formally inaugurated in Belgaum on the eve of the session of the Conference with Mr. Joseph Baptista as its President. The inception of this sectional movement at a time when the speakers at the Conference emphasised the need of unity and harmony, is most unfortunate. Even Mrs. Besant abandoned or at any rate postponed her idea of starting a Home Rule League in deference to the wishes of leading Congressmen and Moslem Leaguers. And the Congress organization has already taken in hand propogandist and educative work in connection with the Indian demand of self-government. Under the circumstances, it is difficult to perceive the *raison de etre* of the Home Rule League floated at Belgaum. That movement will turn out superfluous or prove mischievous by keeping alive the embers of dissension and difference of opinion, and we cannot congratulate the leading spirits of the movement for the scheme they have embarked upon. Mr. Gandhi performed a very useful service when he administered a warning to the seceders that 'if they passed the compromise resolution with the idea that after joining the Congress they would drive away their opponents in it,' neither the Congress nor themselves would gain anything.' It may be recollected that he had been similarly plain-spoken to the leading Extremists of Poona at the time of the last session of the Provincial Conference in that city. This warning is not superfluous and we are glad Mr. Gandhi gave it. After the statement Mr. Tilak, however, made at Belgaum, we hope his followers will join the Congress wholeheartedly, in a constructive spirit and with a genuine desire to work in a spirit of perfect harmony and friendliness."

26. "At the last day's sitting of the Belgaum Nationalist Conference Mr. Tilak moved the expected resolution relating to a *rapprochement* between the two wings of the National Assembly. In moving the resolution Mr. Tilak made a short speech, the summary of which, as wired to the Press, shows that he did not indulge in the kind of abuse and vituperation which were showered upon the devoted heads of the moderates by the worthy Mr. Khaparde in his presidential address..... The Nationalists, in their first fury, went so far as to call the moderates traitors and styled themselves as martyrs and heroes. We are glad that they now realise that practical good sense is the first essential of useful political agitation and we are still more glad that the resolution accepting the amended constitution of the Congress was moved by the recognised and defied and, we add, now sobered and mellowed head of the sane section of Nationalists. None can gainsay that the strength of the National Assembly would be redoubled by the Nationalists coming in to worship at the altar of Mother India; and if they only follow the advice of Mr. Gandhi that when they rejoin the Congress they would do so in

Indu Prakásh (32), 3rd May, Eng. cols.

a spirit of co-operation and not with the object of overthrowing the present Congress party, we shall be the first to say, in spite of honest differences of opinion, that Mr. Tilak and his party would prove no mean source of strength to the common cause. Mr. Tilak's abilities and patriotism have never been disputed even by his bitterest political antagonists. We look up to him for leading the members of his party in such a way as to prevent even the remotest possibility of a recurrence of the old party blast and bitterness."

27. The *Dnyán Prakásh* strongly condemns the Belgaum Conference and objects to the severe strictures passed by Mr. Khaparde, the President, on the moderates. It says that party spirit is as rife as ever among the Extremists. It further points out that the Extremist party has swerved from its old ideas and that the boycott against Germany can never be compared to the boycott of the British goods. It questions why the Extremists did not pass the boycott resolution at Belgaum and remarks that the President should have realised his responsibility and that his speech will not lead to the real union of the two parties. It congratulates the Belgaum Conference on its Compromise Resolution, but warns the readers that real union will depend on the conduct of seceders after their joining the Congress. The warning is rendered necessary, in its opinion, as there is a possibility of a split being created even after the resolution of union. It pronounces its opinion against the Home Rule League adopted at the Conference. It, however, thinks that the moderates will very gladly try their best to effect union between the two parties. [The *Sudhárak* writes:—We support the demand for Home Rule made by Mr. Khaparde. After the war, the colonials will have entrance into the British Ministry and therefore it is necessary for us to have Home Rule as otherwise we shall be ruled after the war by the colonials as well as the British. (The paper proceeds to uphold the arguments of Mr. Khaparde regarding boycott and says that it is a legitimate weapon to bring the obstinate to their senses, only it should not be availed of unless people are strong enough to use it.) The *Sandesh* writes:—We do not attach any importance to the fact that Mr. Tilak fought with Government three times and went to jail. We honestly believe that Mr. Tilak's ideal is an opposition to Government. Prejudices against each other as between Government and Tilak are being removed. Mr. Tilak's life business is to make the people articulate in Mahárashtra. The Nationalist party wants to fulfil its mission with the co-operation and sympathy of Government. The Nationalists are best fitted to make a demand for Home Rule, but they should not stick only to one question. They should increase the influence of their party and use it for national good. They should take up movements concerning education, co-operation, medical help, etc. We should convince Government of our loyalty and then we can do much regarding educational movements. We need not be afraid that our schools will meet the fate of Samartha Vidyalaya. The Belgaum Conference affords us a good opportunity to speak to Government direct and remove their doubts and win their sympathy.]

Dnyán Prakásh (30), 2nd and 3rd May; *Sudhárak* (36), 1st May; *Sandesh* (96), 30th Apl.

28. The pronouncements of the Extremists at the recent Belgaum Provincial Conference and elsewhere lead the *Praja Mitra and Pársi* to infer that, taking advantage of the facilities accorded to them at the last session of the Indian National Congress, they will enter that body through the door now partially opened to them and, once there, they will try to have the door flung wide open to men of their ilk and to get changes made in the very constitution of the Congress. The paper considers the whole situation to be an alarming one and advises the moderates to be on the alert if they wish to avoid forever scenes worse than those enacted at the Surat Congress. It dwells on the advisability of both the parties working separately according to their own lights and rejects the theory that the resolutions of both parties unitedly working within a common body would carry greater weight with Government. It urges that uniformity of views of different bodies on particular questions will better enable Government to know

Praja Mitra and Pársi (21), 5th May.

the voice of the people and, consequently, expressing itself in favour of the two political parties and the Moslem League working independently of one another, refers to the feasibility of the three bodies sending their separate or united representations to Government in matters in which they hold identical views.

*29. "The Home Rule League formed at Belgaum may be regarded as a pioneer movement, which aims at doing the Sappers and Miners work to popularise it. The League is not intended in any sense to be an exclusive movement. It will freely give and seek co-operation from any quarter with the greatest good will, and its *summum bonum* will be to lose itself in a larger and more wide-spread movement..... If there was ever a time when the nation should present a united front to Government or to other nations, it was now. The unamended Congress Constitution was a valid reason for the non-Conventionists to keep away from the Congress. But the peace-makers in the Congress camp clearly saw the inequity of the Constitution, and made honest efforts to amend it. The amendment actually could not go so far as the non-Conventionists or these Conventionists themselves would have liked it to go. But the will in this case was as good as the deed, and the appeal to the non-Conventionists, to accept the will for the deed, could not go in vain..... Impelled with the sole motive of making up the breach in the ranks of the country's army, and presenting a united front to Government, the non-Conventionists decided to end the Congress quarrel; and the result judging by the public opinion so far elicited, has given unmixed satisfaction to every Province." [A "Maratha Nationalist" writing to the paper welcomes the compromise Resolution and remarks:—"Here the soul—the Nationalists—resolved to join itself to the body—the Moderates—with the express purpose of taking away from the common adversary—the bureaucracy—the chance of playing the game of '*divide and delay*'."]

Mahrátta (5), 7th May.

30. While commenting upon Mr. Khaparde's address as the President of the Belgaum Provincial Conference, the *Bombay Samáchár* writes:—It is to be regretted that the extremists fail to understand that India is not prepared for *swarájya* at the present moment and that its bestowal will be ruinous to the people in general. The moderates under the guidance of the late Mr. Gokhale have followed the path of patience and slow progress, and the Morleyan reforms have paved the way to the ultimate realisation of their goal. [The *Sánj Vartamán* also disapproves of the demand for the immediate grant of *swarájya* and is of opinion that it will take years for India to be prepared to exercise the right of self-government at the present rate of the development and enlargement of the Legislative Councils. It asks the extremists to work in co-operation with the moderates.]

Bombay Samáchár (50), 2nd and 5th May; *Sánj Vartamán* (26), 29th Apl.

31. Referring to the alleged success of the recent session of the Sind Provincial Conference at Lárkána, the *Sind Advocate* remarks:—"But the great significance, of the Conference, its greatest importance, lay in the fact that for the first time in the history of Modern Sind, perhaps of Old Sind too, for the first time perhaps in the history of all similar movements *all over India* the Muhammadans joined hands with the Hindus in large numbers and with all enthusiasm. The Muhammadans were among the delegates, they were among the sympathetic visitors, they were in the Reception Committee, they were among the speakers on resolutions, in fact it did seem that they in no way fell behind the Hindus. And it was not only the educated Muhammadan who was well in evidence at the Conferencce, the Zamindar class, the Sindhi-knowing Muhammadan was also conspicuous by his presence. This has a special significance of its own. It shows that the objects and advantages of these conferences have obtained a hold upon the less educated as well as the more educated Muhammadans. Thus it will appear that there is every reason to congratulate both Lárkána and the province at large on

The recent Lárkána session of the Sind Provincial Conference.
Sind Advocate (7), 27th Apl.

the really epoch-making session of the conference that has just passed by. We only hope that the Union of the sister communities which has been effected at Lárkána will be a lasting one and of benefit to the country. It will still be necessary to exercise towards each other a certain forebearance and certain amount of charitable conduct, for old prejudices die hard."

Sir Ali Imam joins the Congress: in praise of the step taken by him and his brother.

Bombay Samáchár (50), 2nd May.

32. The *Bombay Samáchár* expresses gratification at the participation of Sir Ali Imam and his brother Hassan Imam in the Provincial Congress Committee of Bihár. The paper hopes that the advent of Sir Ali Imam in the Congress will go a great way in bringing the Congress and the Moslem League together and thus influencing Government to accede to the wishes of the public. It expresses hope that other Moslem leaders will follow the example of the Imam brothers and strengthen the national cause by cementing the ties between the Hindus and Moslems.

Railway assault case: complaint of inadequacy of punishment.

**Rást Goftár* (25), 7th May, Eng. cols.; *Jám-e-Jamshed* (18), 6th May.; *Sánj Vartamán* (26), 5th May; *Hindusthán* (16), 5th May; *Shri Venkateshwar* (68), 6th May.

33. "The case in which a Hindu gentleman was assaulted near Mahálaxmi Station by a railway driver and guard and which ended in the conviction of both the accused persons, is a very flagrant instance of its kind..... Railway Companies in India owe it to themselves and the public to take very strong notice of all cases in which their subordinates take the law into their hands, no matter what the cause of provocation. It must be borne in upon all railway servants that if an offence on the part of passengers justifies a prosecution, redress should be obtained in the regular way in a court of law but never by summary justice. In the case in question the Company was faulty in that it allowed more than double the passengers prescribed for the compartment to be carried. Its servants added one more offence to another when they treated the complainant in the manner in which they did..... Such cases of assault cannot multiply without raising great and widespread ill-feeling throughout the country. In this question of overcrowding which has been more than ever receiving of late a good deal of the attention of the public, there are potentialities of discontentment and consequent strain of relations between the people and the authorities that be, which, we are afraid, would show themselves in an acute and undesirable form if some relief was not granted in mitigation of what constitutes real and palpable hardship for the third class passengers. It is high time that the Railway Board put down its foot to prevent overcrowding and to compel the Companies to increase their rolling stock and to relieve otherwise the hardships and discomforts of the third-class travelling public. We cannot conclude our remarks without calling the attention of the public to the undesirability of the means which were employed by the complainant in the case in question to obtain peremptory redress for his grievance..... The proper way of handling the question for aggrieved persons is to sue Companies for damages entailed." [The *Jám-e-Jamshed* makes adverse comments on the continued neglect on the part of railway authorities to take effective measures towards the mitigation of the hardships of third class passengers. In view of the blunt and insulting attitude insolent railway officials often assume towards those passengers, the paper is not inclined to regard the punishment of a fine of Rs. 50 and Rs. 30 inflicted on the driver and the guard respectively in the above case as adequate. It strongly deprecates the high-handedness on the part of drivers and guards who are looked upon as the caretakers of railway passengers. It hopes that the case above referred to will attract the notice of the Railway Board and the B. B. & C. I. Railway Company and wishes the latter to deal severely with tyrannical officials of the type in question in order to set an example to others. Commenting upon the same case, the *Sánj Vartamán* considers the fine quite inadequate to the gravity of the offence and is of opinion that an exemplary punishment was necessary. The *Hindusthán* and the *Shri Venkateshwar* dilate at length on the alleged apathy of the Railways to the convenience of the passengers and the haughty and overbearing behaviour of the Railway employees towards third class passengers.

They consider the fines inflicted in the present case as inadequate and ask the Railway authorities to issue instructions to their employees to be civil towards passengers and to avoid overcrowding in trains.]

34. " While thanking His Worship for giving justice by convicting the accused, we feel constrained to say that the sentence was most inadequate and is not likely to exercise in the least any deterrent influence on those bullies of railway servants who, like the accused, regard themselves as holding licenses empowering them to treat the poor third-class passengers more as beasts than as human beings. Many of these being poor and ignorant, they seldom dare lodge a protest or complaint. We think, therefore, that Mr. Vaidya has done a great service to these poor people by his manly stand for justice..... The case serves to throw light on the mentality of a class of railway servants who appear to look upon themselves as kings and the poor passengers as subjects. It is the sacred duty of the Courts of Law to disillusion these people and teach them that they are only servants of the travelling public and not their masters. If every episode similar to the present one could be made a matter for prosecution, the Courts would, we are afraid, have a busy time of it..... We cannot conclude this brief comment without emphasising one important point. In cases of assaults, whether they come from railway servants or others, the aggrieved party is entitled in law to deal a blow for self-defence. The Indian should learn the value of the European's sense of self-respect in this regard. No self-respecting European would, in case of such an assault on himself, fail to first knock down the offender and then let the case go to a Court, if that other party chooses to do so. The Europeans know much more than we do the sacredness of personality." [The paper remarks in its Marathi columns that the Railway Board should consider this case and deal properly with the station-master and the B. B. & C. I. Railway Company. It is shameful and it makes us indignant that third-class passengers are so insolently treated. Now that all the railways are owned by Government let them be managed by them, noting that public opinion is against company management. The accused in this case have been leniently dealt with; they should have been sent to prison, or rather they should have been whipped.]

Indu Prakásh (32), 6th May, Eng. cols.

35. All representatives, whether elected or nominated, of the Southern Division in the Bombay Legislative Council, have hitherto hailed from the Southern Maratha Country, and none direct from the Konkan. Naturally therefore the requirements of the Konkan have failed to be properly placed before the Council. It is quite in the fitness of things therefore that the Council should have one member from the Konkan, and Government will not find it impossible to meet this long-felt need while making their nominations.

A representative of the Konkan should be included in the Government nominations to the Bombay Legislative Council.
Bakul (76), 30th Apl.

36. The *Shri Venkateshwar* expresses gratification at the notification issued by the Commissioner in Sind in the matter of extorting confessions and writes:—The people prefer to fall a prey to wild beasts to coming into contact with the Police. The reason is that while the Police in other lands consider themselves as the servants of the public the Indian Police consider themselves as masters of the people. The very name of the Police strikes terror in their hearts. Many decisions of the High Court have testified to the force used by the Police in extorting confessions and to the high-handedness practised by them. The people are so much afraid of the Police that they generally do not report any violence done to them for fear of being further harassed. We bear no malice against the Police, but we want Government to introduce salutary reform in the Police so that instead of being feared

Commissioner of Sind on extortion of confessions: criticism of Police.
Shri Venkateshwar (68), 3rd May.

and shunned they may be looked upon as friends and protectors by the people. No improvement in the Police can be expected unless the Department is disposed to work in sympathy and co-operation with the people of India.

EDUCATION.

Complaint that no more students are admitted into the English Schools at Sátára.
Prakásh (95), 19th Apl.

37. A Sátára correspondent of the *Prakásh* complains that the number of students in the local Government High School and New English School having reached the maximum limit, they are refusing all new admissions, and thus putting many parents to great difficulty in connection with the English education of their sons. He suggests that there is a good deal of spare space in both the schools which can be utilised for making provision for the additional students and expresses the hope that the Director of Public Instruction will be good enough to grant sanction for the same.

An educational complaint from Erandol (East Khándesh).
Dnyán Prakásh (30), 25th Apl.

38. An Erandol (East Khándesh) correspondent writes to the *Dnyán Prakásh* :—The Managers of the local English school have been faced with serious difficulty by the vagueness of some of the Grant-in-aid Code rules. They admitted into their school some students who were in the vernacular fifth standard, but it was later on brought to their notice that they had been promoted to the fifth standard without having actually passed the fourth standard, and they have been directed to suspend their English studies till they actually appear for the vernacular fourth standard and pass the test. [The same paper, commenting on the above, condemns the high-handed methods of the Educational Department in the matter and declares that it is only making itself ridiculous by issuing such orders. It remarks that the Department is trying to reduce school teachers to the position of menials which is likely to have a detrimental effect on the discipline of students learning under them.]

MUNICIPALITIES.

Comments on the proposal to allow the Municipal Commissioner of Bombay to attend meetings of the Joint Schools' Committee.
Young India (10), 3rd May.; **Rást Goftár* (25), 7th May, Eng. cols.

39. "We are glad that the attempt to thrust the Municipal Commissioner on the Joint Schools' Committee has been frustrated. The position and responsibilities of the Commissioner in relation to the Corporation are fixed by statute; and so are the position and responsibilities of the Joint Schools' Committee and of the Secretary to that body. Why then should the respective functions of these two authorities be confused? This insidious endeavour to officialise the Joint Schools' Committee should be firmly resisted and we are glad it has been. The Municipal Commisioner has responsibilities enough and there is officialisation enough in other directions." [The *Rást Goftár* remarks :—" If the Commissioner was now allowed a voice in its deliberations, unpleasant friction might doubtless arise in future between him and the Committee, with the result that its established constitution would have needed some day to be cast into the melting pot. The intention of the Legislature, in laying the control of education in the executive charge of a committee of members instead of one single responsible individual, is evidently to give to the Corporation, in respect of all educational measures, the benefit of collective thought and action. When such has been, evidently, the intention of legislation, why should the Corporation be a party to an arrangement which might in the long run subvert the wholesome principle on which the constitution of the Committee is based?..... We are glad that the Corporation declined the offer of Government which, though given with good motives, did not foresee the constitutional question that was involved in it."]

40. The storm in the Bijápur Municipality is not yet over and we do not know what proportions it will attain. Mr. Kaujalgi was elected President of the Municipality by the casting vote of the Chairman presiding. Mr. Pandurangrao Desai raised an objection that section 26 of the District Municipal Act did not apply till the President was elected and that there was no casting vote for the Chairman. The Collector has agreed with Mr. Desai and has written to Government and the presidential election is indefinitely postponed. Should not a Chairman be elected before the election of the President? If he is, has he not a casting vote? Mr. Kaujalgi's party contend that section 26 applies to all municipal meetings. It is a question of public interest and it has attracted the attention of the people. We think that the Chairman has a casting vote and that the President has been rightfully elected. We trust that Government who want to teach the people the principle of *swarájya* will liberally interpret the law and that they will not restrict the right given generously to the people.

Comments on the dispute over the election of the President of the Bijápur Municipality.
Karnátak Vaibhav (69), 2nd May.

41. Mr. Dattatraya Hari Bhat, Pleader, writes to the *Sudhárak* complaining that soon after the election of sub-committees, some members of the Poona Municipality have sent in their resignations of membership of the committees. These resignations have interfered with the sanitary work of the town and that there was no quorum to deal with the recent strike of the bhangis. The writer further says that the resignation would also interefere with other Municipal work and create chaos everywhere, when there are important points regarding drainage and water works to be carefully considered without loss of time. [The *Sudhárak* comments on the above as follows:—We are sorry to write against the Poona Municipality often, but we have to do so from the view of public interest. It is very surprising that a man like Mr. Lawarte is not included in any of the committees. We think that some attach more importance to their own party politics instead of utilising the services of good workers. It is not unnatural to have parties in the Municipality, but is unpardonable to try to put a spoke in the wheel of its work. We hope our public-spirited citizens will hold a meeting and bring to their senses the quarrelsome members of the Municipality.]

Quarrels in the Poona Municipality.
Sudhárak (36), 1st May.

NATIVE STATES.

42. The *Káthiáwár Times* refers to the complaint noticed in Weekly Report No. 18 of 1916, regarding the terror created by forcible revaccination at Rájkot and states that a public notice has been issued by the State authorities under the signature of the Chief Medical Officer in pursuance of that complaint, informing the people that revaccination is not compulsory. The paper remarks that this prompt action taken by the authorities, in order to allay ungrounded apprehensions among the public, is really praiseworthy.

Appreciation of prompt measures by authorities regarding vaccination scare at Rajkot.
Káthiáwár Times (20), 30th Apl.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 12th May 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 13th May 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Sonálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	800
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrā	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmā Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrā	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayā	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrā	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrā	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayā ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayā Jagat ...	Poona	Monthly	Rámchandrā Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayā.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
71	Lokā Bandhu	Do.	Do.	Gururáo Rághavendrā Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 30.	450
79	Chandrodáya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	SINDI.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai ; Hindu (Bhavsar) ; 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Comments on the Irish rebellion.

Young India (10), 10th May.

1. Referring to the Irish rebellion *Young India* remarks:—" It is not necessary to waste words on these miserable dupes who at a grave national and international crisis, affecting the liberties of Europe and the future of civilisation itself, did not scruple to raise the standard of rebellion. That it has failed miserably shows that the heart of Ireland is true.....We in India have viewed with dismay and disgust this extremist outbreak of sheer lawlessness. As Lord Hardinge said on his return to England, 'India is perfectly quiet.' Not that there were not German agents, spies and fomenters of unrest. There is ample evidence that there were a very large number of these, and in some parts of the country these were undoubtedly actively at work. They failed in their nefarious conspiracy simply because the people knew their duty to the Government.....India is incorruptible, and she has absolutely demonstrated the fact that her loyalty is above suspicion of any sort or kind. If there are expressions of discontent, they are expressions of legitimate discontent. If there is agitation for the removal of that discontent, the agitation is constitutional."

Islámic Mail (4), 7th May, Eng. edition.

2. "Government have done well in publishing the facts about the disturbances in Ireland which will put a stop to all the wild rumours that were in circulation in the bazaars. Going carefully through the communique issued by the Government one would be impressed by the fact that the attempted rebellion although unfortunate was nothing more than local disturbances in some disaffected districts which have been easily and promptly handled by the authorities. As a contemporary says, the public in this country would do well not to take too serious a view of the news of the attempted rebellion in Ireland..... At the most it is of a purely sectional character and it seems already to have spent its force..... We have no doubt that there was a conspiracy with very ambitious aims at work. And that its authors were in some sort of communication, probably *vid* the United States, with Sir Roger Casement and his German co-adjutors..... Those who have been following carefully the trend of events in Ireland can have formed only one conclusion, and that is that the vast mass of the population are with Mr. Redmond when he declares his horror and detestation of the acts of these rebels. We, however, regret that the policy of secrecy was overexercised by Government in this instance which gave ample food to the gossip-mongers and led many a wild rumour to come into existence. In a country like India, where in spite of all the supposed discontent and disaffection people are more devoted to their sovereign than in any other part of the British Empire, where every individual is heart and soul with Government about the successful prosecution of the war, where the enemy machinations to excite sedition met a signal failure owing to the loyalty of the people, it was indeed out of place not to let the facts of the riots be known to the people. Government may not be perhaps aware of the fact that news of such regrettable incidents as the one that happened in South Africa and this one in Ireland, far from having any untoward effect, deepens the public pride and impels them to nobler acts of loyalty in order to show to the world that Indians who have been hitherto treated as inferior beings are superior in most respects to those who take pride in their colour and race but do things which evoke the horror and detestation of the world. But perhaps Government did well in waiting to see the end of the abortive attempt and kept back the news of the early happenings in order not to frighten the less intelligent people. In any case we assure Government of India's steadfast loyalty and devotion to the King-Emperor and his Government and that whatever may happen abroad people in India will give the last drop of their blood and money, as they are now actually doing, to bring the war to a successful termination."

3. The *Bombay Samdchdr* refers to the diabolical activities of the Germans in stirring up strife in the British Empire and expresses a sense of gratification and relief at the failure of the latest move of the enemy in Ireland. It opines that the Germans based their calculations on an exaggerated notion of the bitterness of public feelings prevalent in India and Ireland and believes that the prompt suppression of the Irish rebellion and the scant support it received from the Irish people as a whole will make for consolidation of Britain's position and convince the world of the loyalty of Ireland and the solidarity of the Empire.

Bombay Samdchdr (50), 10th May.

4. Commenting upon the surrender of General Townshend, the *Gujarati* writes:—The critics are speculating as to who should be held responsible for the disaster and some are inclined to lay the reproach on the Government of India. We believe the blame rests with the traditional policy of distrust towards the Indians. Had the Indians been trusted and shipbuilding and other Indian crafts encouraged, numerous combatants would have been secured and the necessary munitions produced and there would have been no dearth of warships to carry the expedition to a successful issue.

One explanation of the Townshend failure; mistrust of Indians and lack of encouragement to Indian shipwrights.

Gujarati (12), 7th May.

5. "The fall of Kut will be regarded as a great victory in Turkey; but no one can deny the heroism of our forces, British and Indian, who held the town against overwhelming odds for more than five months till they were compelled by the exhaustion of their supplies to surrender. India is directly concerned with the matter because it was something like an Indian Expedition and being close to our shores every one in this country was watching the operations with the keenest interests. A large number of our countrymen, Hindus and Muhammadans, have been taken prisoners and the news of its fall will be read with sincere grief and pain all over India. We do not wish to join in the controversy of blame fastening which is raging in the Anglo-Indian Press. Enough for us to know that our sepoys did their duty manfully and loyally, and at least no blame attaches to them for what has happened. The fact is that the Mesopotamia campaign in spite of its early successes, has, since time past, become, to say the least, a stalemate and the dearth of news had led to great confusion and consternation in many a home."

The fall of Kut-ul-Amara.

Islámic Mail (4), 7th May, Eng. edition.

6. Under the heading "The ruin caused by German submarines" the *Praja Mitra and Pársi* publishes what is obviously a crude translation of an article reviewing in detail the various naval disasters of the Allies since the outbreak of hostilities. It says *inter alia*:—Very little information has been published regarding the British Fleet since the 7th of May 1915 when Germany destroyed the *Lusitania*. Our naval strength was not unimpaired. The Franco-British fleet operating beyond Gallipoli and the transport ships carrying men and material in connection with the invasion of the Dardanelles were in danger. In the East the Russian line was giving way and in the West the support of British strength looked feeble, so that the inhabitants of Berlin, in the spring of 1915, again became insane and began to see dreams of a world-empire. [The paper proceeds at length to recount the starting by Germany of her destructive submarine warfare against non-combatant merchantmen and passenger ships; alludes to the limited use the British made of their naval strength; remarks upon their sacrifice of military interests to their astounding ignorance of what constituted from the scientific standpoint, the contrabands of war; maintains that Government failed to control the fast rising freight of shipping, owing to miscalculations and want of foresight; particularises the loss in tonnage; states that at first the German submarines took the British and French by surprise; details damage wrought by torpedoes to battleships and concludes:—] The British and the French

Disasters wrought by submarines.

Praja Mitra and Pársi (21) 8th May.

fleets were unable to defeat the German and Austrian submarines. Although several submarines were destroyed the British, French and Italians were jointly unable to keep the seas clear.

7. The *Sánj Vartamán* makes an appreciative reference to the explanation given by Lord Curzon in Parliament about the futility of the sub-marine policy of the enemy and the real cause of the want of tonnage and remarks :—

The abortiveness of the policy of submarine frightfulness.

Sánj Vartamán (26), 12th May.

The figures show us the hollowness of the German boast of crushing British commerce. The want of tonnage, as explained by Lord Curzon, is due to the chartering of steamers by Government. The sub-marine menace has not affected the supremacy of the British Navy. It has been greatly strengthened since the outbreak of the war and Germany can never expect to be victorious as long as Britain continues to be the mistress of the seas.

***8.** Referring to a recent private celebration of the birthday of Shivaji at Poona, a contributor of the *Mahrátta* observes :—" On the 4th instant was celebrated Shivaji's birthday in a private house at Poona, and the gathering was very small !..... *Swarájya* is a sacred word and to the Maharashtrians especially this word is a gift of the great Shivaji. Before Shivaji's *Swarajya*,—before the Mahommedan occupation of the Deccan of Shivba—we Maharastrians did possess *Swarájya*. But those old memories are now nearly forgotten. A Maharashtra boy knows Shivaji as the latest founder of the *creed* of *Swarájya*, that the history of the Marathas has to show. All Indians know and revere this great figure in Maratha history. He infused the spirit of sacrifice into the lowly Mavala agriculturists and with this humble band of hearty heroes he carved out *Swarájya* in Maharashtra. To day our new ' Maharashtra ' is the great Country of Bharat from end to end. To-day our *creed* of *Swarájya* shuts out the idea of utter destruction of foreign dominance. All the same, the spirit of the lowly Mavalas is a dire necessity for us, if we are keen about getting the new *Swarájya* for the new Mahárashtra. To the organised forces of our rulers, we must need oppose ourselves in an organised way though no physical force has to be brought into operation on our side even in the extremest of circumstances..... Shivaji was a self-elected leader—but the Mavals accepted him and served him loyally. But for their loyal service we should have had no *Swarájya*. How was this loyal service given and taken ? It is *this question* which we and our leaders must think out. The Mavals had or were helped to have a clear though ' unenlightened ' mind. They knew or were made to know where the defects of Moslem rule oppressed them, and they were ready to offer themselves as a sacrifice in a struggle to end the oppression. Our masses and our middle class people must, where necessary, be educated to see where lies the seed of their miseries..... Shivaji and his Maval following must ever be before our mental eye."

We must be inspired with the spirit of the Mávalas of Shivaji to achieve *Swarájya*.

Mdhrátta (5), 14th May.

9. In the course of a second lengthy article on economic independence for India *Young India* writes :—" The cruel injustice of Free Trade principles being thrust upon Indian polity has been acknowledged by some of the greatest of British statesmen of all parties. The psychological moment for such a recognition of the situation, for an honest appreciation of the same, has arrived..... Our Congress and Conferences and League (Sectional as well as National) have been wasting a lot of energy in proclaiming the demand for self-government. Even our *indigenous* erstwhile rulers, the *Mahomedans*, have enthusiastically taken up the chorus. Surely this is the time most opportune for the great and earnest thinkers of India to diagnose the whole situation, to strike at the root of the whole question, and to realise that the mere boon of a ' bauble,' self-government would be as barren as a barren shebaboon. We again, therefore, come to the point and ask the

Economic independence: a greater necessity for India than even self-government.

Young India (10), 10th May.

people of India to leave out of their immediate political vision the question of *Swarâjya* or self-government, and to concentrate all their efforts on the One Thing India needs—Absolute Fiscal Autonomy. It is the Power of the Purse which lends prestige to any Government..... Never was the necessity for agitation on this subject greater than it is at this moment. Few, even in India, understand the real facts of the subject, realise that Fiscal Autonomy is the One Thing India needs, if she is to rise from the abysmal depths of poverty into which she has fallen—or, rather, into which she has been precipitated, by a well-meaning Government..... Had there been no trouble and torture in South Africa, no movement of Passive Resistance, no martyrdom ; had there been no ' colour distinctions ' in Canada regarding the admission on its soil of loyal and veteran retired Sikh soldiers, Germany dared not have entered into this tremendous world conflict. But the fact of this cruel colour-bar was there—known as much to Germany as to the lacerated hearts of the people of India..... But for this cruel injustice, Germany would not have imagined that the various units of the British Empire would go to pieces, and that she had only to face Belgium and France, ignoring Britain altogether..... India's loyalty is there—as bright and lurid as the rays of the sun. The only thing India needs is a response worthy of her loyalty in the present crisis in the life of the Empire. We do not ask for too much. As we have already remarked we are prepared to call those who cry for *Swarâjya* or self-government hopeless dreamers. But let us have at least a ' thimble-ful ' of autonomy in the matter of our fiscal relations with the other units of the British Empire."

10. "Our adherence to the Government is in our own interest and not in the interest of the Government. We cling to Government not because we are in any way charmed by it. We feel along with our community the many wrongs done to us by the officials and if the scores were to be settled between us and the officials we would be sensitive, even the most extremist amongs us? [*sic*] As matters stood, however, our adherence to Government is dictated by self-interest as a protection against the aggressive policy of the rival communities..... Any estrangement from Government on the part of the Muhammadans would therefore injure the best interests of the community and as such it is our duty to prevent the Moslem feeling running riot and Mussalmans from pursuing a policy which our great leaders like Sir Syed, Nawab Mohsinulmulk, Moulvi Mushtaq Husain gave the last years of their life to combat..... The Hindu cry for a union is not new. It was raised even during the life time of Sir Syed and Mohsinulmulk whom we all profess to follow. But they were more experienced than we and understood these things better. They knew the hollowness of it and took it at its proper value..... Nor is there any novelty in the sophistry of the Congress-Moslems such as Messrs. Mazharul Haq, Rasul, Jinnah, &c. As Mr. Rasul acknowledged at the recent session of the Bengal Provincial Conference, they have long been known as Congressists and despised by the Mussalmans. There is nothing new in what they say to-day. They used to say the same thing in the days of Sir Syed and Mohsinulmulk and were hated by the Mussalmans for it. They never dared to show their face to the Muhammadans..... They were despised by the public as Congress hirelings and they themselves never dreamed of leading the Mussalmans whose politics were diametrically opposed to theirs till the Cawnpore incident, following upon the modification of the Partition and the Balkan war, changed the Moslim feeling towards Government and introduced a bitterness and desperation in it which made them amenable to the evil designs of wire-pullers and agitators, and the very men who were once shunned as anarchists and congressists became the leaders of the community. The feeling of opposition to Government which is so prominently present in every public meeting and communal movement is begotten of a sense of wrongs supposed to have been inflicted by Government on the community. 'The Government have not justified our trust and confidence in them. We have silently borne all their whims and caprices,

What is the present attitude of the Muhammadans towards Government and Government officials.

Islâmic Mail (4), 7th. May, Eng. edition.

supported them in their hour of need, stood firm to them in most trying times and yet we are in no way better—nay we are worse than the troublesome Hindu', is the way an average Mussalman reasons. 'Do we enjoy any special privileges in return for our devotion and fidelity to the Government, is the question put by the crafty agitator as was asked by Mr. Mazharul Haq at the League session in Bombay. The feeling has so much soured us towards the Government that, as a friend put it, at the Foundation committee meeting at Lucknow, if it were known that Government did not think it desirable for the Muhammadans to accept a University on the lines of the Hindu University the Mussalmans will madly vote for accepting the University. The feeling of hosility towards the officials is so uppermost that if you want to carry a proposal you need only whisper that Government are opposed to it to secure unanimous approval. It is indeed a marvellous change that those who were heard with respect and attention are hoodwinked and shouted down whilst those who dared not address a Muhammadan gathering receive ovation as exponents of public feeling. But the most alarming feature of it is that this feeling of aversion and opposition on the part of the Moslim public or a section of it is reciprocated by a large number of officials who think the Muhammadans have lost all claim to being treated as favourites of Government. Any such feeling at this critical juncture, when the Muhammadans are wading in deep waters and racial jealousy of the Hindus is at the keenest, cannot but be disastrous to the Moslim community, and we appeal to those who are called moderates not to lose heart but to face the situation manfully and save the community from the evil designs of selfish machinators. We all know how cruelly Sir Syed was treated at one time by Government and at another by the community, but he never lost heart and worked with an energy and determination which triumphed over all obstacles. Let our leaders set his glorious example before themselves and work disinterestedly in the interests of the community to which they belong, oblivious of official neglect and public opprobrium, for they work with a clear conscience for God and His Prophet!"

Separate Municipal electorates for Muhammadans in the United Provinces.

Mufid-e-Rozgár (115), 7th May.

11. "A Muhammadan" contributes an article to the *Mufid-e-Rozgár* on the United Provinces Municipalities Bill. He accuses the Hindus of making lip professions of their harmony and unity with the Muhammadans particularly on the platform of the "Indian National Congress," and deprecates the attempt of Mr Madan Mohan Malaviya and his followers to stand between the Muhammadans and their long-deferred rights. He sounds a note of warning for the benefit of those Musalman leaders who have fallen a prey to the fascinations of the Hindus, and requests other provincial Governments to follow the example of the Government of the United Provinces in respect of conferring the right of separate election on local self-governing bodies.

Comments on the Harimati Dasi Railway assault case near Midnápur (Bengal).

Mahrátta (5), 14th May.

* 12. "The *Patrika* publishes an account of the case of one Harimati Dasi which supplies an example of the discrimination between Natives and Europeans made in the Courts of Justice. The woman was travelling by the railway train from Midnapur to Howrah when the guard asked her to get down from an intermediate compartment at Kulgachia station. He then, it is said, lifted her up to the brake van and criminally assaulted her between Kulgachia and Uluberia. A complaint was lodged before the S. D. O. of Uluberia, but the accused having claimed the rights of a British-born subject, he transferred the case to the file of the Joint Magistrate of Howrah, who discharged the accused..... The District Judge of Hoogly who was moved to set aside the finding of the lower Court held 'that the accused was up to some mischief."' But with all this, the application of the woman for further enquiry was rejected by the Criminal Bench of the High Court! The case speaks for itself. The guard was a European! The woman, therefore, must content herself with the *Bakshis* given by the 'British-born' personality! It is a most *indecent* distinction—this distinction between

'British-born' and 'non-British-born.' To keep up this discrimination after over 150 years of British Rule in India shows either the incapacity or unwillingness of our rulers to make the Temple of Justice a place worth the name it goes by..... The British have evidently much to learn. When will they do it? When we go sufficiently strong as a people and not till then!"

13. The *Jám-e-Jamshed* rejoices at the changing attitude of the British Colonies towards the Indians brought about either by the vivid accounts of the prowess of the Indian warriors sent to their brethren by the Colonial soldiers at the front or by the display of unflinching loyalty by the Indians at the present crisis. It refers to the recent formation of the Canada-India Committee at Toranto, the objects of which are the removal of prejudices existing between the Canadian and Indian subjects and the securing of justice to the latter as British subjects, and remarks that the people of India will welcome the inauguration of the said Committee in view of the many hardships and inconveniences suffered in Canada by the Indians in the past.

Cánada-India Committee: good augury of future relations between the two components of the Empire.
Jám-e-Jamshed (18), 11th May.

14. Expatiating at length on the resolutions moved at the Belgaum Provincial Conference asking for the Indians the privileges of bearing arms and enlisting as volunteers, the *Bombay Samáchár* states that the demand is being made for years past but unfortunately it has not yet been favourably considered. The present war has proved the legitimacy of the demand and the valour displayed by the Indian troops on the field of battle has greatly tended to stimulate the people in pressing the claim on the notice of Government with a view to satisfying their natural desire of serving their King, Country and the Empire. The paper hopes Government will be pleased to gratify the legitimate aspirations of their Indian subjects in the matter of bearing arms and enlisting themselves as volunteers.

In support of claims of Indians to bear arms and volunteer for active service.
Bombay Samáchár (50), 10th May.

***15.** Referring to the remission of land revenue granted to some villagers in the Punjab who had driven away attacks of dacoits, the *Mahrátta* remarks:—"*Rupee* is an incentive to endanger oneself to some extent, no doubt. But it would have been more appropriate to issue arms licenses to the villagers who had specially distinguished themselves in the affray. But *arms* are sacred things! And none but the *chosen* set must get them!"

Villagers who drive away dacoits should be granted arms licenses instead of only money rewards.
Mahrátta (5), 14th May.

16. The *Akhbár-e-Islám* appeals to the Muhammadans of the whole of India and especially of the Bombay Presidency to offer their thanks and shew their gratitude to the Government for the honour they have done to His Highness the Aga Khan by conferring on him the status of an Indian Chief. It refers to the Aga Khan's popularity among the Muhammadans and to his various activities—educational and other—and expresses a hope that the Muhammadans will arrange to convene a public meeting at an early date to offer their felicitations to His Highness on having secured the honour he so richly deserves.

Suggestion that His Highness the Aga Khan be publicly congratulated on his appreciation by Government.
Akhbár-e-Islám (47), 12th May.

***17.** Referring to the recent introduction into Parliament of a new Indian Bill to amend the Government of India Act, without publication of its draft in India, the *Mahrátta* calls it an instance of almost criminal negligence of the office of the Secretary of State for India and remarks:—"We heartily approve of the privilege which the Bill gives to the subjects of the Native States. They too are Indians and though for political reasons India is divided into British

Comments on a new Bill to amend the Government of India Act introduced into the House of Lords.
Mahrátta (5), 14th May.

and non-British India, yet the bonds of religion and nationality bind equally the subjects of both. So we do not grudge them the new privilege now accorded to them though it is likely to reduce to a considerable extent the number of posts now available for the British Indian subjects. But we uncompromisingly abhor the extension of this right to 'the members of any *independent race or tribe in territory adjacent to India*.' The admission of the large number of European members into the Indian Civil and Military services and the consequent reduction in the number of admissions of native Indian subjects into these is an old sore not yet healed, and perhaps it will not be healed for a long time to come.....We are left absolutely in the dark as to why our Unionist Secretary has been so kind to our neighbours when we ourselves are left starving. We cannot for a moment imagine that our neighbours are or can be in any way superior to us in ability, integrity and experience. It is we who will certainly manage our own affairs better than any foreigner, be he a British or a neighbour.....When Indians themselves are starving, when children of the soil are underfed, nobody will dream of feeding the neighbour who can well see their own way to join their own Civil or Military Services..... Will the Britishers tolerate such an intrusion of foreigners in their own Civil or Military Services, however competent they may be? If not, the Indians also will and must unhesitatingly oppose such an interference with their rights and privileges. The press must raise a unanimous voice opposing such a legislation and specially so when the whole of India is kept in ignorance about the aims and objects of the Bill. Indian opinion is insultingly ignored, Indian privileges are being curtailed, and the promises that India's opinion will be consulted on matters affecting Indian interests have been broken. It is time, therefore, to bring this to the notice of the powers that be and they must be shown that India does not approve of this measure."

18. Referring to the offer of five lákhs of Rupees, which Lady Willingdon has communicated to the Bombay Municipality for the establishment of a maternity hospital, the *Bombay Samáchár* pays a high meed of praise to Lady Willingdon for her self-less exertions in alleviating the sufferings of the poor classes in co-operation with the Bombay Sanitary Association and for her endeavours to secure a well-equipped maternity hospital for the women of the poor classes of the city of Bombay and trusts that the Corporation will consider it their duty to accept the munificient offer and show their readiness to pay the recurring expenses of the maternity hospital. [The *Jám-e-Jamshed* thanks Lady Willingdon for her solicitude in the direction of providing Bombay with a maternity hospital and highly extols Her Excellency's efforts towards the removal of the hardships and inconvenience incidental to the confinement of Indian women in the Bombay Presidency. It is of opinion that the carrying into effect the suggestion made elsewhere for the establishment of a medical college for women with a hospital attached to it, from the funds made up by uniting the donation of Rs. 12 lakhs made some time ago for the starting of a medical college in Bombay with the present donation of Rs. 5 lakhs, will meet a long felt and crying need of the Presidency. Regard being had to the sentiments and social condition of the Indian community, the paper is not inclined to support the argument that might be advanced in some quarters against the establishment in Bombay of a medical college for women on the ground that a separate block has been reserved for the Bombay Presidency in the new central medical college for women at Delhi. The *Sánj Vartamán* dilates upon the necessity of having a larger number of maternity homes in a big city like Bombay and views with disfavour the neglect on the part of the Bombay Municipal Corporation in this direction. It hopes that the latter body will thankfully accept the present offer of five lakhs of rupees. The paper believes that the establishment of a separate ward along with the new maternity hospital for the treatment of the diseases of women and children will prove a veritable blessing to poor women.]

Notice of the Moslem charity of five lakhs and Lady Willingdon's unselfish exertions for suffering women.

Bombay Samáchár (50), 11th May; *Jám-e-Jamshed* (18), 10th May; *Sánj Vartamán* (26), 9th May.

***19.** "The case in which Mr. B. G. Horniman, Editor of the *Bombay Chronicle*, prosecuted the Editor, Publisher and Printer of a weekly journal called *Briton* also published in Bombay, for defamation, ended on Tuesday with the Chief Presidency Magistrate finding the accused guilty. The pleader for the accused asked for time which was granted to apply for bail with a view, presumably, to appeal against the sentences passed on them by the Magistrates. Any comment on the merits of the case would obviously be inappropriate at this juncture. But the learned Chief Presidency Magistrate's judgment raises a point which, while in no way affecting the merits of the case, is of vital importance to journalism in India. It is this. The general scheme of the law relating to defamation is that the truth of a libel is no justification unless the publication of such truth is likely to subserve public interests. The private character of a teacher, a doctor, or a priest is clearly a matter of public importance, and the publication of statements affecting it, if they are true, is privileged. The learned Magistrate expresses a doubt as to whether a journalist, particularly an Editor who does not sign his articles, would come under this category. Is his private character a matter of public importance in the same sense as that of a teacher, doctor or priest? At an early stage of the case, the Magistrate seems to have been inclined to think that it is not. He, nevertheless, decided to go into the merits of the case, especially as Mr. Horniman's Counsel strongly demurred to the case being dealt with on this technical ground. We are glad that the learned Chief Presidency Magistrate did so..... The learned Chief Presidency Magistrate, Mr. Chunilal Setalvad, has rendered a valuable service to Indian journalism by recognising the public importance of the private character of a journalist, and we hope and trust that the precedent set by him—at the urgent insistence, let us repeat, of the complainant in this case—will be invariably followed by Indian tribunals."

Comments on the decision in the *Briton* defamation case.
Indian Social Reformer (3), 14th May.

20. Commenting at length on the *Briton* Defamation Case, the *Sánj Vartamán* remarks that looking to the gravity of the charges the sentence passed was inadequate and that it ought to have been at least six months in order to set an example to those who consider it their privilege to write anything merely because they have an organ of public opinion in their hands. It applauds the Magistrate for his impartiality, and independence in delivering the judgment and opines that Rao Bahadur Setalvad has justified his appointment to the post of the Chief Presidency Magistrate and has given ample proofs of the fitness of Indians to hold the responsible post. [The *Indu Prakásh* writes:—"Let us hope the sentences passed on the accused will prove a deterrent to mischief-mongers similarly mentally constituted, though to our mind the accused seem to have escaped rather too lightly in view of their aggravating defence..... We pray that India may remain immune from that class of society journals in the West and in America which make their living by publishing false social scandals for the delectation of a section of readers of depraved tastes." *Shri Venkateshwar* thanks Ráo Bahádur C. H. Setalwad for impartiality in dealing with the case and expresses its delight at what it considers as the vindication of justice and triumph of righteousness.]

Sánj Vartamán (26), 10th May; *Indu Prakásh* (32), 11th May, Eng. cols.; *Shri Venkateshwar* (68), 11th May.

21. Commenting on the Railway assault case recently decided in the Bombay Police Court, the *Mahrátta* remarks:—"The sentence is extremely light if we look to the seriousness of the offence. If the third class Railway compartments are to be allowed to be converted into veritable 'Black Holes,' the days of comfortable passenger traffic would be at an end. The Dark-days under the Moghuls when, it is said, travelling was 'life in peril' could not be much different if under British Rule personal safety and security may be so heartlessly pooh-poohed, as it has been, by responsible Railway servants whom the light sentence of the Magistrute must have failed to teach their

The recent Railway assault case on the B. B. & C. I. Railway.
**Mahrátta* (5), 14th May; *Kesari* (88), 9th May.

duty. Travelling even in Bombay may now be said to be no longer safe, much less comfortable; and the Railway Authorities and the Government must quickly interfere to save their reputation from being disgracefully wrecked by brutal belly-gods." [The *Kesari* writes:—The Railway Guard pulled Mr. Vaidya down because he knew that section 93 of the Railway Act has never been enforced since its enactment and felt quite sure, from the conduct of Government, that it would never be enforced. The Railway officials made an unpraiseworthy attempt to silence Mr. Vaidya by maintaining that the Guard and Driver did not commit any offence and by refusing to give their names. The sentence is very mild and it will not have any effect on insolent Railway servants. It was necessary to send them to prison as one out of a hundred cases of insolence comes up before courts so that it may strike terror into the hearts of Railway servants. But we have to remain quiet remembering that Rs. 50 fine for throwing down a man was indeed more than what was done when a man who mistook a human being for a jackal and shot him was let off with a fine of Rs. 150.]

Comments on the proceedings of the Belgaum Provincial Conference.
Gujarâti (12), 14th May, Eng. cols.

*22. "The so-called Nationalists whose spokesman at Belgaum in the person of Mr. Khaparde talked like a conquering hero of trophies and triumphs, parliaments and Home Rule League, seem to entertain very strange notions of constitutional tradition and procedure, and of the functions of a Provincial Conference and of the questions which fall within its legitimate scope. ..... Properly speaking, according to the established tradition and practice of our Conferences, Mr. Khaparde had no *locus standi* at the Belgaum *Provincial* Conference. But Tilak, who has his own notions about the rulings of a Congress-president on points of order and the Congress constitution, and his friends have their own peculiar ideas as to the scope and functions of a Provincial Conference and of the persons who should be selected to preside over it or take part in its proceedings..... The Nationalists, who are always modest enough to proclaim their brilliant triumphs and self-sacrificing services, think that they are quite at liberty to treat traditions, rules and constitutions as mere trifles or matters of convenience to be followed or deviated from according to their sweet will. How this ingrained spirit influences their views and actions in most important matters affecting the country generally may be seen from the step the leaders of the Belgaum Provincial Conference have taken with a view to form a Home Rule League. Mrs. Annie Besant's ways in connection with this movement were open to serious objection and those who were present at the China Baug meeting on the 29th December last will remember the unedifyiug scenes and painful controversies in which the whole movement ended. But she had the wisdom to realise that it was necessary for her to listen to the voice of responsible and experienced Congress leaders. The All-India Congress Committee has already formulated certain proposals in accordance with the resolution passed by the last Congress and a consultation with the Committee appointed by the Moslem League is yet to take place. Messrs. Tilak, Khaparde and Baptista and their friends could have afforded to wait till December next when the Congress, which they have now resolved to join and in the deliberations of which they will now be able to take part, had authoritatively pronounced its final decision. Their decision to form a Home Rule League and the formation of a provisional Committee are likely to prove a disturbing factor. Mrs. Annie Besant was anxious to pose as the progenitor of a Home Rule League just as Mr. Hume was the originator of the Congress. Her irrepressible ambition resulted in a very awkward and even painful situation at the famous second meeting of the League held at the China Baug. Her example has been emulated by impatient Nationalists who, it would seem, aspire to start a movement of their own independently of Mrs. Annie Besant. Every word that we said about her project was justified by later events and we are afraid the present move on the part of the Nationalists may end in some trouble. Neither the Bombay and C. P. Nationalists

nor the Belgaum Conference was entitled to decide such a momentous question like that of the Home Rule League without consulting the other provinces or justified in usurping the functions of the Congress in a matter affecting the whole country. If this is the kind of co-operation the Nationalists are going to offer to the Congress and if this is the spirit of harmony they are going to exhibit after joining it, we do not think the hands of Congressmen or the cause of self-government will be really strengthened by their admission to the Congress."

Gujarâti (12), 7th May.

23. The extremists are said to be desirous of accepting the constitution of the Congress and to act in accordance with it, but they have, without consulting other provinces, practically established a Home Rule League at Belgaum! What will happen if the Congress and the Moslem League refuse to accept the Home Rule propaganda of Messrs. Khaparde & Co.? The extremists will try to assert themselves and to carry their point by force. A compromise requires an unprejudiced mind and the extremists would do well to have the patience of listening to other people's views and to cease entertaining overweening opinion of themselves if they desire the co-operation of the moderates. We hope the extremists will now recognise the necessity of petitions and deputations or the policy of mendicancy, as they called it, in the political life of India and the futility of their propaganda of absolute *swarâjya*, boycott and *swadeshi*. We hope Mr. Tilak will not encourage any attempts at carrying out the wishes of the extremists at the cost of ousting the moderates.

Kesari (88), 9th May; *Sandesh* (96), 8th May; *Sudhârak* (36), 8th May.

24. Though the Moderates kept themselves aloof from the Belgaum Conference as before, it was a more decided success than the Poona Conference and it brought to light the progress of the Extremist party and popular sympathy for it. We do not wish to discuss again the reasons for the existence of the two parties which are in evidence in our Presidency in an acute form. Mr. Khaparde has done it in his speech with an authoritative voice. The Moderates wanted to recede from the position taken up by Dr. Dadabhai Naoroji and the Extremists would not allow it. Though the Moderates want to put a narrow interpretation upon article 1 of the Congress constitution the ideal and the words in which it is described are those of the Nationalists. Neither Dadabhai nor the Nationalists say that the ideal is quite a remote one and that it cannot be realised soon. This idea of remoteness has originated with the white officials of India because they hold that Indians are not fit for *Swarâjya*. The majority of Indian leaders including the Honourable Mr. Shastri, President of the Servants of India Society, are against this opinion. The Congress constitution has been amended, though in an unsatisfactory way, to throw open the Congress to all parties, and we are very glad that the Belgaum Conference unanimously accepted it. Compromise does not mean union of people on all points and in every way. It is not impossible for us to unite for our political progress forgetting our differences on other points. The only rule to be observed should be the acceptance of the views of the majority. The question of compromise is not one regarding a family feud but politics. It is absurd to insist that one party should yield exactly as much as the other. We should go in and work for the further widening of the doors of the Congress. [The *Sandesh* says:—The Imperial Government is engaged in war. The head of the family would not like to see the boys quarrelling among themselves, while he is engaged. We should not rake up old sores but we should work together and obtain *Swarâjya*, the justice for a demand of which has been recognized by Lord Hardinge. The *Sudhârak* writes:—Union is the most important thing and we call upon all patriots now to begin the future work. Boycott has not much to do with industrial progress. It may help it at times. It is a temporary weapon meant to achieve a particular purpose. It would have been better if Mr. Khaparde had dropped the abusive portion in his address. But we hope the quarrel would not be prolonged and that both the parties would keep quiet for the sake of the nation.]

***25.** **"It does need some courage in an official, though he be so highly placed as a Governor is in the Presidency, to turn aside from the fixed grooves of red-tape custom to do justice, in specific instances, in exercise of his discretional powers. His Excellency Lord Willingdon has seldom shown himself deficient in such courage. Whenever occasions have arisen, which required, on account of the transcendental claims of individual merits, a treatment contrary to established custom, he has always proved himself equal to the occasion. Such recognition of merits comes with peculiar grace in the appointment he has sanctioned of the Honourable Mr. Chaubal as the Vice-President of his Council. It is a meet reward for his ability to a deserving officer, of which the recognition does honour both to Government and the recipient..... The appointment of Mr. Bahadurji and Mr. Setalvad to the respective posts of Advocate-General and Chief Presidency Magistrate and, in this case, of Mr. Chaubal to the Vice-Presidentship of the Council are refreshing incidents bespeaking courage and liberal outlook in the Governor who has sanctioned them."**

Approval of the appointment of the Honourable Mr. Chaubal as Vice-President of the Bombay Executive Council.

Rast Goftár (25), 14th May, Eng. cols.

26. "Last week's *Government Gazette* announces the appointment of the Honourable Mr. Chaubal, the Indian member of the Government of Bombay, as Vice-President of the Council. This is the first instance of such a preferment of the Indian member of a Provincial Government, and both Mr. Chaubal and the Government of Bombay are to be congratulated on the appointment. Lord Hardinge had appointed Sir Ali Imam as Vice-President of the Viceroy's Council, but the nomination was made at a time when Sir Ali Imam had no opportunity of exercising the privilege of actually presiding at a meeting of the Council. But, all the same, it established a precedent which Lord Willingdon has been the first to follow among Provincial Governors. The office of Vice-President does not merely entitle the holder to preside at meetings of the Council. In the words of the Indian Councils Act of 1909, the Vice-President is to be deemed to be 'the senior member of Council and the member highest in rank' in the terms of the Indian Councils Act of 1861, 'for the purpose of temporarily holding and executing the office of Governor and of presiding at meetings of Council in the absence of the Governor.'" [The *Dnyán Prakásh* also thanks His Excellency the Governor for making the appointment.]

**Indian Social Reformer* (3), 14th May; *Dnyán Prakásh* (30), 13th May.

27. Mr. D. H. Bhat, Pleader, Poona, writes to the *Kesari*:—Three votes recorded in favour of Diván Bahádur Godbole were rejected on the ground that they were not attested. But these votes were given by the Vice-Presidents themselves who have power to attest votes of others and they had attested for themselves. Such votes were held to be valid during the last election and even in the current elections such votes have been held valid in other divisions. It is not just that the votes duly given should be rejected on some technical ground. [The *Sudhárak* commenting on the above writes that Mr. Godbole is superior to Mr. Garud and that as a matter of fact he has secured a majority. Three votes for him have been rejected on technical grounds, but precedents are not in favour of such a decision. It is quite necessary, therefore, that Government should do justice to Mr. Godbole.]

Some of the votes given to Diván Bahádur Godbole in the last Council elections should not have been disallowed on mere technical ground.

Sudhárak (36), 8th May.

28. The *Bombay Samáchár* refers to the inconvenience and hardships to which the railway passengers are alleged to be subjected at the Viramgaum Railway Station and suggests that in order to put an end to the trouble Government should abolish the Customs office at Viramgaum and in its stead ask the Native States to pay an aggregate sum equal to the average annual income derived by Government for the past five years, from the Customs dues at Viramgaum, the contribution of each State being strictly in proportion to its income.

The custom dues exacted at Viramgaum: a suggestion for the mitigation of the annoyance to railway passengers.

Bombay Samáchár (50), 10th May.

29. The *Sánj Vartamán* refers at length to the representation submitted by the Honourable Mr. Parekh to Government on behalf of the people of Ránpur calling for redress of many hardships to which they are subjected at the local Customs station and the loss and annoyance caused to them by the rigid enforcement of customs regulations even in the matter of milk, vegetables and other perishable goods and expresses hope that the Bombay Government will be pleased to enquire into the matter and remove the complaint. [The *Hindusthán* asks Government to depute a special officer to enquire into the hardships of the people of Ránpur instead of calling for a report from the district officials, with a view to affording prompt relief to the people.]

Customs complaint: alleged severity with reference to perishable articles.

Sánj Vartamán (26), 11th May; *Hindusthán* (16), 12th May.

30. The *Bombay Samáchár* draws the attention of Government to the petition submitted to them by the toddy vendors of Surat praying for the continuance of the license to his heirs in case of the death of the licensee-holder. The paper dwells upon the hardships suffered by the family of the licensee after his death and requests Government to grant the petitioners the relief prayed for and thus give them the rights enjoyed by the toddy vendors of Bombay and other places in the Presidency.

A toddywala's grievance from Surat—prayer to allow the heirs the continuance of license granted to a deceased.

Bombay Samáchár (50), 12th May.

31. The Honourable Mr. Wacha has exposed the agricultural policy of Government in his book on "Agricultural Banks in India". The Deccan Agriculturists Relief Act destroyed the agriculturists' credit with the money-lender and has left him deeply in debt. The failure of the Act to relieve the indebtedness of the agriculturist proves that the remedy suggested by the officials was altogether unsound. The position of the agriculturist is going from bad to worse; yet the officials have, nevertheless, been unceasing in their efforts to fill the Government coffers. The Co-operative Credit Societies have of late been established with a view to improve the condition of the agriculturist, but we do not think they will achieve anything. They will no doubt afford them some relief but will not be able to lighten their indebtedness which is primarily due to the revenue policy of Government—a policy which compells them to pay very heavy dues. Co-operation can be effective only on the basis of sound education, but the agriculturists lack the necessary education as Government have made no efforts to impart it in its primary, secondary or higher form to them. Mr. Wacha, therefore, emphasizes the necessity of opening state-guaranteed Agricultural Banks. But we would suggest that the liquor shops should be closed as they conduce to the agriculturist's improvidence. The Agricultural Banks have proved a success in Egypt and we would, therefore ask Government to open a few such in some of the districts as an experimental measure.

Attack on Government agricultural policy: recommendation to close liquor shops and establish agricultural banks as in Egypt.

Gujaráti (12), 7th May.

32. Referring to the fact that the city of Surat is divided into two divisions, A and B, for purposes of Police investigation, the *Deshi Mitra* deprecates the present practice of officers attached to the police stations situated in one division refusing to take cognizance of offences committed within the limits of the other. It holds the view that it is the duty of police officers, whatever may be the division they belong to, to hear the complaints of, and afford protection to, the people. The paper dwells on the danger of allowing much precious time to be wasted in compelling an aggrieved party to go to a distant police station to lodge his complaint. It refers to a recent case of the theft of a bundle containing Rs. 500, the property of a carpenter, which was stolen at about 2 P.M. from a shop about a few yards off the Kanpith Police Station, in which case the owner was directed by the police in charge of that station to lodge his complaint at the Wadi Falia Police Station, with the result that the police did not arrive at the scene of the offence before 4-30 P.M.

Complaint against the division of Surat city into two sections for purposes of police jurisdiction.

Deshi Mitra (54), 11th May.

33. "The Lárkána Municipality has recently passed a very curious resolution to this effect that the beef shops should be removed from their original place and be kept in the Chakla bazaar. We do not understand why the Municipality is so anxious as to remove the shops from their original place to the detriment of the Moslems. Is the Municipality determined to deprive the Moslems of their morality and character? It generally happens that Moslem boys are sent to buy beef from the shop. Now if they daily visit the Chakla bazaar, it is possible that they will be led astray by the immoral motive of their youthful vagaries. Besides this, it would be impossible for the Moslem maid-servant to go to Chakla for beef. This very fact has produced greatest discontent and has caused a great inconvenience to the Mussulmans of Lárkána. Even Mr. Baker, the late Collector of Lárkána, had clearly shown the advisability of keeping the shops in their original place. Perhaps the Municipality thinks that the Mussulmans will leave eating beef, if the beef shop is kept in the Chákla bazaar. Again the question of flesh contract decided by the Lárkána Municipality is a very sad thing for the public, particularly for the Moslems. It has bound all the flesh shopkeepers to the caprice of the contractor, who is generally a Punjabi. This very thing will again affect the Moslems to a very great extent. The Moslem butchers will be deprived of their livings, the flesh will be dear and diseased animals will be slaughtered for the consumption which will prove dangerous to the public health. This high-handed policy of the Lárkána Municipality against the poor Moslems is too hard to be tolerated. Besides the above mentioned facts we are extremely disappointed to note the unconcerning attitude of the Lárkána Municipality towards a filthy Tank near a Muhammadan residence. Notwithstanding the advice for its removal, of many engineers, sanitary doctors and other well-wishers of the public health, the Municipality refuses its removal simply because the Hindus are opposed to its removal. We cannot understand why the Municipality has assumed such a hostile attitude towards the Moslems. We, therefore, appeal to the Collector of Lárkána to interfere in this matter at the earliest possible opportunity. We fear that this policy of the Lárkána Municipality may give rise to communal hatred, which may even be a source of trouble to the Government."

The alleged ill-treatment of butchers at Lárkána.
Al-Haq (38), 6th May, Eng. cols.

EDUCATION.

34. Additional Colleges and High Schools are urgently wanted in Maharashtra. Not only the Karnatak but Khándesh also needs a College. In Baroda special facilities are always given for opening High Schools, but in our British territory everywhere difficulties are put in the way. Overstrictness in inspection, the costliness of the furniture required to be purchased, and the confusion about sanctioned text books have made it a matter of extreme difficulty to open new private High Schools. This certainly is not the way to help in the spread of education. It is a matter for regret that Government should have cut down their aid to schools on account of the war. We are of opinion that by reducing expenditure on education Government will be injuring itself. But the fact is that when Government have a mind to do a thing they can discover the ways and means to do it. They can, even with the present shortness of funds, give special promotions to members of the Indian Civil Service and also special allowances to officers of the Educational Department. We are therefore at a loss to understand why English Schools and Colleges alone should be made to suffer for the want of funds. It is the duty of our political leaders to carefully watch the educational policy of Government.

Government are putting unnecessary difficulties in the way of the spread of secondary education.
Dnyán Prakásh (30), 7th May.

35. Referring to the Educational Conference which the Gokhale Society has decided to hold at Ahmedabad, the *Indu Prakásh* remarks that an Educational Conference dealing with the requirements not only of Gujárat, but of the whole Presidency, is one of the most crying needs of the day. The conversion of primary into rural schools, the re-actionary control of Secondary education, the severity of some of the University tests and the policy of putting obstructions in the way of starting new colleges—all point in but one direction. In these matters a growing pressure of public opinion on Government is a *sine qua non* and this can only be furnished by an Educational Conference. The Educational Department has introduced the worst form of despotism and nepotism in the matter of secondary education. The status to which private schools have been reduced, the rules which regulate the admission of boys to private schools, the lists of sanctioned text books etc., prove the justice of the above remarks. As to higher education the materials are sufficient even for a separate Conference altogether. It is the duty of every parent and guardian to seriously join such a Conference, for the right to decide what is beneficial to the children ultimately belongs to them rather than to the Director of Public Instruction.

Alleged necessity of holding an Educational Conference for the whole of the Presidency.
Indu Prakásh (32), 12th May.

36. A contributor, writing to the *Indu Prakash*, says :— "If the Hindu University leaders found that the Government was not willing to recognise the fitness of the Hindus to govern their University independently, they ought to have rather disdained to have the Hindu University established under arbitrary *pater familias* (not paternal) control of the Government, than preferred to have secured some sort of educational facilities for the Hindus by the establishment of the Hindu University. The Hindus acted very unwisely in accepting the Government restrictions—conditions for the Government sanction and recognition. They ought to have made a common cause with the Moslems and waited until the Government was forced by force of public opinion to concede the just and equitable claims of the promoters of the Hindu and the Muhammadan Universities. But the Hindu leaders yielded and forsook the Moslems. Thus the Hindu University was at last established. The foundation stone was laid—but on the foundation stone are carved, in invisible characters, the words '*surrender of principles*'..... Another unhappy aspect of the whole affair is that the Moslems have now been induced to follow suit to their Hindu brethren and give way before the Government in the matter of the establishment of the Moslem University. The entire story illustrates how 'United we stand and divided we fall,' and how one community suffers for the mistakes of another sister community and so on."

Moslems are accepting Government interference in their proposed University because they were forsaken by the Hindus.
Indu Prakásh (32), 11th May, Eng. cols.

37. *Young India* describes the alleged defects in primary education arising from the reduction of full primary schools to the status of rural schools and writes:—"All these defects have been brought to the notice of Government by persons high and low, but Government appear to be unwilling to lay down any general rule and make any general change. They want to consider only special cases of hardship. Prestige, again, that bane of British administrations India, stands in their way. It is impossible to believe that Government have not yet realised that they have committed a blunder in this matter. The Revenue authorities have been unanimous in condemning the new fad of rural schools. The villagers have protested against the innovation..... But with all the undesirable evidence before them Government want to consider only special cases, and to judge from the Honourable Mr. Chaubal's remarks in the Legislative Council in the course of the debate on the Honourable Mr. Samarth's resolution on Primary and Rural Schools they are unwilling to go back to the old system so soon

Protest against the policy of reducing full primary schools to the status of rural schools.
Young India (10), 10th May.

after the change has been introduced. The Honourable Mr. Samarth has quoted in his speech a number of revenue officials who have spoken strongly against rural schools. In other respects Government generally give due or rather undue weight to revenue officials. Can it be said that these officials who according to Government are most in touch with villagers do not correctly represent the village opinion at least in this matter? But probably departmental jealousy stands in the way and the Educational Department seems to be unwilling to learn from the Revenue Department as to what type of schools it should maintain in particular villages..... The whole system itself is faulty. The change has been carried out on a scale probably never dreamt by the original framers of the new system. Those who know how slow the departmental wheels move are aware that this demand for 'special cases' will only delay the disposal of the question..... We are of opinion that Government have erred in investing the Director of Public Instrution with authority to finally decide regarding the location of the two types of schools. No doubt, Government have recommended him to consult local opinion and the District officers. We know, however, what these pious wishes of Government amount to. Practically the District officers and the people have been ignored or at best only formally consulted. It is impossible to believe that District officers would say one thing (?) to the Director of Public Instruction and quite the other way in their Land Revenue Administration Report. But there is a third party which ought to have, really speaking, the determining voice, we mean the District and Taluka Local Boards..... It is, therefore, neither the Director of Public Instruction nor the District officers, but the Local Boards that should finally decide regarding conversion or reconversion of primary schools. The Educational Department should concern itself mainly with inspection and examination of schools..... The subject is important enough for the appointment of a committee and we hope the Bombay Government will lose no time in considering the question from all standpoints and in leaving the ultimate decision to the accredited representative bodies of the people—the Local Boards. They pay the piper and they have the right to call for the tune."

38. The *Jám-e-Jamshed* reiterates the allegations made by Mr. A. V. Thakkar against the Rural Schools in a recent issue of the *Times of India* and asks Government to appoint a Committee to inquire into and report upon the success or otherwise of the Rural Schools during the last five years and to point out wherein they fall short of popular requirements. If Government effect the necessary reforms suggested by the Committee the people will be convinced that Government are ready and willing to give all possible encouragement to the education of the children of poor cultivators. [The *Hindusthán* also makes a suggestion for the appointment of a Committee and asks the people to keep on agitating in the matter till their grievances are redressed.]

Jám-e-Jamshed (18), 12th May; *Hindusthán* (16), 11th May.

39. The number of rural schools in the Presidency is reported to be 839 which means that the boys of all these villages have been denied the privilege not only of getting secondary education, but of getting any education higher than the vernacular third standard. Nor are these schools equally distributed over the districts of the Presidency. For instance, Dhárwár alone is cursed with 215 such schools while Ratnágiri gets off with a bare 17. Government owe to the public an exposition of the principles on which this distribution of rural schools is made. Government cannot shift the responsibility in this matter, for although the conversion may have been directly due to Local Boards the inspiration must have come from Government. For Local Boards could not have done this on their own initiative.

How the rural schools have been the means of depriving children in hundreds of villages of the benefits of secondary education.

Dnyán Prakásh (30), 13th May.

RAILWAYS.

40. Mr. Ramchandra Moreshwar Sane writes to the *Kesari*:—An application was made to the Railway Board requesting that the railway line of the Bársi Light Railway should have its own road, as by its use of the Bársi-Kurduvádi Road, cart-drivers were inconvenienced and as cattle and men were sometimes killed. Government have renewed their contract upto 1944 with the Bársi Light Railways, ten or twelve years previous to the expiry of the first agreement. The Bársi Municipality was consulted in 1875 when the first agreement was made—whether that Municipality was consulted at the time of the second agreement, and if not, whether the Municipality is bound by the new agreement are legal questions, but Government have bound themselves till 1944. Big European officials who have seen the line have said that it is very inconvenient and troublesome to the cart-drivers to have the railway line quite close to the cart-road, but what is the use of their opinion when the Bársi Light Railway Company exercises great influence in England? The Railway Board's reply stating that the local Government contemplate taking over charge of a portion of the Provincial Road from Bársi to Kurduvádi leads me to hope that the line would be fenced and that the cart road would be widened. Something would be better than nothing.

The Bársi Light Railway and the difficulties of cart-drivers plying along the road.
Kesari (88), 9th May.

41. The *Akhbár-e-Islám* declares that though the complaint about the tyrannical attitude of railway officials towards third class passengers is of long standing, no effective measures have been so far taken by the Railway Board or the authorities concerned towards the removal of that complaint. It remarks that the cases of excessive overcrowding in railway trains starting from and arriving at Bombay are not uncommon; but such disgraceful incidents seldom obtain publicity on account of either the poverty of the passengers or their ignorance of their legal rights or their inability to spend time in litigation. The paper then goes on to observe that the punishments of fine awarded to the driver and guard in the recent B. B. & C. I. Railway case are quite inadequate and opines that these persons ought to have been sentenced to rigorous imprisonment. [The *Praja Mitra and Pársi* expresses its fear that cases of collision of the type above referred to between railway officials and the travelling public will now frequently recur on account of the new awakening among the latter as to their legal rights, unless their complaint about the overcrowding in trains is remedied. It remarks that overcrowding is a common occurrence on the Indian railways and it is of a kind which would not be tolerated in any other country. It doubts if the permitting of overcrowding in the local trains will further the policy of Government and of those concerned with the sanitation of the city of encouraging the middle and poorer classes to migrate to Salsette and other outlying parts of the town.]

Overcrowded trains: want of railway accommodation will not induce people to settle in suburbs like Sálsette.
Akhbár-e-Islám (47), 8th May, *Praja Mitra and Pársi* (16), 9th May.

42. Referring to the recent assault case on the B. B. & C. I. Railway, the *Islámic Mail* condemns the hostile criticism directed against the Railway authorities in connection with it and remarks:—"If we look back a quarter of a century or so we will be able to better realise the immense strides the railway administrations have made in the direction of improvement and reform. The Railway Board in reply to an interpellation in the Imperial Legislative Council recently detailed the various reforms undertaken by railways in the interests of the travelling public and a glance at them will convince any one that the Railway Administrations have generally the interests and comfort of their clients at heart..... It is easy to sit in an armchair and criticise or abuse those who are eating their hearts out to help the travelling public; but those who have

Defence of Railway authorities against adverse criticism in connection with treatment of passengers.
Islámic Mail (4), 7th May, Eng. edition.

seen the superior officers of Railways working under a blazing sun in scorching heat to remove some discomfort to the passengers or improve the existing arrangements cannot have the courage to find fault with them. Overcrowding there is, but it is wrong to suppose that it is due to any fault on the part of the superior authorities of Railways. It is not peculiar to India. Even in England and on the continent on special occasions trains are overcrowded to suffocation and travellers very often have to stand up the whole of their journey. If it is more in India it is due to the peculiar propensities of the travellers who would prefer sitting with their relations or friends even if it crowded the compartment rather than separate and obtain room in another compartment, Also the vagaries of the subordinate staff have something to do with it but these latter when brought to the notice of the superior authorities are immediately checked. Unfortunately passengers who actually suffer are mostly ignorant people who have few means of making their experiences known to the higher authorities or there would be speedy remedy and less cause for complaint."

MUNICIPALITIES.

43. "At the present stage of development of India when the interests of one community conflict with those of another, the adoption of communal representation is essential for the proper working of her representative institutions. ..... But the separate electorates are, according to the Hindus in general, deadly enemies of unity and friendship. They urge that the communal representation will widen the gulf between the Hindus and Mussulmans. The Musalmans, on the other hand, do not regard the system as such, but, on the contrary, believe that the removal of disabilities and obstacles in the way of Mussulman representation by the creation of separate electorates will remove a long standing grievance of the Mussulman community and thus tend to pave the way for the union of both the communities. Let us, for argument's sake, assume that the Mussulmans are wrong in their convictions. Even then, is it wise to accelerate the existing friction on that account? If one friend found another growing suspicious of the advice he proferred he would not press the advice if he were wise. There is no other course to allay suspicions. The example set by some of the Hindu leaders of the United Provinces is a noble one and if it were to be followed by the Hindu leaders in other parts of India, the Hindu-Muhammadan rapproachment will only be a matter of time. The Musalmans of Sind, in this respect as in many other respects, are the greatest sufferers. We have followed with great interest the letters that have appeared in the *Phœnix* on the Musalman representation in the Municipalities. ..... The learned correspondent has confined the complaint of the Moslems to the four large Municipalities of Sind and has given the following figures of population according to the last census report :—

Communal representation in local self-government.

Al-Hag (38), 6th May, Eng. cols.

	Hindus.	Moslems.
Karáchi	60,428	70,544
Hyderabad	45,900	23,925
Sukkur	21,325	13,253
Shikárpur	35,118	18,583.

He then observes, 'calculating in round figures, we ought to have in Karáchi 14 Muhammadans and 12 Hindus and 2 others by election out of a total of 28 seats. But at the last general election we had only 5. The disparity is glaring. In Hyderabad there ought to be 11 Hindus as against 5 Mussulmans out of a total of 16. But for a number of years not one Mussulman can get in by election. In Sukkur there ought to be 12 Hindus and 8 Muhmmadans. At the last election, however, only two were elected, one of whom was a Punjabi gentleman, an employé of the Railway, who was successful by reason of getting Railway votes. Directly he was transferred the seat went to a Hindu again. Coming to the last of four municipalities mentioned, *viz.*, Shikárpur we find that there ought to be 13 Hindus and 7 Mussulmans out of a total of 20. But at the recent elections 17 Hindus were

successful while only 3 Muhammadans were fortunate, one of whom is a Railway Station Master.' The above facts prove without a shadow of doubt that the elecion system, as it exists at present, is not at all satisfactory so far as the election of Moslems is concerned. It has failed to secure to the Mussulmans their legitimate share of representation by election which they are entitled to get according to the proportion of their population. The present system is not only disgusting but highly humiliating to the Mussulmans. The Mussulmans want such a representation as is adequate and effective for the preservation of their existence and honour. But while some of the enlightened leaders of the Hindu community have begun to realise the just nature of this demand of the Mussulmans, our contemporary of the *Phœnix* who is well-known for his pro-Hindu zeal, has come forward with scathing remarks on the letters of his correspondent..... The views expressed by Dr. Tej Bahadur Sapru on the above question emphatically refute the assertion made by our contemporary. For the learned Doctor says :—' In order to make it possible for the Moslem community to co-operate with us where co-operation is possible and in order to remove at least one of the several causes of friction, I should not grudge the seperate representation to the Moslem community.' We too share in the hope expressed by the Honourable Mr. Sapru. Although in the Council Chambers we will still remain in the minority and cannot impose our will on the Hindu majority, yet we desire that our minority should be such as can effectively protect itself against that majority. If our contemporary is not thinking of the growth of the Hindu national spirit, if he is not thinking of an extremely Hindu India, Hindu Councils and Hindu Local Bodies, if he wants the Mussulmans to exercise their due influence on local and national affairs and if he wants that the voice of the Moslem representatives should be heard and respected, the demand for the mixed electorates is an insoluble riddle."

Comments on the recent Press Note making certain changes in the constitution of the local Board in the Bombay Presidency.

Kesari (8 3), 9th May; *Sandesh* (96), 12th May; *Dnyán Prakásh* (30), 11th May.

44. Whatever be the recommendations of the Commission appointed by Government and however much those recommendations may be supported by the Government of India, our Bombay Government is always unwilling to grant rights to the people. In many of the provinces there is a rule that nominated members of the Boards should not exceed one-third of the whole number. The Decentralisation Commission had also recommended that Local Boards should be given an elective majority, but the Bombay Government said plainly that it was unwilling to accept that recommendation on the ground that it would be impolitic to do so. Would the heavens be brought down if a thing that is allowed by the other provinces, is introduced in Bombay? However that may be, we do not want to know what Government mean by their recent Press Note making certain changes in the number of certain District Board members. We cannot say that Government have repented and that they are now willing to allow elective majorities, as the number of elected members has not been increased in any Board; on the contrary the number of elected members has been decreased by one in Ahmednagar. They have reduced the number of nominated members by one in Kanára, Belgaum, East Khándesh and Ahmednagar. But that does not give us an elective majority. The number of *ex-officio* members is 4 in some and 5 in other Districts, in Nagar it is 7. They with nominated members have a majority over elected members. God alone knows the object of Government in issuing the Resolution and in making these changes. Every year Provincial Conferences demand the election of two-thirds of the members of the Boards and Government are not prepared to give the majority of even one to the elected members! How and when is the popular demand to be reconciled with the strictness of the attitude of Government? [The *Sandesh* remarks that the changes made in the constitution of the Local Boards though they have not come up to expectations, are not totally disappointing. It, however, says that the changes introduced show the vigilance of Government and that the Indian members of the Bombay Legislative Council will be able to accomplish something material only when they take up a

similar attitude. We hope that there will be a greater co-operation among the Indian members of the new Legislative Council than there has been hitherto. The *Dnyán Prakásh* remarks :—If the term 'nominated members' be taken to include both officials and non-officials nominated by Government, then the proportion between the elected and the nominated members of the Local Boards will be as 2 to 1 which will be a satisfactory reform on which we should congratulate Government and thank them because they have introduced it on their own initiative. We now request Government to grant to the Local Boards the right of electing their own Presidents as without that concession there will be no real reform in the Boards.]

Demand for separate Moslem electorates in the Municipalities and Local Boards of Bombay.

Akhbár-e-Islám (47), 11th May; **Mufid-e-Rozgár* (115), 14th May.

45. One Habibur Rahimankhan writes to the *Akhbár-e-Islám* :—Sir James Meston has placed the Muhammadans of the United Provinces under his obligations by granting them special electorates in Local Boards and Municipalities. The question is also engaging the attention of the Bengal Government, and it is hoped that the Muhammadans will be granted similar rights in that province also. In reply to an interpellation in the Bombay Legislative Council in the year 1915 Government stated that not a single Muhammadan was till then elected to any one of the thirty-six Municipalities in the Presidency. The Municipalities have to deal with the questions of education, mosques and burial grounds, and the absence of Muhammadan councillors has led to the rights of Muhammadans being trampled upon in many of the Municipalities. There is, therefore, a great need of Muhammadans having special electorates in Municipalities and Local Boards. We would under the circumstance ask our public bodies and associations to make representations to the Government of Lord Willingdon or a grant of these rights. [A similar letter has also appeared in *Mufid-e-Rozgár*.]

Comments on the closing of the Ayurvedic Municipal Dispensary at Ashta (Sátára).

Kesari (88), 9th May.

46. What can be a better illustration of the loss of our self-respect than that Indian members of a municipality should do a thing of their own accord which Government do not think it desirable directly to do against the wishes of the people at large? It is most disgraceful that the Ashta Municipality has resolved to close its native dispensary, in spite of the fresh example before it of Poona that successfully fought against such a proposal and has thus ruined itself. But whatever be the resolution of the Municipality, the people should appeal to His Excellency and get the matter redressed. It is not the law of God to make the native dispensary at Poona lawful and to make the one at Ashta (Sátára) unlawful. We do not think, therefore, that His Excellency the Governor who went so far as to amend the law to continue the dispensary in Poona would not redress the just grievance of the people of Ashta. They should, however not depend upon the local municipality but should bestir themselves in the matter.

Bándra Municipal affairs: Criticism of its factious spirit—a warning.

Jám-e-Jamshed (18), 9th May:

47. While welcoming the action of the Bombay Government in extending the franchise of popular election with regard to the local boards of the Kolába, Belgaum, East and West Khándesh, Surat and other districts, the *Jám-e-Jamshed* disapprovingly refers to the factious spirit prevailing in the Bándra Municipality and regrets that the latter body has compelled Government to interfere with the exercise of its valuable privilege of electing its own President by reason of its failure to do so on account of the said party spirit. It remarks that it casts a sad reflection upon the intelligence and spirit of forbearance of the educated classes that they should not be able to rise above their own differences and should give such a poor idea to Government of their capacity to enjoy their own rights. Is it in this way, the paper asks, that the patriots of the country wish to enjoy *Swarájya*? It hopes that the city fathers of the Bándra Municipality will take a lesson from the fate of the Ahmedabad and other Municipalities in the Presidency, in the case of which the prevalence of extreme party spirit and differences had left Government no alternative but to withdraw even their right of municipal election.

***48.** Referring to the failure of the Bándra Municipality to elect its own President, and to the report that the inhabitants of the place have approached Government with a request to make inquiries into the Municipal affairs of the town, the *Mahrátta* remarks:—"Government, they seem to forget, is not over anxious to give us rights; on the contrary, it is overanxious the other way. It were wisdom in these circumstances for 'parties' in the board to work in harmony, when a disharmony is certain to give a chance to Government to curtail or take away your rights. It is in the air that here in Poona some people desire to approach Government with a request to appoint a Commissioner! These are disappointing things. We have a suspicion that the official and nominated non-official members of the Municipal boards play the part of *wreckers*. If the boards were wholly elective these *Tamashas* would not be so much in evidence."

Mahrátta (5), 14th May.

49. The *Praja Mitra* remarks that during the long period of eight months that has elapsed since the Committee of Management was appointed in supersession of the Hyderabad Municipality it has been waiting in vain to learn about the activities of that Committee in the direction of removing unfit executive officers of the old municipality and of improving its finances. While justifying the exclusion of newspaper representatives and the public from the Committee's meetings, against which a clamour has been raised in the Hyderabad journals, the paper urges upon the Committee the desirability of keeping the public informed about its measures in connection with the amelioration of the municipal finances and other improvements. It then dwells on the necessity of accelerating the proposed appointment of an officer invested with the powers of a Municipal Commissioner. It remarks that the Committee has to fight the popular opposition against the imposition of the house-tax, which is, as the Committee knows, the only means to improve the financial condition of the suspended municipality, and adds that the earlier it takes recourse to that measure the better.

Comments on alleged inactivity of the Hyderabad (Sind) Municipal Committee of Management and recommendation of house-tax.

Praja Mitra and Pársi (21), 6th May.

NATIVE STATES.

50. "We fail to see indeed what has come about in our neighbouring Muslim State of late, that instead of having to record any works of improvements of public nature or utility we hear only quarrels between Wazir and Princes of the ruling family, obviously giving rise to serious internal dissensions and intrigues leading naturally to maladministration in the State. At first we heard of the well-known curious Poison case of Dr. Farzand Ali, the late Naib Wazir, Camp Shahi, ending in his removal so mysteriously without any open inquiry from the post and State in which he had worked so loyally to serve his Royal Masters so long, and a serious quarrel between His Highness and the present Wazir. After that has again sprung up suddenly the quarrel between the Wazir and the heir-apparent Mir Ali Nawaz Khan, an educated and enlightened Prince who has left the State, it is alleged, in sheer disgust, with the permission of the Political Agent, owing to serious intrigues and machinations started against him and has come to live in Sukkur. On the top of this came the initiation of the extradition proceedings and issue of warrants against some higher and trusted servants of the heir-apparent and the brother of his junior 'Dera' nearly two months after they had been living in Sukkur at a time when the heir-apparent was away to Delhi, which proceedings were, on inquiry, quashed by the Political Agent and District Magistrate, who presumably on being satisfied of the falsity of the charges cancelled all the warrants which he had been made to issue. To be quite candid if one were only to look round, it would be clear as daylight that ever since the death of Sir Mir Ali Murad Khan, the true ruler of his State, in spite of all the best intentions and attempt of our Government to raise the condition of Khairpur State we are sorry to remark that its real condition has gone from bad to worse..... A Wazir

Alleged Khairpur State muddle and need for reform.

Al-Haq (38), 6th May, Eng. Cols.

appears to enter the State with fixed idea of personal gain only, irrespective of the consideration of the high responsibility placed on him and he brings in a train of relations and agents even contractors to be fed fat at the expense of the State. The State Palaces and Gardens are enjoyed by his relations, friends and agents as if they were their sole masters. The State carriages and motors are at their beck and call while the princes of the blood of the ruling family have to go to the wall and bow down before the meanest camp follower, be he a weaver or a cobbler, of this train of the different Wazirs. The Wazirs become the *de facto* rulers of the State and no one howsoever highly placed can dare to raise a finger against them who can pose before the ruling family as the representatives of the supreme Government having power to have their jagirs forfeited, etc., nay even to change the course of succession to the Gadi (throne) and this is how the poor uneducated and timid princes can be overawed into submission. The over-trusting Government officers can be easily hood-winked by the paper reports and what they see on the surface during their visits of festivals and the Wazirs can invariably take shelter behind the forcibly obtained orders (a very easy task for them indeed) from His Highness which go to protect many a sin and misdeed perpetrated in the name of His Highness and in the name of Political requirements. Nay the powers of a Wazir in the benighted State are so great (greater than even of the Collector of a district or Commissioner of a Division) that even His Highness receives courtesy at his hands rather grudgingly and as a favour. The book of justice is practically sealed and justice is treated as a football. We have nothing to say of any particutar person and there may be honourable exceptions, but we are only discussing from public point of view the principle on, and the policy with, which the State has been governed and managed and the situation it has created. These conditions prevailing in the Khairpur State are in our opinion solely due to the fact that requisite attention is not at all paid to select an officer of tried experience, ability, foresight and probity, but any Tom, Dick or Harry is pitchforked in such a high and responsible office because he has by some chance managed to curry favour..... It is, therefore, highly necessary that there should be a sort of Council of management consisting of some princes and high officials of the State (surely Khairpur State can boast of many an educated officer) including the Wazir for carrying on the administration in the State under His Highness on sound lines and to have power over the State treasury and to be able to have sufficient check on the doings of all State officers. We have no mind, looking to the best interest of the future administration, to reopen what is past and gone. We only feel it our duty in the public interest to call the attention of the Political Agent, Commissioner in Sind and the Government of Bombay to look minutely into these unsatisfactory conditions and make such necessary improvements as they may deem fit for ensuring public trust and confidence therein and to put down the present scandals at once. Besides we think the time of office of a Wazir should be limited to five years as in the case of other native States. There can be little doubt that present policy has been a complete failure giving rise to most (?) seemly incidents which do very little credit to those immediately responsible for administering the State. In our opinion the recent incidents in the State call for an immediate action to save the State from further disgrace. Facts are facts and must be faced boldly in preference to saving prestige of any particular personage. Whoever is actually in the wrong must suffer and this, in our humble opinion, is the key to good Government and an easy way to purge it of all evil."

51. The *Hindusthán* refers to the disabilities of the subjects of Native States in the matter of standing as candidates for election to the Legislative Councils and for competing at the Civil Service Examination and suggests that Government should take steps to remove these restrictions and allow the subjects of British India to receive the full benefits of the talents of the subjects of Native States.

Plea for subjects of Protected States: they should be allowed to be elected to Legislative Councils and to appear for the I. C. S. Examination.

Hindusthán (16), 6th May.

52. The *Hindusthán* draws the attention of His Highness the Rao of Cutch to the memorial recently submitted to him by the Bombay Grain Dealers' Association praying for the redress of certain hardships to which passengers by sea to and from Cutch are subjected at the Cutch ports and asks His Highness to be good enough to take prompt measures to redress the grievances of his own subjects who have to travel between Cutch and Bombay.

Complaints regarding Cutch-Bombay passenger traffic by sea.
Hindusthán (16), 6th May.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 19th May 1916.

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Report on Indian Papers

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

(As it stood on the 1st Aprtl 1916.)

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	800
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Decsing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 48.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpávan Brahman); 44.	300
	Sindi.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámsud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	Urdu.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	Gujarati and Hindi.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Indians as Volunteers: "Indians never consider their rulers as aliens."
Hindusthán (16), 15th May.

1. The *Hindusthán*, taking its cue from some of the extracts appearing in an article contributed to a recent issue of the *Times of India* on volunteering in India, remarks:—Some narrow-minded Englishmen believe that it would be injurious to the State to give military training to the Indians. This fear is not quite groundless, but it shows that the Englishmen who hold such an opinion have not made a just estimate of the Indian people. Indians never consider their rulers as aliens. Indians have rendered all possible help to Government in the South African compaign and the present war and those who think that it would be harmful to allow the Indians to join the volunteer force cannot be said to be farsighted. But if Government take the bold step of placing complete confidence in the people, a large army will soon be available. Now that efforts are being made to enlist the Anglo-Indians, the feelings of the Indians would be injured if after persistant demands they are not allowed to enlist. The policy of distrust must be abandoned and the Indians should be given military training in the interests of the Empire. Leaders of public opinion in this country are all at one on the question, only a sympathetic ruler of the type of Lord Hardinge is needed to solve it.

Recruiting in England.
Gujaráti (12), 14th May.

2. The *Gujaráti* publishes the following under the heading of "Enlistment in England":—Strong men who are eligible for enlistment are first physically examined in England; but the following paragraph from the *Nation* will give an idea of the negligence shown in the physical examination. It seems to be the intention of the Anglo-Indian papers to keep the Indians ignorant of the sort of men enlisted in England. The extract from the *Nation* runs as follows:—On Thursday last Mr. Snowden strongly criticised the military tribunals in the House of Commons. Some of the instances quoted by him prove that some unfit men are enlisted in the army. The *Daily Chronicle* says that such persons also were included among the (so-called) 'fit':—(1) A youth of twenty, a diseased person who gets fits twenty times a day, (2) A man with one hand, (3) A man with a paralytic leg, (4) A man suffering from the effects of an abdominal operation, (5) An eunuch ("only a fool can consider such a person fit for military service," so remarks a local paper).

Alleged neglect by Government of the soldiers fighting at the front and their families.
Islámic Mail (4), 14th May, Eng. edition.

3. Referring to a complaint made by a retired Military Officer of the Punjáb about the paper's neglect of the subject of rewarding war heroes, the *Islámic Mail* remarks:—"We are quite at one with our friend in thinking that Government have not done ample justice to the claims of those who are sacrificing their lives for the *Sirkar*. He is quite right in saying that if a police officer is shot dead by an anarchist his family receive ample provision and are never left in want. But the families of those who are shedding their blood for the King and Country are very scantily provided for, so that, he says, he has actually seen wives and children of men on active service suffering from dire penury and many on the verge of starvation. In these days when the commodities of life are selling at famine prices, when wheat and other cereals are selling at double the usual prices, when even salt is selling at three times its original price, can a family of four or five people subsist on Rs. 4 or 5 a month?..... We understand the Lieutenant-Governor of the Punjáb moved in this matter and a proposal was before the Punjáb Government to grant rewards of land to those who deserved recognition in virtue of their military services. We wish the proposal was taken up by other Governments as well, particularly the Government of the United Province, which province supplies such a large number of our fighting men. It is indeed necessary to place above want all those who return maimed for life from the front. A pension of Rs. 4 or 5 cannot be considered as an adequate support and either the relief funds or some grant of land should be given to them."

4. The *Sind Observer* thus concludes an article on the fall of Kut-el-Amara :—" The defence of Kut .will remain in the annals of the British Empire as a most illustrious example of the fortitude and devotion to duty displayed by the soldiers of His Majesty the King-Emperor. Those who whimper over it as a disaster have not read, perchance have read without understanding, the history of mighty nations and great wars. Standing alone the surrender of our force at Kut is a tremendous blow, some short-sighted fellow called it the greatest disaster since Cornwallis surrendered to Washington in 1781 ; but regarded in its correct perspective surrounded with all the circumstances of this great war, what does it count for ? At the very most 10,000 men have laid down their arms. What is this number when compared to the armies engaged in the operations ? The surrender of Kut is thus insignificant, a mere episode. It is the glorious conduct of our troops which tells. It proves that the spirit which animated our forebears burns as fiercely to-day as it ever did in the history of this great Empire. That is the sterling gold, the rest is froth."

The fall of Kut-el-Amara.
Sind Observer (9), 13th May.

***5.** " Mr. Chamberlain's announcement in the House of Commons that India would not be represented at the Paris Economic Conference should hardly come as a surprise in this country. The relapse is no doubt extremly deplorable and will cause bitter disappointment, but at the same time it will, we believe, harden still more the determination of India to see that justice is done in her case. The calculating spirit of the India Office acts like cold water and has appreciably lessened the admiration which the sacrifices that India has made in this war had aroused in the hearts of the English people. India has fought and fought gloriously. She responded spontaneously and liberally to the call to arms, her well-equipped armies were the first to cross swords with the Germans on the plains of Flanders, and she has contributed generously to the expenses of the War..... The eloquence of British emotions had been the best index of our services and sacrifices. If they were insignificant, or negligible or unwillingly rendered, the British public must be said to be a rank hypocrite. But so far as the world knows, the British people are incapable of hypocrisy and dissimulation. Either our services and loyalty have been more than what could reasonably be expected, or the British public has simply deceived us. The latter alternative is unthinkable, and therefore, however strong the antipathies of the imperial autocrats, the British people have already admitted our claim to equality and liberty within the Empire."

India not to be represented at the Paris Economic Conference : "Calculating spirit of India Office."
Mahrátta (5), 21st May.

6. The *Gujarâti* publishes extracts from the *Indian Patriot*, the *Commonweal* and the *Statist* to show that Germany is fully prepared to meet the economic situation after the war and to develop its trade and industries despite the preparations that are being made by the Allies to boycott German goods and to crush its trade and that Germany will be able to face the situation with confidence and to re-establish its commercial supremacy in the course of a few years.

German trade after the war : re-establishment of German commercial supremacy.
Gujarâti (12), 14th May.

7. Mr. Damodar Vishwanath Gokhale, B.A., LL.B., in the course of a further article in the *Chitramaya Jagat* on Home Rule for India (*vide* latter portion of paragraph 1 of Weekly Report No. 15) of 1916 writes :—We have already seen that if we were to fix a standard by which to test the fitness or otherwise of nations for self-government and apply it to nations at present enjoying independence, it would be found that many of them would have to give up their claims to be free. As a matter of fact independence is a gift of nature. If a man's hands are bound and he is then asked to prove his fitness to have them free, he can only ask that his hands should first be untied to show his fitness. That is the only answer that can be given

Why is Home Rule required for India.
Chitramaya Jagat (81) for Mar., Marathi edition.

to the question prompted by selfish motives. If it be argued that a man's unfitness is proved by the fact that he allowed his hands to be bound, his only reply will be that the question of fitness or otherwise will be automatically solved as soon as he becomes strong. Our leaders fully understand the high value of independence, but they have deliberately chosen the ideal of "Colonial self-government" as they feel that an independent India will easily fall a prey to other ambitious and powerful nations. India, therefore, considers herself fortunate in being already included in a great federation, as that has assured her of her future prosperity. She has, therefore, heartily taken part in the war and feels confident that even without asking for them, she will, in return, soon get rights to place her on a footing of equality with the other parts of the Empire. Englishmen, wherever they may go, carry with them two principles, for maintaining which they have always fought, *viz.*, 'Taxation without representation is pure robbery' and 'Legislation without consent is oppression'. They have not hesitated even to hang their own King in defence of these principles and it was the highhanded violation of these principles by England that caused the American Colonies to throw off her yoke. But England has thereafter never made such a mistake again. The above-mentioned two principles form the basis of all liberty, and it is because they have been conceded in the case of the English Colonies that the British Empire has become a model for all to follow. But the *sine qua non* for such a federation to be successful is that its component parts should have mutually equal status. If there is no equality between them, then the strong will always override the weak, and this has always been the case with regard to India. It is with a view to end this state of things that India is asking for self-government on Colonial lines.

How a leaning towards conspiracy can be explained with reference to disappointed aspirations.

Mahrátta (5), 21st May.

*8. "Elsewhere in this issue appears an extract headed 'Bengalees in the British Army' for which we are indebted to the *Bulletin* of Lahore. 'The unalterable and time-honoured military rules,' the Commandig Officer, Fort William, was pleased to explain to the deputation which waited upon him, 'do not permit the admission of those Indians to the military service who are trying to break their bondage of subjection.' That is a military frankness for which we must be grateful to this officer. The *Bondage of Subjection* is tasteful to no one whose 'human nature' is nurtured into a reasonable activity. And, therefore, every 'human' Indian must confess himself trying to break the bondage of snbjection. Bengal is ahead of other provinces in education and hence with the spread of enlightenment the desire to be treated equally has got hold of the large majority of the youths of Bengal. This desire which is irreproachable ought to have a chance of fulfilment in a reasonally organised administration. A human being is a creature of his inward aspirations and outward circumstsnces..... If the 'great charter' promises of equal treatment in respect of admission to services had been acted upon we should not have had the 'anarchist' difficulty at all. But it is no use crying over spilt milk. The policy of 'equal treatment,' if it is taken up to-day as the guide of administrative action, will still help to save the situation. The bottom will be knocked out of 'anarchism,' if the era of 'equal treatment' is ushered in. The Bengalee youth *aspires, despairs and then conspires.* If you let his aspirations have a chance, he will cease to despair and naturally will not become a member of 'anarchist' conspiracy. In a recent issue of this paper we quoted a paragraph from *New India*, under the heading 'From despair to revolt.' We beg to place before all concerned one sentence from that paragraph which is appropriate in this connection. The insurrectionary movements rumbling under the surface in India are mainly movements among the young and are motived by the hopelessness of the outlook on the life before them.' This pregnant remark wholly supports our contention that 'aspire and despair' are the stages through which 'a conspirator' passes before he becomes a conspirator. The remedy under these circumstances is to throw open the doors of the services—including the military service—to the aspiring youths..... We know it is an axiomatic truth that the *tendency* to aspire and to despair exists in every

human being, and from despair to physical violence is but a short path. So long as England hoped to stay Germany by peaceful negotiations, she did not draw the sword. Only when she despaired of ' negotiations ' did she turn to ' violence.' What is true of great statesmen is true of small men also. The tendency to violence does not show itself until hope turns to despair."

Mrs. Besant and the Criminal Investigation Department.

Dnyán Prakásh (30), 16th May.; *Young India* (10), 17th May.

9. Everyone is acquainted with the scheming of the Criminal Investigation Department. It has now reached its zenith inasmuch as Mrs. Besant herself who has used all her influence to wean headstrong youths from anarchism, has been troubled by that Department. The *New India* says that attempts were made to connect Mrs. Besant with the Benáres outrage and that they failed. The telegraphic report of Mrs. Besant's Dacca speech in which she condemned anarchism and advised co-operation with Government was censored and the policy adopted by the detectives and the censor deserved the utmost censure and condemnation. Government should think it praiseworthy that influential people who have completely identified themselves with the popular party openly condemn anarchists. But it appears that some officials think it useless inasmuch as the telegraphic report of such speeches is censored. Or were Government prevented from knowing that Mrs Besant condemned anarchism in plain terms in order that some low official of the Criminal Investigation Department might spread false rumours regarding her? Government should institute strict inquiry into the matter and after satisfactorily deciding the question, make such arrangements for the future as will give no scope to the police and detectives to come in the way of constitutionalist leaders. [The *Young India* writes :—" We are in entire agreement with Mr. Muzumdar's perfectly sensible conclusion. Ignorance, illiteracy and misguided enthusiasm are the most fruitful source of crime and lawlessness, and education, more education permeated with sympathy, is the most effective remedy, not the increase of the police and the C. I. D. These guardians of the law themselves stand in need of better education, if their personnel, morale, and methods are to have a change for the better, if they are to realise their responsibility, and their true relation to the people. The C. I. D. sows anarchy and rebellion, and turns good citizens into hidden rebels. As a detector of crime it is ludicrously inefficient, but as a harasser of quiet men and a spreader of sedition, it deserves the first prize—is the verdict of Mrs. Besant, and she rebaptises them as the P. D. D., Patriot's Destruction Department."]

The lot of political prisoners in the Andamans: the cruel nature of the punishment.

Mahrátta (5), 21st May.

*10. " While the people, as will be seen from the first resolution passed by the Belgaum Conference, are clamouring for the *release* of the political prisoners the grip according to the information of the *Bengalee* is being tightened more and more around their body. In the Andamans the ordinary prisoners are allowed the tickets-of-leave and they work there almost like free citizens and earn their livelihood. The heinousness of the offence of an incendiary or a baby-killer is overlooked, even the cruellest hardened criminal is allowed to enjoy this privilege; but, according to the *Bengalee*, a high-bred, well-educated but misguided political prisoner is not to have the ticket-of-leave and must rot in prison for all his term of transportation. This is certainly a very cruel form of punishment. And we have doubt as to its legality."

Denunciation of nominated members: how they prove an anachronism.

Mahrátta (5), 21st May.

*11. Discussing the constitution of ' our councils ' the *Mahrátta* makes the following points: "Beyond the addition of a few elected members, and the right of asking such supplementary questions as the president allows there is very little of substantial power that has been vouchsafed to popular members. Far from the Councils being wholly elective, there is not even an absolute majority of elected members. The President wields extraordinary powers and there is then the presence of non-official members nominated by Government. It is difficult to understand what function these nominated members fulfil, or what interests do these semi-official members represent.

The officials represent the Government. The elected members represent the people. But for whom do the nominated members stand? It is said that nominated members represent very small but influential minorities. It may be so. But it is difficult, nay impossible, to convince undistorted reason that the minorities cannot elect their own member. In our opinion there is no place in the Councils for nominated members..... The nominated members are thus an anomaly. They are an anchronism wholly inconsistent with and subversive of the principles of representation. Make a Council wholly official or wholly representative. For we do not demand control at once over all the State Department..... .. The first Reform, therefore, that is urgently needed is that "nomination' must be eliminated from all public bodies which properly and strictly belong to the people. The second and next Reform should be of such a nature as to secure a majority for elected members in our legislative councils and the third should lay down that the President should not have power to disallow any supplementary question or, for the matter of that, any original interpellation of public interest. Unless and until these elementary and essential reforms are effected, Councils will not be popular Assemblies or even Advisory councils in the strictest sense of the term."

12. "The lenient sentences passed in the Oraon sedition case by the special Commissioners who tried the case is yet another triumph for British justice which will have deeper effect upon the misguided people who foolishly sought to destroy the Muhammadans and drive away the mighty British Government what we call in Urdu a 'puff of wind.' The Oraons are an ignorant and uncultured people living in Chhota Nágpur, something like the Bhils and Gonds on this side of the country. We are not aware of the extent of the complicity of German Missionaries in the matter but it is well known that they were under the influence of Germans or they would not cry '*jay* to the German Raj.' An ordinary man who sat in judgment upon them would have perhaps taken a hasty view of the situation and aggravated it, but British justice is famous for its impartiality and an English Judge keeps himself cool in the face of the most exciting circumstances. The result is that all these mad and foolish people who sang destruction to the British Raj and *jay* to the German Raj are let off with light sentences of imprisonment. We wish some body could tell misguided people, how the Huns would have treated them in similar circumstances!"

Comments on the sentences passed in the Oraon rising case in Chhota Nágpur.
Islámic Mail (4), 14th May, Eng. edition.

13. Commenting on the removal of Sir Jagmohandas Varjivandas, Kt., and Sir Vithaldas D. Thakarsey, Kt., from the list of Justices of the Peace for the City of Bombay, the *Hindusthán* writes:—Public curiosity is naturally excited to know the causes that have led Government to remove the two Knights from the list of Justices of the Peace. Will not Government be pleased to take the public into their confidence and issue a Press Note in the matter? Is the step taken by Government due to public opinion in the matter of the affairs of the Indian Specie Bank? If so, we shall congratulate the Government of Lord Willingdon. But the question naturally arises whether these two gentlemen, and no one besides, can be held responsible for the Specie Bank imbroglio. The affairs of the Specie Bank should, in our opinion, be openly investigated by a Commission with a just and impartial person like Sir Lawrence Jenkins for its President.

Echoes of the Specie Bank imbroglio: demand for the reasons of removal of two Knights from the list of Justices of the Peace.
Hindusthán (16), 13th May.

14. The *Hindusthán* considers the comments made by the Auditor-General on some matters of public accounts in his Report for the year 1914-15 as startling. It refers particularly to three cases mentioned in the Report—that of an Inspector of Schools who drew a sum of money in March 1914, in order to avoid the lapsing of a grant and duly submitting a payee's receipt when actual payments were made nine months after the amount had been

Scrutiny of Auditor-General's Report: three "startling" items.
Hindusthán (16), 18th May.

drawn from the treasury; of a Christian priest who submitted receipts for payments purported to have been made to his clerk during the months the post was actually vacant; and of a Police Superintendent in Bengal who drew money for the construction of police quarters the building materials of which were subsequently declared missing—and expresses its disapprobation of the present system of the auditing of public accounts by the officers of the Audit Department who have to depend upon the favour of other departments and urges the necessity of independent men being annually appointed from England to check Government accounts. It does not endorse the Government policy of considering civil servants capable of managing every department and observes that the Auditor General's Report mentioned above points to the necessity of more effective control upon the disbursing departments.

Objection to Civil Service (Temporary Provisions) Act.
Praja Bandhu (24), 14th May, Eng. cols.

15. Objecting to the rule in the Civil Service (Temporary Provisions) Act, which provides that, "if in any year there are not sufficient Indian candidates qualified as aforesaid to bring the number admitted to the Indian Civil Service in the year by open competition and by nomination under these rules up to the average of the ten years ending 1914, the Secretary of State in Council may in a subsequent year make good the deficiency from the results list of that year, but no candidate shall be appointed under these rules who does not possess the qualifications set forth in (i) and (ii) of the last preceding rule", the *Praja Bandhu* observes:—"This rule, as is self-evident, is not only very unfair to our youths, but it is not quite in comformity with the promise made when the Bill was introduced in Parliament. The public were then distinctly told that the number of Indian youths appointed in any one year would not be less than the average for the previous decade, and as a result of it the opposition to it not unnaturally became weaker. Under the new rules the Secretary of State has kept the power in his own hands of appointing in any year a number of Indian youths smaller than the decennial average and *may* make up the deficiency in *any subsequent year*. This does not necessarily mean the very *next* year, and, moreover, since the word used is *may* the rule does not lay any obligation in this matter on the Secretary of State for India. This clearly shows that the rule under notice is quite unfair to Indian youths desirous of joining the Civil Service of their own country, and this being the case we deem it our duty to enter a protest against it."

The Sabu Siddiq charity: appreciation of Lady Willingdon's beneficent inspiration.
Akhbár-e-Islám (47), 16th and 17th May.

16. While highly commending the action of Mr. Vakil, the executor of the estate of the late Muhammad Haji Sabu Siddiq, in making the recently declared donation of Rs. 5 lakhs from the estate of the deceased for the purpose of starting a cosmopolitan Maternity Hospital in Bombay, the *Akhbár-e-Islám* reiterates the suggestion made in its issue of February 17th last (noticed in paragraph 40, Weekly Report No. 8 of 1916) that the Advocate-General, Messrs. Mulla and Mulla, Solicitors, and Mr. Vakil may jointly make arrangements for devoting the remaining portion of the said estate towards the educational advancement of the Moslems of the Bombay Presidency. It attributes the backwardness of the Muhammadans of this Presidency in the matter of education to the absence of a substantial fund to meet the requirements of the poorer sections of the community, in the shape of scholarships, hostels, boarding-houses, etc., and regretfully referring to the suspension, owing to the present war, of the grant of Rs. 12 lakhs earmarked by Government for the education of the Mussalmans of the Presidency, dwells on the necessity of devoting communal charities to the amelioration of the educational condition of the Moslems. [In the subsequent issue the paper remarks, in connection with the donation of five lakhs of rupees, that the idea of the gift was inspired by Lady Willingdon's zeal and solicitude in maternity matters and that the donation will encourage Her Excellency in her efforts with regard to her Maternity Scheme, which will in its opinion, undoubtedly lead to beneficent results. It further observes that the grateful public of Bombay will never

forget this noble and righteous deed of Her Excellency prior to her present departure for England. The paper in conclusion wishes her bon voyage and a joyous return to India.]

***17.** Criticising the personnel of the Industrial Commission and commenting upon the view of the *Times* on the question, the *Gujarâti* thus concludes a lengthy article:—

Interests of India are likely to be subordinated to those of England in the matter of the Industrial Commission.

Gujarâti (12), 21st May, Eng. cols.

"The Industrial Commission, we are told, will not assemble until October. Perhaps the reason is that the preliminaries are likely to take some time. Sir Thomas Holland has already arrived in India to arrange for a prompt and buiness-like investigation. As in the case of other commissions, we suppose specific questions will be formulated and experts and other qualified persons will be asked to submit their statements and be examined before the Commission. This is for the present mere surmise and within the next few months the public will know the precise method and procedure the Commission propose to adopt for carrying on their investigation..... The interests of India have often been selfishly subordinated by England to her own by taking advantage of her absolute political supremacy in this country. It remains to be seen how far this obstructive factor will have a prejudicial effect upon the usefulness of the recommendations of the Commission or the ultimate attitude of Government. Indians must learn to be self-reliant optimists and let us all hope for the best in view of the changed angle of vision."

18. Commenting on the *Briton* Defamation Case, *Young India* remarks:—

Comments on the *Briton* Defamation Case.

Young India (10), 17th May; *Gujarâti* (12), 14th May.

"But the case cannot be left at the punishment of the men who were charged in the police court. In its public aspect there are many considerations of a most grave character to be considered. Mr. Jinnah in concluding his brilliant address for the prosecution, referred to the 'hidden influence, the powerful pressure' which undoubtedly lay behind the defence. It is not for us to dictate any course to the complainant in this case. He has already suffered much. But we trust that he will not rest until the veil has been torn aside and the 'hidden influence', to which Mr. Jinnah referred, has been fully exposed. In the meanwhile, it is pertinent to discuss one or two facts patent from the evidence. In the first place, the public will ask, what explanation will the authorities have to give of the peculiar part played by certain Government servants in rendering assistance to the defence? Here are men charged with a grave offence, not merely against an individual, but against the State, for the Magistrate found emphatically that these libels could not have been for the public good. And we find the Head Bailiff of the Small Causes Court and a European Police Officer openly assisting them to escape the consequences of their action, while others, whose names were unfortunately not disclosed, actually must have revealed to them—and, what is worse, done so in a garbled form—the contents of confidential documents. Then we have Mr. Griffiths, Deputy Commissioner of Police, who was so very punctilious for the public interest in the case of documents which the prosecution were anxious to have produced, displaying quite a different attitude in the matter of the enquiry into the complainant's 'financial status and rectitude,' which was brought out to assist the defence and which appears to us to have equal claims to be regarded as a confidential matter not to be revealed in the public interest. But the Deputy Commissioner comes to Court with the file of papers in the case, ready prepared with a story of alleged criminal breach of trust, which was shown to be the merest farce of an allegition after five minutes cross-examination. We should like to ask, why was Mr. Griffiths so well-prepared for this part of his evidence? The Magistrate's judgment makes it clear that the defence knew nothing of the details of the affair. In cross-examination of the complainant on this point they were admittedly fishing. Then, we repeat, why was Mr. Griffiths so ready with his story? We cannot suppose that, as a police officer, he came for the purpose of assisting the defence in a case of this sort. Who told him

he was being called for this purpose, seeing that ostensibly his evidence was required primarily for another purpose? We ask the reader to ponder over this fact, when contemplating Mr. Jinnah's allegation that the police were assisting the defence in this case, that, in face of the admitted fact that the defence were in ignorance of the details of this story, the Deputy Commissioner of Police goes into the box, and in reply to a single question, or two at the most, proceeds to tell what appears to be a cut and dried story, in which the essential details, which, when brought out in cross-examination disposed of the whole allegation, were most unfortunately omitted. We trust that all these matters will be the subject of very close enquiry on the part of the higher authorities, that Mr. Ferguson will be asked to explain the allegations made against him, that Mr. Fonseca, the Head Bailiff of the Small Causes Court, will be called upon to account for the active part he played, in ordering his underlings to go to the pleader for the defence and make statements, and the busy part played by him in assisting the C. I. D. in an enquiry which was no concern of his; and that the alleged connection of the infamous Chesson with the police, in particular relation to the part played by him in this case, will be made the subject of a strict enquiry. Finally, there is the whole question of the methods of the C. I. D. and the objects with which they pursue their enquiries to be investigated. Unless this question is cleared up, it is obvious that the C. I. D. may be a public danger rather than a protection for the public. Their prime duty is the investigation of crime. But it becomes pertinent to ask, how far their machinery is made use of for the furthering of machinations which have no connection with the commission of crime. Just think of an enquiry which goes on for several months regarding the disposal of a paltry sum of ninety rupees, not based, as was made clear in Mr. Griffiths' cross-examination on a complaint in the proper sense of the word, without any attempt by direct communication to find out whether the money was where it was supposed to be. What could have been the motive of such an enquiry? The whole of the evidence regarding the operations of the C. I. D. in this case wears a most ugly aspect and has made a very painful impression on the public. If the Government of Lord Willingdon are content to let the matter rest where it is the public confidence will be very much shaken." [Commenting on the same case, the *Gujarâti* expresses surprise how a copy of a confidential statement taken by the Criminal Investigation Department came to be in the possession of the accused and expresses a hope that an inquiry will be made into the conduct of those members of the police who helped the accused with a view to eliciting the means by which it came to be surreptitiously supplied to the accused.]

19. Referring to the Railway assault case, the *Kalpataru* observes:—

Comments on the decision in the B. B. & C. I. Railway assault case.

Kalpataru (86), 14th May.

The decision in the case affords a solution of the problem before the British public as to who spreads sedition in India. The sentence given by the Magistrate in this case was ridiculously mild, as compared with the gravity of the offence as disclosed by the facts. Had the magistrate noticed how the railway authorities from top to bottom tried their best to shield the offenders in the present case he could have known why in spite of the frequency of such incidents on the railways, so few come before the courts. He ought to have also taken into consideration, before pronouncing the sentence, the fact that the complainant might have even lost his life as a result of the assault to which he was subjected. We wonder how the Magistrate could satisfy himself that the punishment of a fine could check the aggressive arrogance of the railway officials. Another thing to be seriously noticed is the attitude of the railway police in the present case. Their conduct was not referred to at all by the Magistsate in his judgment. As a matter of fact, the prosecution ought to have been conducted by the police who are paid by Government for the preservation of order and public peace on railway lines. It is a pity that while Government are spending millions on police reform, the police should continue to be so inefficient and ungrateful.

20. Mr. Vaidya deserves to be congratulated on his having rendered useful public service in getting two European railway servants punished for assault by the Court of the Fourth Presidency Magistrate. We are now waiting to see what steps the railway company is taking in respect of these two employés. Petty railway officials cause much annoyance to third class passengers. They insult and assault and very often extort money from them on various pretexts. The Railway authorities would do well to take severe notice of such cases and to issue instructions to the Station Masters to keep an eye on their subordinates.

Rást Goftár (25), 14th May.

21. Referring to the Bill to amend the Government of India Act before Parliament the *Kesari* says that every Bill affecting Indian interests should first be introduced in the Imperial Legislative Council and then discussed in Parliament and that the powers now enjoyed by the Secretary of State should be transferred to the Government of India so that it would be impossible for the Secretary of State to enact laws without letting India know anything. It objects to the inclusion of the members of independent races and tribes adjacent to India in the Bill and to placing them on a footing of equality with Indians so far as appointments are concerned and says that if England wanted to reward the services rendered by them they should be given posts in England. It would be robbing Peter to pay Paul, it remarks, to provide for them in India. [The *Gujarâti* writes :—We are afraid a bad practice, of passing acts in Parliament without consulting Indian opinion, will now be introduced. No act or acts should be passed by Parliament without the Indian people's previous knowledge. Indians should convene public meetings to protest against the procedure. We would have no objection to the ruler of a Native State or its subjects being appointed to any post open to British Indian subjects, but we fail to understand why the privilege should be extended to subjects of independent states. We also do not see any necessity for the change. The proclamation of 1858 does not make any special reference to British Indian subjects, and now why should a distinction be drawn between a British subject and a British Indian subject? Why should, moreover, only the posts held by British Indian subjects be open to outsiders? Why should Afghans, Nepalis or Bhutanis be allowed to participate in the administration of India? Indians should bestir themselves against the introduction of strange changes in the Bill about which they themselves were kept in the dark.]

Comments on the Bill to amend the Government of India Act introduced into the House of Lords.

Kesari (88), 16th May; *Gujarâti* (12), 14th May.

***22.** " Bombay Government has recently issued a press note stating the changes in the rates of still-head duty on country spirit. The note begins :—' Government have continued their policy of reducing the consumption of liquor by enhanced taxation on spirits by raising, at their annual survey of existing rates, the still-head duty on country spirit in *those areas where consumption is increasing.* Consumption increasing! In spite of the enhancement of taxation policy. The areas to which the policy is applied recently did surely have the benefit of it more than once before now. But the benefit proved no benefit except to the money-grabbing department. Increase of taxation has yielded increased revenue, but has not decreased consumption to any proportionate extent in any place. It is an utterly wrong assumption to make that *a steady increase in still-head duty will bring about a steady decrease in consumption.* A drinker becomes gradually used to paying slight increases in the price of his beverage. He will rub his eyes and try to improve himself, only if the price becomes *suddenly prohibitive.* As has been repeatedly remarked the drink-trader cannot be entrusted with the moral (and even material) interests of his customers. The prostitute in the brothel *lives on* the prostitution of her customers. Governments ought to move on a higher level than the individuals who, misguided themselves, misguide and ruin others. There must be a *moral* atmosphere about the 'Departments' of the National or Imperial Managing House. A country's or an empire's affairs

Comments on the Bombay Government's policy of increasing the tax on spirits.

Mahrátta (5), 21st May.

ought to be managed with some noble end in view. The masses of men, women and children which practically a very meagre minority holds in power have a moral claim on the sympathy of this power-wielding coterie in any State. This coterie of statesmen ought not to be have as power-drunk. There is a Being on high to whom they are individually or collectively answerable ..... We are perforce led into these reflections by the unfortunate policy of the Indian Government. Know they not that a *steady increase in spirit-taxation* is not the way to decrease consumption? Why will they commit the sin of doing a 'thing with one object and saying that it is done with quite a different object in view? In the matter of this drink-question, this sin is most heinous though it is a regrettable thing in every affair. Our Government ought to follow a cleaner policy and give up helping the Drink Devil to damn the lives of untold men, women and children. And——our people, the leaders of the people; upon them lies a much graver responsibility, than upon the alien Government. Our leaders ought to give of their best to this Moral Campaign and call to their aid the Moral Resistance met hod to expel the Drink-evil from their midst."

Young India (10), 17th May.

23. "The Bombay Government has just taken measures to discourage the drinking habit among the people by enhancing the taxation on spirit. The first point we would urge against this is, that it ought not to be permissible to a Local Government to enhance taxation of any sort, even on spirits, by purely executive action. Land revenue is enhanced by a process of what is is called 'Settlement' which unsettles everything. Excise revenue is another potential source of revenue, and we protest against a form of taxation which the Provincial Executive can impose without consulting anybody outside the charmed circle of the executive. The second point we would urge is that the Excise Department is out for making money and not encouraging temperance. Mark the utterly fatuous declaration in the opening paragraph of the official Press Note:—Government have continued their policy of reducing the consumption of liquor by enhanced taxation of spirits by raising at their annual survey of existing rates the still-head duty on country spirit in those areas where consumption is increasing. The plea the whole while has been that the enhancement of the taxation discouraged consumption. The confession is now made that this policy has failed of its purpose. More taxation, less consumption! The resulting consequence is, more taxation, more consumption: more consumption, more taxation! Why not follow a policy of utter prohibition? If, in a certain area, the executive find there is more and more drunkenness, why not—prohibit? Had the Government followed a policy of gradual prohibition, instead of pursuing a policy of taxation nicely graduated to the scale of consumption, the results, morally and socially, would have been entirely different..... Mark the notable fact that whereas the land revenue, during the last fourteen years, has increased by 32 per cent., the excise revenue has increased by 106 per cent. And, if official statistics don't lie, at least 80 per cent. of the Indian population is agricultural—that is, the source of their livelihood is the product of the sun-burnt soil. The excise revenue has more than doubled itself during the last fourteen years, from four to nearly nine millions sterling, and the official explanation for the increase is 'exemption of consumption' and progressive higher duties. It is a sort of mutual incentive to progress!"

Jám-e-Jámshed (18), 18th May; *Praja Mitra and Pársi* (22), 17th May.

24. While eulogising the Abkári policy of the Bombay Government of making steady endeavours to reduce the comsumption of liquor in the Presidency, the *Jám-e-Jámshed* refers to the increase Government have recently made in the still-head duty on strong liquor in the districts which shows a steady rise in its consumption and expresses its opinion that making strong liquor very costly is not an appropriate method to achieve the object Government have in view; for the consumers are, in that case, induced to take to the inferior foreign stuff or to other strong intoxicants. It, at the same time, realises the difficulty of the Government situation in that if Government make liquor dear they lay themselves open to the criticism that their only aim is to increase their revenue and that should they

remain inert, it would be urged that they are unwilling to see its consumption reduced. The paper suggests, as a remedy, that Government might as well make arrangements for the opening of toddy-shops for the sale of pure and cheap toddy in the vicinity of liquor-shops. It also urges them to allow people to have a freer exercise of the right of local option and to adopt the suggestions made by the Advisory Committees in that behalf. [The *Praja Mitra and Pársi* expresses its belief that if the manufacture of strong liquor completely ceases, while facilities are provided for purchasing milder liquors, it will lead to beneficial results. It suggests that adulteration of the latter kind of liquor should be adequately provided against.]

25. Commenting upon the acquittal on appeal by the Allahabad High Court of one Badri and six others of the charge of rioting brought against them by the police, the *Shri Venkateshwar* writes:—The question is whether the police are our servants or masters. In this country the police consider themselves all-powerful and mighty—and, therefore, the illiterate underlings of the police behave in an arbitrary and insolent manner towards the people. It is their duty to protect the life and property of the public, but their actions are such that they prove a terror to them. A recent case decided by the Allahabad High Court shows what tribulations and hardships people have to suffer when harassed by the police and how even the Courts of Justice fail to afford the relief sought by them.

Strong indictment of the police.
Shri Venkateshwar (68), 20*th May*.

26. Referring to the fatal motor-car accident in which a Parsi woman met her death near Grant Road station on the 13th instant and also to the frequency of these accidents in Bombay, the *Akhbár-e-Islám* remarks that they have created a scare among the people and the pedestrians have now come to believe that their lives are momentarily in danger. It considers this dread felt by the public not to be ill founded and attributes the frequent occurrence of these accidents to the reckless driving of the motors and to the leniency of magistrates towards the offenders. The paper earnestly wishes that this menace to the people may be put a stop to without delay. The only remedy it can think of is to lower the speed-limit of motor cars and it expresses its belief that these fatal accidents will not cease unless the police are invested with adequate powers to control the speed of motor-cars and unless the offenders are sentenced to rigorous imprisonment.

The motor-car menace must be met by regulations for lower speed, better control by police and rigorous imprisonment to the guilty.
Akhbár-e-Islám (47), 19th May.

27. Referring to the question of the ever increasing number of beggars in the city of Bombay and especially among the Muhammadans, the *Akhbár-e-Islám* expresses surprise that no steps have been taken either by the Municipal Corporation or the police to tackle the question and suggests that a law like the Poor Law in England be passed with a view to put an end to the beggar nuisance. It expresses a hope that some charitably disposed wealthy Muhammadans will come forward to found institutions for affording relief to beggars.

The beggar-nuisance in Bombay.
Akhbár-e-Islám (47), 18th May.

***28.** "We have thought it necessary to refer to this subject again because we want Congressmen throughout the country clearly to grasp the situation. Every sensible person who has the good of the country at heart is prepared to throw the veil over the past and forget the antics of the Extremist leaders which might have made angels weep. He would like to hear nothing now about the 'four resolutions,' of absolute autonomy, of mendicant policy, and the rest of the claptrap which was the stock-in-trade of the Extremists. The seceders will have a warm welcome in the Congress, but they will be expected to work in harmony with their brethren. Differences of opinion we shall certainly have and must have. But let not the Extremists fritter away their energies over senseless

Comments on the Belgaum Provincial Conference.
Gujaráti (12), 21st May, Eng. cols.

disputes. Mr. Khaparde's futile boast notwithstanding, the Extremists have abandoned all the 'principles' on which they prided themselves at one time. They will come into the Congress, therefore, when they ought to be in almost perfect agreement with our leaders on the fundamental issues. Let them do nothing that will be calculated to weaken the Congress organization, and let them join without any mental reservations. There are certain expressions in Mr. Tilak's speech on the amendment resolution which are not very reassuring so that even *New India* has taken exception to them. And Mr. Gandhi is not a man to give warnings when they are not needed. But we do not wish to exaggerate dangers and difficulties but welcome the advent of the seceders to the Congress fold. The Ahmedabad Provincial Conference will provide an opportunity to these people to give a practical example of their attitude towards the Congress and we hope they will muster strong at the capital of Gujarát. That is the earnest desire and expectation of Mr. Gandhi and others who are closely associated with the forthcoming Conference."

29. "The Honourable Mr. Chaubal, indeed, has proved 'quadruple strong' in the Bombay Executive Council and Mr. Punch is gratified to see the innate capacity of his friend as exhibited by him, and equally gratified is he to see his good qualities appreciated. After Sir Ali Imam, who had the honour of being the first Indian Vice-President of the Imperial Council, the Honourable Mr. Chaubal has been now appointed Vice-President of the Bombay Council. When will India see that day when an Indian Vice-President of Council may be asked to officiate as Governor of a Presidency, even for the shortest term of office! Anyhow, Mr. Punch rejoices to find that the word of English statesmen, and the noble *Magnae Charta* of India—the word of Victoria the Good and that of Edward the Peacemaker—have been redeemed, and Indians allowed their right place by the force of merit. Be it so! Be it ever so, and for evermore!"

The Honourable Mr. Chaubal as Vice-President of the Bombay Executive Council.

Hindi Punch (15), 14th May, Eng. cols.; *Kesarí* (88), 16th May.

[The *Kesarí* remarks:—We have no doubt that the Honourable Mr. Chaubal will win the approval of the officials. But we hope that he will work in a way as to win the plaudits of popular representatives. Once or twice before Mr. Chaubal has spoken and acted as if he had forgotten his former position. He should bear in mind that Indians are appointed to higher posts not to imitate Europeans in those places but to represent the Indian nation as far as possible.]

*30. "At a public meeting of the Moslem Association of Negapatam it was resolved to request Government to appoint a Muhammadan to the office of the Indian member of the Madras Executive Council when it becomes vacant in next February. The demand is so unreasonable that we regret that the principle on which such claims are based is put forward with such tenacity by Muhammadan association of the country. In filling up vacancies Government must be allowed unfettered choice in the selections of their officers, and the only case in which the public can, as a matter of right, take exception to their nominations is when the newly appointed incumbents fall below the requisite standard of qualifications. The appointments are paid for from the public purse, and Government, as its custodian, is bound to give to the public the best possible return for the money which they pay for the maintenance of administration. It would be a wrong use and a waste of public money to appoint to post officers who are not qualified to hold them. It would be a misuse of the power of patronage as worse as nepotism, to say nothing of the harm which may be done to public interests through blunders committed by unskilled persons appointed to responsible positions."

Comments on the demand of the Muhammadan Association of Negápatam that a Muhammadan should be appointed to the Madras Executive Council.

Rást Goftár (25), 21st May, Eng. cols.

31. The *Bakul* complains of the delays in the delivery of letters posted in the post-offices situated between Ratnágiri and Jaigad. The number, the paper remarks, of post-offices between the two places is quite sufficient, but they are not allowed directly to deliver in the

A postal complaint from the Ratnágiri District.

Bakul (76), 14th May.

villages in their respective ranges the letters posted in them, but have got to send them on to Ratnágiri from where they come back for delivery. It suggests that at least fully stamped letters should be allowed to be delivered direct from the post-offices where they are posted and the present arrangements may be continued in the case of unpaid, registered and insured letters, parcels, etc.

Comments on the refusal of the Bengal Medical Council to define what constitutes infamous conduct.

Dnyán Prakásh (30), 19th May.

32. Commenting on the refusal of the Bengal Medical Council to define what constitutes infamous conduct on the part of registered medical practictioners, the *Dnyán Prakásh* says that till the explanation is forthcoming the Medical Act should not be enforced. It further remarks :— The Bengal Medical Council states that it will consider cases as they arise and that it cannot lay down any general rule. If no general rules are laid down people can have no idea as to the enforcement of the Act. There is much confusion regarding the Medical Acts and local Governments should compel the medical councils to clear it up. Otherwise these Governments will disappoint the hope that they will control the arbitrary will of the medical councils in the matter of enforcing the provisions of the Acts.

EDUCATION.

Protest against the removal of the Poona Female Training College outside the town.

Kesari (88), 16th May.

33. We do not know when Government will increase the facilities for female education, but it will be better if they will first remove the inconveniences caused by the abolition of the existing facilities. The attitude of the Educational Department is overbearing and its policy of keeping every institution in the hands of Europeans as far as possible is well-known. The object of increasing recently the salaries of Headmasters was not to pay more to 'Native' teachers but to appoint Europeans to the posts. But the prosperous Europeans thought even these big salaries not sufficient and at last they had to be given to natives. It is very disastrous to place female institutions in the hands of foreigners professing an alien religion. Female education is a delicate question and if the inefficiency of its directors acts as a drawback there will be no progress but retrogression. The Poona Female Training College which is in the hands of a European lady who is not willing to co-operate with any body is to be removed from its present precincts. In case of any differences arising between the European lady and the Female Education Society, the Director of Public Instruction should have sided with the Society as it is composed of the elite of the city. We cannot but say that the European lady had practically decided many days ago to remove the Training College from the Huzur Paga. To meet the expenses of the new move she utilised only 21 scholarships out of the 50 allotted to the Training College and saved some money. We do not know whether she will be able to meet all the new expenses, but we think it is quite improper to effect a saving out of the scholarships granted when there is a cry from the municipalities for more mistresses. The lady superintendent is for the Training College and the students and to remove the College outside for her convinience and thus cause great inconvenience to the students is quite wrong. We feel great indignation to see these oppressive and overbearing proceedings and it is necessary for the Director of Public Instruction to give a public explanation as to what convenience the public is going to derive by the removal of the Female Training College from its present place.

Comments on the orders issued by the Bombay Educational Department for the holding of weekly school examinations.

Sind Advocate (7), 11th May.

34. "A few years ago there was a great cry raised against frequent examinations which were said to put a premium on cramming and to ruin the health of many a student. ..... The cry began to decrease in volume and intensity and men began to entertain saner ideas about the examination system, which was modified by being made less hide-bound in certain respects. But what do we find now? Suddenly and most unexpectedly comes an order from the Education

Department to all the schools that henceforth they *must* hold *weekly* examinations with a regularity never before advocated! The orders are said to be issued under the mandate of the Government of India, which only aggravates the situation; for it implies that there is a consensus of opinion among the highest official *educationists* of the country in favour of weekly examinations. We make bold to tell these educationists that a greater folly and inconsistency than they are now perpetrating, it is impossible to conceive of. The educationists seem in their haughty wisdoms to have lost their senses so completely that we shall not be surprised if one fine morning we awake to hear a proclamation that the examinations should be held *daily*!"

Government and the conversion of full primary schools into rural ones.
Dnyán Prakásh (30), 14th May.

35. Referring to the answer given in the Legislative Council in March last by the Director of Public Instruction to the effect that Government had directed that the views of the people and the District authorities should be first ascertained with regard to the opening of rural schools, and in case of difference of opinion arising the Director of Public Instruction should be referred to for final decision, the *Dnyán Prakásh* asks whether the Director of Public Instruction labours under the impression that his answer has satisfied the people, and remarks that Collectors have no business to decide as to whether the primary schools under the control of Local Boards should continue as of old or should be converted into rural schools. The Collectors, though Chairmen of Local Boards, have, the paper declares, no authority to interfere with the work of the Boards. It asks why the Collectors should be consulted instead of the Local Boards and why in cases of conflict of opinion between the Collectors and the public, the final word should be allowed to rest with the Director of Public Instruction, ignoring the Local Boards altogether? The paper suggests that with a view to meet the allegations made against Government in the Legislation Council in the matter of conversion of full primary into rural schools, statistics should be published, showing in how many out of the 839 cases the question of conversion had been referred to the respective Local Boards.

Comments on the report of the Calcutta Presidency College Assault Inquiry Committee.
Indu Prakásh (32), 19th May.

36. Referring to the report of the Calcutta Presidency College Assault Inquiry Committee, the *Indu Prakásh* remarks:—Put in a nutshell, the report declares that the Professors lack wisdom and that the temper of the students has become very sensitive. The report does not suggest any remedies for the removal of either of these defects. In the past such professors used to come out to India as could easily command respect, but now the best of our colleges are manned mostly by men of little learning but abundant self-conceit. Nothing is farther from our thoughts than a defence of real offenders against discipline. But we cannot agree that a sensitive temper alone can be the cause of the students' violence towards their professors. And nothing can be more farfetched than to connect this attitude with political agitation. A feeling among the students that professors should behave politely towards them is a matter for congratulation rather than one for condemnation. In fact three things are necessary to set matters right. Firstly the best men must be imported from England. Secondly, these gentlemen must be plainly given to understand that the days when Indians could be treated like slaves on the tea-plantations have now gone by and thirdly, the mischievous system of placing European professors above Indians simply because the former are Europeans must cease once for all.

Arrangements should be made to give complete instruction in all engineering branches in India.
Dnyán Prakásh (30), 20th May.

37. There are four Engineering Colleges in India but not one of them affords higher instruction in Engineering, doing away with the necessity of going to foreign countries for it. The Burma Government feels now the necessity of mining knowledge and wants to establish an independent College of mining in Burma. But would it not be better to have a technological college for the whole of India? We do not mind in what province

in India, it is established, but the existing Engineering Colleges should not be confined to turning out a few Assistant Engineers every year. It is not possible to materialise any such scheme at present, but it is shameful that one has to leave his country to acquire expert training in mechanical, civil, electrical and mining engineering. We hope Government will make arrangements to give complete instructionin all engineering branches in India itself.

38. Referring to Sir James Meston's speech as President of a recent meeting in connection with the proposed All-India Shia College, the *Islámic Mail* remarks :—"We have extended our warmest support to the Shia College proposal and we will welcome any number of colleges started by our community, whether they be Shia or Sunni Colleges, but we regret we cannot agree with the Lieutenant-Governor of the United Provinces in thinking that the College is not meant to detract from the influence of the Aligadh College. The very basis of the College is laid upon the difference which happened at Aligadh, some time back, between the Shias and Sunnis and it was openly urged by the Shia papers, such as the *Imamia* and others, that a rival College should be started to beat the Aligadh College. When that dream materialises it is no use saying that it does not aim at rivalry with the Aligadh College. As for the charge that the College will accentuate Shia and Sunnia difference, it is yet premature to say anything about it, but as a rule such sectarian institutions can but foster the feeling of sectarian difference. But we heartily appreciate Sir James Meston's well intentioned support to it and hope it will prove fruitful."

The proposed All-India Shia College.
Islámic Mail (4), 22nd May, Eng. edition.

RAILWAYS.

39. Remarking that it is unaware of any tangible result accruing from the Indian passengers and traffic relief Association formed some time ago, the *Akhbár-e-Islám* lays stress on the necessity of a strong and influential association for the purpose of safeguarding the interests of railway passengers, of ventilating their grievances before the authorities and of protecting the development of Indian industries which, to a certain extent, are hampered by the heavy rates of railway frieght. It points out that the prosperity of the railway companies in India is linked with the well-being of the people and is, therefore, aggrieved to note the injustice done by the companies to the indigenous industries which give preferential treatment to foreign trade. The paper exhorts the people of India to agitate strongly for securing increased powers for the Railway Board, if its present authority is limited to railway extensions.

Need of an Association to voice grievances of railway passengers.
Akhbár-e-Islám (47), 15th May.

40. The *Kesari* refers to the formation of a Society in Bombay like the Poona Railway Mandal to deal with the grievances of third class passengers and says that the agitation is having its effect on the higher Railway officials. It quotes the instance of Mr. Javerilal who pulled the chain at Bandra to reduce overcrowding and states that the Traffic Superintendent did not proceed against him and that he took to task the guard. It further says that if all the railway officials were as reasonable as the Traffic Superintendent in question there would be no room for further complaint. It adds :—The Railway Board is collecting statistics on the question. What is the use of collecting mere evidence? The Railway Board will have achieved something useful only if it is actuated by a genuine desire to remove the sufferings of the passengers.

Hardships of Railway passengers: Need of genuine desire to remove them.
Kesari (88), 16th May.

41. "It is very regrettable that fares for third class on the N.-W. and some other Railways have been raised. If more money is wanted on account of the war there are far better ways of raising it than the one in question. And in any case it should be made perfectly clear that the enhancements are to last till the end of the war or some little time thereafter. The press and

Comments on the increase in the third class fare on certain Railways.
Sind Advocate (7), 11th May.

the platform should make such a demand seriously. We are afraid the delicacy of the occasion makes most men rather compromising and they do not like to say anything because it may be interpreted as want of sympathy with our rulers in the present war crisis. But this is a mistaken idea. We can be quite loyal and true and at the same time urge the cause of the poor."

Complaint about the system of fining subordinates in the Sukkur District of the N.-W. Railway.

Frontier Gazette (39), 13th May, Eng. cols.

42. Writing under the heading "System of fines in the N.-W. Railway, Sukkur District", the *Frontier Gazette* remarks:—"While Government have, from time to time, deprecated the system of inflicting fines on subordinate establishments for irregularities or mistakes we are surprised at the attitude of the Railway Authorities who have resorted to fining as the usual means of punishing subordinates. The extraordinarily heavy work that devolves on the Railway subordinate establishment, both night and day, tends to mistakes and errors as a matter of course. Instead of feeling pity or showing sympathy with this overworked class of humanity, the officers in charge deprive them of their subsistence by inflicting fine after fine. The total figure of fines which during the last two months has gone up to about 600 shows a sorry state of affairs and will appeal to every human mind. We trust the Railway Authorities will follow the policy of Government and do away with the system of fines altogether, in the interests of humanity."

MUNICIPALITIES.

Comments on the recent Press Note regarding Local Boards in the Bombay Presidency.

Kesari (88), 16th May.; *Belgaum Samáchár* (77), 15th May; *Dnyán Prakásh* (30), 19th and 16th May.

43. The *Kesari* says that there was no clear mention in the Press Note regarding Local Boards that the nominated members included the *ex-officio* members of the District Local Boards and that it is clear from the nominations made to the Board of East Khándesh that there will be a decided majority of elected members. It further remarks that it is necessary to congratulate Government on having changed their opinion regarding the question. It refers to the mention in the Government of India resolution, of the Bombay Governmet as unwilling to have an elected majority in the District Local Boards, and adds:—The elected members in the seven districts mentioned in the list published in the last issue form just a little less than two-thirds of the total members. It is hoped that the elected members in the remaining district will be more than two-thirds and near three-fourths of the total. We shall soon know whether the surmise is correct or not. [The *Belgaum Samáchár* says that the resolution has probably been issued in deference to the recommendations of the Local Boards Committee. It hopes that the Collector will nominate educated people willing to work on the Boards. The *Dnyán Prakásh* says that its hope that the Presidents of some of the Boards at least will be non-officials will not be fulfilled as the Collector is one of the nominated members in all the districts. It does not attach much importance to the two-thirds majority and it advocates the removal of the Collector from the Boards so that independent and free opinions may have their play. It requests Government to publish at once their scheme of the reform of the Local Boards and not to confuse people by giving it out piecemeal. It suggests that Government themselves are not convinced of the utility of the reform they propose to introduce. In another issue the same paper says that the Press Note is not explicit and that it has created confusion in the minds of the people. It adds:—Government do not explain why they have considered the cases of only eight Boards and the reform in the constitusion of the Boards is not clearly expressed. The particular reform must be in accordance with a scheme and it would be desirable to publish the scheme. People are anxious to know the recommendations of the Local Board Committee and the opinion of Government thereupon. Government appear to have arrived at some decision regarding Local Board reforms and people have a right to know it, but Government do not seem to care anything for the wishes or rights of the people.]

44. The *Jám-e-Jamshed* considers it an imprudent and precipitate step on the part of the merchants of the Bombay cloth market to have gone on a strike without having made any representation to Government or given any notice to the officials. It deprecates the practice of strikes and opines that no resort to them should be taken unless all legitimate means have failed to secure the redress of a grievance. While dealing with the cause of the strike, the destruction of stray dogs in the lethal chamber in Bombay, the paper asks the people to recognise the powers given to the Commissioner of Police in the matter and to make proper provision for the stray dogs if they want to save them from a cruel death. It is, however, of opinion that only mad dogs should be killed and the feelings of the people be respected by handing over stray dogs to be taken care of in the *pinjrapol* or some other place provided for them.

Condemnation of the strike in Bombay on account of destruction of stray pariah dogs.
Jám-e-Jámshed (18), 20th May.

45. A Ratepayer sarcastically writes to the *Karnátak Vritt* :—The Managing Committee of the Hubli Municipality (Dhárwár) have passed a resolution to hand over 20 square feet of a plot near his house to Mr. Hublikar for a stable at a rent of Rs. 4 per annum. No public auction was held. The plot had been formerly bought for building a school and a contract had been entered into with the Public Works Department for the same. But what of that! What hurry was there for building the school when the stable of Mr. Hublikar was concerned? The Chairman of the School Board is engaged day and night in dealing with the delay in the attendance on the part of some of the School Masters. As he is engagad in his work, he cannot be blamed even if a school is converted into a stable!

A School-plot converted into a stable at Hubli (Dhárwár).
Karnátak Vritt (70), 16th May.

46. Writing on the affairs of the Hyderabad (Sind) Municipal Committee of Management, the *Sind Journal* remarks:—"We do not know whether any reply has been received by the Honourable Mr. Bhurgri who presided at a public meeting held at the Holmstead Hall on the 16th ultimo where resolutions were passed protesting against the exclusion of the Press and the public from the meetings of the Committee and requesting the publication of the Budget for the current year before it is finally sanctioned. If the public voice is to be thus ignored by the Committee, the matter cannot be allowed to rest here. It is absurd to argue that because the meetings of the Managing Comittee of even the Municipality were held *in camera*, the Committee of Management should also enjoy similar immunity from scrutiny. The final stage of municipal deliberations was reached in the meetings of the general body which not only were open to the public and at which the Press was invited to attend. But in the case of the Committee of Management the final decision in every matter is reached within closed doors which is unfair to the rate payers and to the public at large. We earnestly hope that wiser counsels will at last prevail and that the Committee of Management would take the public into its confidence at an early date. The Committee has embarked upon the doubtful career of enhancing its income by an increase in octroi duty and wheel-tax and by penalizing conveniences of private water service, and unless the people are informed why the Committee wants additional money and whether the need is so urgent, people cannot be expected to acquiesce in such arbitrary taxation, specially when we take into consideration the abnormal conditions given rise to by the Great War which has affected the income of every class. The publication of the draft Budget is the only course open to the Committee to enable the thinking public to see eye to eye with it in the matter of new taxation, provided it does not trench upon recognized principles in that behalf, which it does in the case of at least some of the items included in the list of the proposed new taxes." [Elsewhere the paper publishes a contributed article in which it is remarked that although Mr. Barrow strongly condemned the tendency of the suspended municipality to increase octroi taxation and made it one of the seven charges he framed against the muni-

Affairs of the Hyderabad (Sind) Municipal Committee of Management.
Sind Journal (8), 10th May.

cipality, still the Committee of Management resorted "to the very same measures that the Local Government in Sind has from time to time condemned."]

47. Commenting on the Budget published by the Hyderabad (Sind) Municipal Committee of Management, the *Sind Advocate* remarks:—"It almost locks as if the committee want to raise more funds for the mere fun or pleasure of the thing to throw it here and there or to hoard it unnecessarily. The deficit in the Budget which they propose to make up by additional taxation on the character of which they don't seem to have bestowed serious thought, is largely an artificial and avoidable one. We hope public opinion in Hyderabad will assert itself powerfully and prevent needless and heavy taxation and ensure reasonable expenditure. The committee could only earn real credit if it made two ends meet with the present resources or schedule of taxation (*e.g.*, it could increase the realizations from the existing sources, as was being hoped for); but it is very easy to put a lot of extra taxes, and then manage affairs. With regard to the increased expenditure provided for in the new and startling Budget, it seems the Committee have asked for the services of Mr. Bolus, a senior Assistant Collector, on Rs. 1,400 a month. That is too high a salary for even a Municipal Commissioner for Hyderabad, considering that the much larger and wealthier and more important city like Ahmedabad does not pay more but perhaps less. This is a sample of the way the committee propose to spend their money." [In a very lengthy article the *Sind Journal* strongly condemns the increased water-rates and the fee for additional taps proposed by the Committee as well as its new octroi schedule, and remarks:—"The need for such arbitrary taxation would never arise if the Committee were not to think of spending money beyond all reasonable limits. For instance, the Committee has provided a sum of Rs. 1,400 monthly or thereabout for the appointment of its Chief Executive Officer. There appears to be no valid reason for such extravagance..... The Committee must curtail its estimated expenditure under some more heads also, and thus make both ends meet by only a slight increase in taxation, but should not signalize its administration by imposing heavy taxes which are beyond the capacity of the people in general to bear." Elsewhere the paper publishes a contributed article which concludes as follows:—"A Municipality that increases its revenues at a leap by nearly 33 per cent. in a year by taxation should have very urgent grounds. A mere desire to be lavishly 'progressive' is no justification. We object specially to the new octroi taxation: (1) as being excessive, (2) as being badly designed and framed in some parts, (3) as being imposed on wrong articles. We object to some of it as a handicap on trade, to some as a source of public annoyance and harassment. Some of it again is of an impracticable character or operative as a terminal charge. If urgent need for increase of revenue exists, a moderate increase on some of the items would be permissible such as 'ghee' or silk cloth and other unobjectionable commodities could be suggested, but the wholesale and sweeping manner in which the Committee proposes the new taxation and the extravagant and sudden raising of the rates it contemplates would be ruinous to trade and be a just cause for public dissatisfaction. The Committee must make its financial position clear before it demands more revenue from the people. A balance of three quarters of a lakh and normal increase of receipts of Rs. 22,600 for the year should be sufficient for the year's increased expenditure and there need be no increase in the expenses *per saltum*."]

Sind Advocate (7), 11th May.; *Sind Journal* (8), 17th May.

48. "The *Sind Vasi* complains that the committee is going on adding items of expenditure and that at least a deficit of threequarters of a lac of rupees has been foreseen. From which sources will this 'enormous' deficit — enormous for Hyderabad—be provided? Our contemporary replies by raising indiscriminate taxes from the rich and the poor alike. If the schedule of the rates as they were and as they will be after the Budget as published by our esteemed contemporary have any foundation whatsoever we do not hesitate in pronouncing the 'good' work done by the

Trade Advertiser (45), 13th May, Eng. cols.

committee to be simply a fiasco. Only in the single matter of hay, says our coutemporary, the committee has proposed to raise such exorbitant rates as to compel every keeper of cattle to pay one rupee per mensem for every head to the officers of the committee. The *Sind Vasi* pertinently remarks that everywhere throughout India there was a loud cry of indignation as soon as the duty on salt was raised by four annas per maund simply because it affected more the pocket of the poor man. Bnt here the committee is thinking of imposing such duties as to at once raise the price of milk which is a necessary of life for children, old men, the rich and the poor. Still there is time for amendments. Let us see if the committee attend to public opinion. The committee may flout public opinion. In any case, however, there should be nothing done in the raising of duties without giving a preliminary knowledge of it to the public and receiving suggestions therefrom."

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 26th May 1916.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 27th May 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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LIST OF NEWSPAPERS AND PERIODICALS.

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No.	Name of Publication	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,309
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1,500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Surya Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian); 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
71	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrâ Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman), 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	SINDI.				
109	A'fttáb-i-Sind	Sukkur (Sind) ...	Weekly	Shámş-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

India's claims to fiscal autonomy.
Young India (10), 24th May.

1. In the course of the third instalment of a contributed article on "Fiscal Autonomy for India," *Young India* writes:—"The nascent and growing industries of our country have been cruelly and systematically victimised by the unfair and, not infrequently, unscrupulous competition of far-seeing and powerful rivals, and it is felt throughout the land that the fiscal and economic policies pursued by England in relation to India require a thorough and radical revision. A charge of exaggeration would scarcely hold water if we say that nothing has more shaken the faith of India in the principles of justice on which the British rule is undoubtedly based, than the unpardonable partiality with reference to Lancashire, a partiality the lacerating memory of which it will take long to efface, a partiality the evil effects of which have been sorely felt in every indigenous industry, in every Indian hamlet and cottage. But this is not all. One can understand the partiality shown towards Lancashire—it is nothing but rank selfishness, still even selfishness is a natural human weakness. But the Free Trade hobby has been ridden and ridden and made to jump over many an absurd hurdle. Leaving aside, for a moment, the various units of the British Empire, we have not, in spite of continued appeals from the press and the platform, even the right to help or defend ourselves against competitors outside the Empire. This is indeed riding a hobby to death!..... The result, the woeful result is that Indian tariffs as maintained at present are literally the best and easiest means for bringing about the strangulation of Indian industries! What a glorious economic change would result, if we enjoyed but a 'thimbleful' of fiscal autonomy!..... Not otherwise than by complete fiscal autonomy do we feel that we can have a fair chance, aye, the ghost of a chance in the grim struggle for national existence that lies before us..... Why, even Japan, valiant ally of Britain as she is, has (with the true statesmanship which has characterised her recent history) demonstrated that her political alliance with England will *not* stand in the way of a preferential tariff against her ally. If that be Japan's attitude towards England, is it any wonder that the Island Empire of the East, with her subsidised, bounty-fed trash is flooding India, and that 'Made in japan' threatens soon to be as great a curse as 'Made in Germany' has been all these years. With all these grim facts staring us in the face, need there be any laboured or elaborate justification for India's cry for fiscal autonomy? ..... It has become quite a fashion nowadays to say that India expects certain boons for her noble, her magnificent participation in the war. It is false and we vehemently repudiate such an unmanly begging plea. We crave for no boon. What we *claim* is that the vivid realisation of the loyalty and manhood of our beloved country should lead the great Democracies of Britain and her Colonies and Dominions to give us our due, to redress inequalities, and to consent to India taking her legitimate place in the federation of the Empire. Let a beginning be made in this direction *immediately* after the conclusion of the war by the whole-hearted grant to India of the One Thing India Needs—absolute Fiscal Autonomy. It will be a proof of the sincerity of the other units of the Empire who have lately been proclaiming their fraternal feelings towards us, and an earnest of the early arrival of the day on which India will realise her glorious ambition—that of being an autonomous self-governing nation within the Empire, a consummation that will be glorious alike in the history of India and of the Great British Empire."

A scheme for the political education of the masses.
Young India (10), 24th May.

2. In the course of an article headed "A scheme for the political education of the masses," Hirday Nath Kunzru dwells on the necessity of enlightening the masses on political matters and of training political workers for the satisfactory discharge of their duties. He continues:—"It is the earnest desire of the Servants of India Society to render all the service it can in promoting this object. It was Mr. Gokhale's intention to publish collections

of original documents bearing on the most important public problems of our country with an introduction to each volume giving an impartial history of the question with which it dealt. His disciples wish to carry out his idea in an altered form. They propose to publish not original documents but pamphlets in English, Urdu and Hindi, each of which will deal in a connected form with some important subject of public interest. They believe that in the present state of things such pamphlets will be much more appreciated by the public than original documents, and there is no doubt whatever of their greater utility in the case of men unacquainted with English. The pamphlets will consist of between 50 and 100 pages, and will be priced as low as possible in order that they may be within the reach of men of limited means. They will be written in such a way as to prove interesting to the ordinary reader and informing to the student of public affairs. Every effort is being made to induce the most competent writers to undertake the task of preparing them, in order that they may be worthy of being placed before the public as weighty presentments of the question with which they deal. The pamphlets will deal with the following subjects :—(1) Self-Government for India. (2) Responsible Government in the Dominions. (3) History of the Reform Movement in India. (4) The economic condition of the masses. (5) Land Revenue. (6) Co-operation. (7) Indian Commerce and Industries. (8) Railways. (9) Indian Finance. (10) Provincial Finance. (11) Indians and the Army. (12) Education. (13) Local Self-Government. (14) The Public Services in India. (15) The Administration of Justice. (16) Police. (17) Excise. (18) Indians Abroad. (19) Indian Feudatory States. It is estimated that the cost of collecting the blue-books and other documents which will be required for the preparation of the pamplets and of their publication will amount to about Rs. 10,000. But the Servants of India Society has neither the capital required for this undertaking, nor the resources to bear any loss should it prove a financial failure. The Society earnestly appeals, therefore, to the public to supply it with the funds necessary for the accomplishment of the task that it has set before itself of helping to mould public opinion, which after all is the greatest force in every civilized State. The sum asked for is not large. On the contrary it is insignificant when compared with the magnitude of the issues involved, and the Society confidently hopes that its appeal will meet with a generous response. *N.B.*—Donations should be remitted to the Honorary Secretary, Servants of India Society, 6, Bank Road, Allahabad."

3. Referring to the discussion of the question of the right of Indians to bear arms, to volunteer and bear commissions in the Army, in the recent Madura Conference, the *Phœnix* writes :—" You applaud the steadfast loyalty of the people of India and yet you cannot make up your mind to permit them to bear His Majesty's arms. It betrays your want of trust in them, otherwise there is no sense in denying this elementary right of citizenship to the Indians..... There is no reason why British statesmanship should fight shy of tackling this problem. In this connection we are very pleased to note that the shrewd Bengalees are very neatly trying to force the hands of the authorities to solve this problem in a practical manner. The Bengalee youths of good breeding and education have already been permitted to become Boy Scouts. From Boy Scouts to Volunteers is not a far cry. A scheme for forming a Bengalee Volunteer Corps has been placed before the authorities. Hopes are entertained for the same being carried out. Once the principle of Indians being enrolled as volunteers is accepted in practice, there can be no going back upon it. What Bengal gets to-day India must get to-morrow. From volunteers into Commissioned Officers is no tall order. Both the Congress and the League have spoken in no uncertain tones on this point. How long can Government afford to spurn this demand of Indians? If during the continuance of the war Government are chary of taking a big jump, they can at least permit boy scouting and volunteering among Indians on the lines proposed by the Bengalees. The other parts of India should follow the example of the Bengalees in pressing

The right of Indians to bear arms, to volunteer and hold commissions in the Army.
Phœnix (6), 24th May.

upon Government the desirability thereof. Bombay, Madras, Rangoon, Karáchi and other important towns should without loss of time take up the question."

Bengalis and military service.
Kesari (88), 23rd May.

4. Babu Surendra Nath Banerjee and Babu Panchkori had been to a military officer to inquire whether Bengali youths would be enlisted. The officer plainly intimated to them that he was not willing to infringe the practice not to admit youths who felt that they were living in slavery and who thought that they would free themselves one day or the other. Asked whether he thought that all Bengalis were disloyal, he said that it was not proper to admit into the army men who did not profess entire and whole-hearted loyalty. Questioned as to the admission of Bengali French subjects into the French Army, they were told to join it. Asked as to how British subjects could serve in a foreign army they were told that the French Government was going to make certain rules regarding the admission of British subjects and that the British Government would permit its subjects to join the French Army. We do not wish to dilate upon the inferences that could be drawn from the above and the sentiments which the reading of this conversation would engender in the hearts of the people. Every one should search his heart for the answer.

Anglo-Indian thoughtless writers should be sent up for active service.
Indu Prakásh (32), 24th May.

5. While criticising the remarks of the *Indian Daily News* calling into question Lord Hardinge's title to preside over the Committee appointed to inquire into the Irish trouble, the *Indu Prakásh* observes:—The article in the *Indian Daily News* is so permeated with malevolence and turpitude that we cannot help putting the plain question why the Bengal Government does not demand security from that paper. It suggests that a Committee will have to be appointed some day to inquire into Lord Hardinge's policy which, the paper has the audacity to declare, was the cause of our disasters in Mesopotamia. This statement is as false as it is fatuous. The *Indian Daily News* seems to be obsessed with a vague desire that some undefined blunders of Lord Hardinge's should be made the subject of an enquiry; why then does it shrink from mentioning them? The fact is that the transfer of the capital from Calcutta to Delhi against their wishes is still rankling in the hearts of the Anglo-Indian journals of Calcutta. We suggest that writers of this reckless class indulging in vituperation should be called up for active service.

Necessity of carrying on the Home Rule agitation.
Dnyán Prakásh (30), 23rd May; *Din Mitra* (82), 19th May.

6. Because small demands of the Congress and of other institutions were systematically ignored, the Home Rule agitation has received such an impetus now. So long it was said that political agitation was carried on by a handful of educated men but those who read the proceedings of the Congress and of the Legislative Councils will see the wide public character of our movement. Merchants want Home Rule for commercial purposes. Other professionals want Home Rule as it would encourage their professions. Poor rayats want Home Rule that would grant permanent settlement. Even Social Reformers want Home Rule so that social legislation may not be set aside like the Basu Bill. The demand of Home Rule is becoming universal in this manner in India and the present war has made it quite an insistent question. Japan has derived enormous profits since the beginning of war and our Government are fully assisting it but the latter are still considering what assistance they should give to our indigenous industries. The Colonies want to have a voice in Imperial questions and they are agitating for it from now but the British Government should give India a position in the Empire compatible with its self-respect. The distrustful attitude of our rulers is the great obstacle in our way. It has done great harm to India and also to England in the present war. If England even now admits Indians as volunteers she can fight four Germanies. Imperial statesmen need not suppose that if India is given the power to fight the enemies of the Empire, she will produce Casements and DeWets only. If such men will arise, India will have

its Bothas and Redmonds to deal with them. There are internal differences, but we do not think they are insuperable, and arrangements should be made to protect all interests in any scheme of Home Rule and it will be good to open negotiations with the leaders of the communities as early as possible, with this end in view. We do not think a separate institution is necessary for carrying on the agitation of Home Rule ; the work can be carried on under the Congress flag. Though we are indifferent about founding a Home Rule League we think it is necessary to carry on the Home Rule agitation: It does not matter whether people join Besant's or Baptista's Home Rule League. So long as the work is carried on along Congress lines no one need feel sorry for difference of tastes. [The *Din Mitra*, on the other hand, advises the backward classes not to join in the Home Rule agitation until their status is improved by means of education as it is afraid that if the agitation proves successful, Home Rule will benefit only the advanced classes and injure the masses.]

Complaints against censors.

Mahrátta (5), 28th May.

***7.** "Our readers might remember the question asked by the Honourable Mr. Huda in the Imperial Legislative Council relating to the qualifications and instructions of the Government Censors, and the reply given to it by the Commander-in-Chief that 'no definite qualifications are laid down, but they are however carefully selected with regard to their suitability.' We are put in mind of this by the conduct of the Censor of Madras who temporarily withheld the Press telegrams about Mrs. Besant's speeches delivered lately at Poona. Mrs. Besant's lectures were attended by the highest officers of the Police, C. I. D., and they were reported, by telegram, to the Bombay Press without any hitch from the Bombay Censor. Reports of the lectures were published in the columns of *Dnyán Prakásh*, *Sandesh* and *Kesari* and yet the Madras Censor withheld them for some time before allowing them to be published in the *New India*. This shows that there is no uniformity of the standard of instructions or qualifications ; and the Censors may do anything they like..... A speech attended by the highest C. I. D. officer while it was being delivered and not stopped by him ought not to have been withheld by the Censor..... The fact that a thing allowed by one is disallowed by the other shows that there is some lack of 'suitability' and that some men engaged to gag the press are not fit to discharge their duties satisfactorily..... The Censor in order to avoid public inconvenience and an exposure of his unfitness may well first ascertain from the man on the spot the objectionable nature or otherwise of the speeches telegraphed, and whether they are published in local papers or not, and then withheld them if the first authority instructs him to do so. This will save him from the ridiculous position in which he finds himself in cases such as those mentioned above."

Sind Advocate (7), 18th May.

8. Referring to the allegations by Mrs. Besant regarding the C. I. D. officers and the telegrams for her *New India*, The *Sind Advocate* remarks :—"While writing the above we are reminded of the case of the *Sindhi* which received a telegram from its correspondent regarding Bombay University Results from Bombay a day late. On inquiry the Manager of the *Sindhi* was informed that the same was lying with the Censor at Karáchi. We do'nt understand if there was any need of sending it to the Censor when the words in the telegram ran 'Mr. so and so also passes.' We would wish the authorities to do what they possibly can in such matters."

Comments on the report of an interview given by Lord Islington to a Reuter's representative.

Young India (10), 24th May ; *Dnyán Prakásh* (30), 23rd May.

9. Commenting on the report of an interview given by Lord Islington to a Reuter's representative, *Young India* remarks :—"It is something satisfactory to hear the President of the Indian Public Services Commission declare that it was the steady and deliberate policy of the British Government to associate Indians more and more with the Government of India. Of course we all know that : only what was steady advancement in the past has been far too slow, and what was deliberate has been hesitating. What India wants is that the pace should be quickened and there should be

less deliberation in the rate of advance..... Can he say that there are not Indians qualified to hold any office under the Crown? What makes it particularly hard to understand is His Lordship's dictum that 'any reasonable advance of qualified Indians in the services would meet with general assent and appreciation.' What is the meaning of 'reasonable advance'? Reasonable from whose point of view of reason? If there are qualified Indians nothing can be more reasonable than that they should occupy all the offices for which they may be qualified. We venture to submit it is a reasonable formula; but to quality it as Lord Islington does is unfair. Apparently Indians can only be appointed in the services in such measure as would seem reasonable to others besides themselves..... Lord Islington's reference to indentured emigration and Indian representation at the Imperial Conference was no less unhappy. The stoppage of indentured emigration His Lordship attributes to Indian influence in administration. What was the counter-influence which maintained an evil system? If Indian influence is capable of effecting a reform so beneficial, all we say is—*esto perpetua*! Similarly, Indian representation at the Imperial Conference was a concessson to right, which should have been made long ago. In this, as in other matters, Indians are asking for nothing which is not their due. Are we to think that reasonable and promised reforms are being withheld on the imaginary ground of lack of Indian influence in administration? For a similar reason, we fail to understand His Lordship's reference to the relaxation of official control of local self-government as public spirit and morality advance. The truth is that if official control had been relaxed as public spirit and morality increased, there should be no official control to-day. It is not edifying to be told that official control is compatible with local self-government. Either the people are unfit for local self-government or official control is maintained to defeat the purpose of local self-government. [The *Dnyán Prakásh* also criticises adversely the interview of Lord Islington with the representative of Reuter and says that Indians will not be satisfied with the statement that a moderate proportion of higher posts will be given to them. It adds:—The Secretary of State thought that on account of the war more Indians would get into the I. C. S. than would be convenient to Government and he got a Bill of a very illiberal and retrogressive character passed in Parliament and so arranged that Indians should not get any extra advantage on account the war. When people have seen all these things they know what value they should attach to Lord Islington's equivocal promises. Lord Islington said that public opinion is respected more of late in provincial and district administrations. But those who live in India throughout the year know more of these things and they do not want him to teach them in these matters. When people everywhere are demanding *swarajya* how can the mere words of the Under-Secretary that the powers of the bureaucracy would be lessened at the proper time, satisfy the people? We are surprised why he took the trouble of giving expression to these 'liberal' ideas.]

Comments on the interview between Lord Hardinge and a correspondent of the *New York Times*.

Young India (10), 24th May.

10. Commenting on the interview between Lord Hardinge and a correspondent of the *New York Times*, *Young India* remarks:—"Lord Hardinge paid a warm tribute to the princes and people of India, and also to the attitude of the educated and political classes in suspending controversies during the war in order not to embarrass Government and in not opposing drastic legislation when it was necessary. How one wishes that the same wise restraint in keeping clear of controversial subjects had marked the attitude of some Provincial Governments who have not hesitated to promote measures, small and big, calculated to divide and estrange communities and to annoy and irritate the progressive party! No less just was Lord Hardinge's acknowledgment of the increased sense of responsibility of Indian Councillors..... The return to sense and moderation on the part of certain Indian politicians, referred to by Lord Hardinge, became definitely marked only after the Royal Visit and the memorable reforms that were announced at Delhi in December 1911. As

the Prince of Wales, His Majesty the King-Emperor conveyed to India a message of 'sympathy.' In 1911-12 His Majesty encouraged us to 'hope.' It is not necessary to indicate the part played by Lord Hardinge himself in bringing about this remarkable evolution of Imperial policy, but the beneficent effects are there, and God grant they may endure unto the last! But a growing, hopeful and earnestly expectant people cannot be eternally fed on words and phrases. That is why Lord Hardinge concludes with the expression of his hope that it might be possible to make a further concession towards Provincial Autonomy after the war. ..... Phrases are perilous things. Provincial autonomy would be meaningless without elective majorities on the Provincial Councils and representative men in the majority in the Executive Councils. The right to impose their will upon the executive is a necessary corollary to the creation of elective majorities. These being secured and not till then, full fiscal autonomy would equally necessarily follow. In fact, fiscal autonomy without the absolute supremacy of the people's representatives over the executive would be both a meaningless and mischievous farce. Without this supremacy we ask for, who are to be endowed with autonomous powers as regards the public fisc? Is it the bureaucracy, freed from the control of the Central Government and owing no responsibility to the people's representatives? If that were so, the last state of the country would be infinitely worse than the first. Instead of fiscal autonomy, we should have absolute fiscal irresponsibility. A nearer analogy to the interesting process of effecting a transition from the frying pan to the fire could hardly be imagined!"

The recent lectures of Mrs. Besant at Poona.
Kesari (88), 23rd May.

11. There was a crowded audience to hear Mrs. Besant and a particular class of officials attended in numbers. We have to humour the police in order to induce them to grace our marriage processions, but all that pomp can he had free for political lectures. At this particular meeting, however, to such an extent was this honour done, that in addition to old and new white police officers, and Magistrates being present, police in uniform and in plain clothes surrounded the place, so much so that, as Mr. Tilak said humorously, one might have felt for a moment that His Excellency the Governor was to attend the Kridábhuvan meeting or that the police had secret information of a big riot taking place there. However that may be, it is true that Government's assistance invested the occasion of the lecture with special gravity and elevation. We shall take it as a sort of help to the Home Rule agtation if Government will study the special reports of these lectures, for they are meant as much for the people as for Government. The object of these public lectures is to catch the ear of Government and it is satisfactory to note that they, through their special reporters, lend their ear to the public. Mrs. Besant's second lecture was a supplement to her first one. What is the future of India? The answer is that it should get Home Rule. The Irish agitation has made the question familiar to the bureaucrats and the people and if the latter imitate the constitutional agitation in Ireland they will be similarly benefited. What was for a long time difficult to obtain for Ireland because it was first in the field will be easy for India in consequence of the experience of English statesmen. The time when the agitation has been started in India is very important. The readjustment of the Empire is before England in a form in which it was never before presented and the agitation will be fruitful if we strike while the iron is hot. Parnell and his followers have proved that there is no disloyalty whatsoever in the demand of Home Rule. Though there has been a big rebellion in Ireland no one, therefore, talks of casting aside the Home Rule. Only 10,000 volunteers out of 2 lakhs of armed Irish volunteers rebelled. The Irish nation is from the bottom of its heart loyal but if Irish Home Rule is rejected because of the rebellion of 10,000, the remaining lakh and 90,000 also may side with them. To maintain the moderation of the moderates there must be some hopeful and progressive signs. A man who remains a moderate simply out of love for Government even though there is absolutely no possibility of the progress of the country, will be scarcely found. If the British Government can keep an unprejudiced

mind in this matter even after the rebellion in Ireland, will it be wrong to entertain the hope that the Imperial Government will remain similarly unprejudiced towards the demand of Indian leaders for Home Rule when India has not swerved even a little from loyalty and has, if anything helped the Imperial Government in the war?

Indians and the Empire Day: a stock-taking day in matters political.
Hindusthán (16), 24th May.

12. The *Hindusthán* makes the following observations on the Empire Day:—Though India occupies a large place in the Empire as compared to the Colonies the position of its subjects is pitiable on the whole. Though India forms a part of the Empire difficulties are created in the way of her sons carrying on trade in other parts of the Empire. We do not get the rights which we ought to get as citizens of the Empire. The Parliament does not listen to our complaints as it does those of the Colonists. Mr. Hughes, the Austrialian premier has been asked to take part in the deliberations of the Paris Conference, but it has been emphatically announced that India will not be represented therein. Does England consult India as she does the Colonies on every Imperial question? India prides herself on her belonging to the British Empire, but neither England nor the Colonies regard her as an integral part of the Empire. The salary of the Colonial Secretary is paid out of the Imperial revenues, while India has to pay the salary of the Secretary of State for India. Members of Parliament take keen interest in Colonial questions while the Indian Budget is introduced before empty benches. At a time when the reputation of England is at stake the people of India, in spite of their demands, are not allowed to be volunteers and no trust is reposed in them. Unfortunately such questions present themselves to the Indian mind on the Empire Day. Some responsible statesmen are thinking of giving India the place it deserves in the Empire after the war, but no steps have yet been taken in that direction. We Indians should particularly celebrate the Empire Day, for whatever grievances we may have, we cherish with love the memory of Queen Victoria. All our hopes and aspirations are based on her Proclamation. The promise made in the Proclamation of giving competent Indians high posts has not been redeemed in its entirety. Many qualified Indians go without employment and the colour distinction is seen to be observed in making appointments to higher posts. India has given the best proofs of her loyalty towards Britain during the present times, yet she lacks the prosperity and contentment which ought to be there. We shall call to mind the promises of Queen Victoria on each Empire Day to enable us to take stock of the alterations effected in our status in the Empire.

Have not the British followed the policy of "divide and rule"?
Hindusthán (16), 20th May.

13. The *Hindusthán* is not prepared to accept in its entirety the truth of the remark made by Sir James Meston some time ago to the effect that it was only fools who contended that the Indian Government adopted the Divide and Rule policy in the governing of the country. It supports itself by referring to the statements of several high officials and notable persons, including foreigners, and quotes from the issue of the *Statesman*, dated the 23rd October 1904, the following passage attributed to Lord George Hamilton, the Secretary of State for India: "In one town in India would be met more varieties of race and religion than could be seen in the whole of Europe. This diversity of race and creed was the origin of our Empire and the secret of its strength." Next it cites the words of Sir John Strachey, whom it regards as a capable statesman and a great student of Indian affairs: "The existence side by side of these hostile creeds is one of the strong points in our political position in India." It then reproduces the following passage from a book entitled "A Buffer State" published by Captain Jervis Lyons from Afghanistan with the permission of the Army Council: "There are only about 200,000 British in India, whereas there are 30,00,00,000 natives, of which 21,50,00,000 are Hindus, 6,00,00,000 Muhammadans, and 2,50,00,000 Buddhists (he was writing in 1910) and it is to her principle 'Divide and Rule' that Great Britain owes her strength." The paper lastly quotes the following

lines from Sir William Meyer's translation of the book entitled "Administrative Problems of India": "The British have based the uneasy security of their dominion on the divisions of their subjects, and endeavour to take advantage of their (Hindu and Musalman) rivalry." It then asks if persons such as these are fit to be put in the category of fools as maintained by Sir James Meston. Turning from the question of policy to the conditions actually obtaining in the country, the paper points out that unlike the Indian protected states, fierce and bitter rivalry exists between the Hindus and Muhammadans in British India and attributes this difference to the circumstance that while all are given equal rights in the protected states special rights are given by the British Indian Government to the weaker party to create a communal spirit, communal competition and communal rivalry. As an illustration it mentions the Jehangirabad amendment and, in conclusion, observes that unmistakable instances like these are a clear index of the kind of policy favoured by Government.

14. The *Chitramaya Jagat* publishes some verses by "Anant Tanaya" addressed to god Rama in the course of which he says: O god Rama, it appears that you have lost your mettle or have gone to sleep, for otherwise these evil days would not have overtaken us. You made monkeys fight like warriors in your time, but now Indians have been reduced by you to a position worse than that of the monkeys. The country now being much more distressed than during your time, it appears that the time for your return is ripe. The uplift of the nation has become the ideal of all, but there has been a clash of opinions and the Nationalists and the Moderates have been fighting among themselves to capture the National Congress. Just as in your time your Sita was abducted by Rawan, so alas! India has today been robbed of her glory. Both are calamities but in your case the loss was a personal one, while the present calamity affects all. You brought back Sita by fighting a battle in Lanka, now say, when are you going to bring back India's glory? But may you not resort to violence as you did in those ancient times. The Peishwa needed both Nana Phadnavis and Mahadji Sindia, the one for his statesmanship and the other for his fighting qualities; so both the Moderates and the Nationalists are required by us for the sake of success. May god Rama strive to bring about union between them.

Prayer to god Rama to restore the departed glory of India.
Chitramaya Jagat (81) for April, Maráthi edition.

15. In the course of a long article on the industrial problem in India, the *Islámic Mail* condemns those who accuse Government of apathy in the matter of promoting Indian industries and declares that they are doing their best. The real culprits are the people themselves, and it is owing to their indolence and apathy that Japan and America have succeeded in capturing the Indian markets. The article concludes as follows:—

"We hear of foreign countries exerting themselves to capture our trade. Japan and America have to a large extent taken advantage of it and other countries are following suit; but our own people are doing nothing. There are very profitable lines awaiting exploitation, but our tradesmen have not traversed them yet. In British India as well as in Native States people are longing to adopt commercial pursuits. What is wanted is an organised effort on the part of skilful businessmen who command the confidence of the public and enjoy the reputation of their position as merchants. It is wrong to think that Capital is shy. The financial crisis a year or two ago has indeed made the people a bit more cautious, but men of reputation and position can successfully float any scheme. Our misfortune is that men of business are too much taken up with politics to pursue their ordinary vocations of life and he who opens their eyes to the exigencies of the situation and diverts them from their political pursuits will do the greatest service to the community. We of Bombay, who once enjoyed the reputation of being the first businessmen in India and controlled the commerce of this country, should give a lead in this matter. We may take it for granted that our benevolent Government will

Government's present attitude towards the trade and industries of the country is quite correct.
Islámic Mail (4), 21st May, Eng. edition.

not spare any efforts to lend success to our enterprise. Lord Hardinge's Government was pledged to it and His Excellency Lord Chelmsford reaffirmed those pledges in his reply to the address from Indian merchants. But we must remember that reform should come from within, not from without."

A shooting party at Abrama: friction between officials and villagers.
Gujarâti (12), 21st May.

16. The *Gujarâti* refers at considerable length to a series of episodes recorded in a petition submitted by the inhabitants of Abrama to the Collector of Surat and the Commissioner, N. D., complaining against the action of Mr. Greenaway, District Superintendent of Police, in shooting fowls in the village tank on the 20th and 21st December 1915 and shooting fowls and peacocks and damaging standing crops on the 16th January 1916, accompanied on both the occasions by a party of armed police who threatened to handcuff any one who ventured to come in the way of the shooting excursionists, and remarks:—On looking through the papers in the case it seems that the Collector, the District Magistrate and the Police Superintendent regarded as an encroachment upon their right the entreaties of the people against shooting at the tank and endeavoured to justify the said right. The Collector and the Commissioner while admitting that the shooting complained of did take place make strange allegations against the villagers. The Collector convened a Durbar for pacifying the people and is said to have characterised their petition as foolish and threatened to make a report against them to the Commissioner for disorderly behaviour and told them that many villagers in Gujrát invite officials for a shooting excursion on the village tank! He, moreover, issued orders for the cancellation of a certain regulation of the Sanitary Committee which prohibits shooting in the immediate vicinity of the sources of the water-supply of the people on the score of the water in the tank at Abrama being dirty and brackish. But the question now is whether the orders of the Government of India prohibiting shooting in the immediate vicinity of villages and temples have not been set at defiance. Is not brackish water used for drinking purposes? The attitude of the District Magistrate, the Collector and the Police Superintendent presents a sad contrast to the sympathy displayed by Lord Hardinge in the Cawnpore Mosque affair.

The "hasty and oppressive" operation of the Defence of India Act.
Kalpataru (86), 21st May.

17. Referring to the Defence of India Act, the *Kalpataru* observes:—When this Act was being passed, lively apprehensions were entertained that it was capable of being wrongly or oppressively worked. Many of those apprehensions have come true. It is now about four years since the first dacoity took place in Bengal. that is to say, dacoities had begun in Bengal before the commencement of the war. Hence the Bengal dacoities do not appear to us a sufficient reason for the application of the Defence of India Act to Bengal. This Act invests Government with limitless powers of interning any man on mere suspicion, with the result that sometimes a man acquitted for want of evidence by a court of abetting a dacoity is immediately arrested out of the precincts of the court under this Act and interned for any length of time. We had recently in Mahárâshtra an illustration of the hasty and oppressive application of this Act in the internment of Mr. Marathe of Poona. That he has now been released is a sufficient proof of his innocence. The question therefore is, why was he interned at all?

Indian labour for field and factory in England.
Dnyán Prakâsh (30), 26th May.

18. Referring to the recent questions and answers in the Parliament regarding the possibility of importing labourers from India to meet the growing shortage of labour in Great Britain in the munition factories as well as in agriculture, the *Dnyán Prakâsh* makes the following observations:—What Sir Arthur Markham wanted to convey evidently was the wish that some, at any rate, of the vast numbers of the countrymen of the Indian soldiers who have been so creditably fighting shoulder to shoulder with the British should be made available for the munition and field labour in England. But this desire was not reflected in the answer to his question. We cannot say precisely what numbers may

be available in India for munition labour in England; there can be no question, however, as to the fact that more persons are available than those already at work in the Indian munition factories. And the transference of Indians to field labour would have the effect of further cementing the providential connection between the two countries. Nor can those who have been willing to slide into the slavery on the tea-plantations be supposed to be reluctant to proceed to England. The only question is how far Government are disposed to consider the suggestion a feasible one.

19. The *Sánj Vartamán* reproduces the article from the *New India*, dated the 22nd May 1916, wherein the latter questions the propriety of Sir Valentine Chirol being the guest of the Viceroy and also of the Chief Justice of Bombay, when according to his own statement his presence in India is solely necessitated by the case that has been launched against him by Mr. Tilak.

Sir V. Chirol as guest of the Viceroy: propriety of the position questioned.
Sánj Vartamán (26), 24th May.

20. "The fall of Kut followed by the Irish incident has again made the rumour-mongers busy, and the people talk a lot about it; but if they were to think about it in a cooler temper they will find that there is nothing in these incidents to be uneasy about. The Mesopotamia incident, however unfortunate, was long before it actually happened something like a foregone conclusion..... The train of incidents which preceded the surrender left no doubt as to the ultimate result of the gallant dash on Baghdad and there is nothing to be surprised at. Such unfortunate incidents are incidental to every war and need not cause any undue uneasiness in the public mind. As Mussalmans we do sympathise with the Turks, but we must not forget that the ignominy of the defeat redounds solely upon us; for, it was purely an Indian campaign and the garrison that had the misfortune to rurrender was composed mostly of Hindus and Muhammadans. Even if it is a defeat it should not dishearten us but rouse us to action that we may avenge it and show to the world that the Indian soldier is made of better metal than any other fighter in the world. As for the Irish rebellion we do not think it deserves to be called a rebellion. It was something like a political upheaval which the prompt measures undertaken by Government quickly quelled."

Reflections on the fall of Kut-ul-Amara and the Irish rebellion.
Islámic Mail (4), 21st May, Eng. edition.

21. Mr. Krishnaji Prabhakar Khadilkar, while commenting on the fall of Kut in the *Chitramaya Jagat*, remarks:—No European nation was overtaken by such a misfortune while fighting against the Turks during the last 200 years. Therefore, it will be superfluous to say that the Turks will become puffed up by their victory at Kut. The defeat of the British there will produce a most extraordinary effect on South Persia and the portions of Arabia skirting the Tigris and the Euphrates, inasmuch as English prestige will be destroyed among the Persians and the Arabs inhabiting these parts and they will begin to worship the Turko-Germans. The country round the Persian Gulf which was till now favourable to the English will now be hostile to them.

Chitramaya Jagat (81), Maráthi edition for April.

22. Mr. Krishnaji Prabhakar Khadilkar writes in the *Chitramaya Jagat*:—From the military point of view the Irish rebellion was a most trifling affair but it does not appear so very trifling from the political standpoint. There is no doubt about the fact that the outbreak of a revolt in Ireland during such a war as the present one will lower the liberal system of British administration in the eyes of foreign nations like the United States of America. Moreover, England's allies like France and Russia may be led to think that as there is something wrong in the internal affairs of their friend, there is no saying as to what may take place at any time! The revolt is also bound to have a depressing effect on England itself.

Chitramya Jagat (81), Maráthi Edition for April.

23. Referring to Mr. Chamberlain's statement in the Parliament that India will not be separately represented in the Economic Conference to be shortly held at Paris, the *Dnyán Prakásh* says :—Messrs. Bonar Law and Runciman cannot be held to adequately represent between them all the extensive territories in the world coming under the single denomination of the British Empire. Unless India and the Colonies are allowed separate representatives, the deliberations are not likely to assume a practical character and the component parts of the Empire are not likely to be satisfied that the best efforts will be made to advance their individual economic interests. We cannot for a moment imagine that India will even be referred to in the deliberations except in so far as her possibilities in the export of raw materials is concerned. Often in the past experience has proved that Imperial Statesmen show indifference to India and even harm her in their endeavours to advance the Imperial interests. We are constrained to say that if India is not to be allowed to have her interests properly safeguarded when the entire economic policy of the Empire is going to be remodelled, the days of her misfortune have not yet ended. It is a great imperial blunder that while the services of a man and statesman like Lord Hardinge who has every right to speak with authority on such occasions for India are available they should not be utilized. Such an experience following so close upon the declared change in Britain's angle of vision towards India is bound to spread a feeling of sullenness and despair in this country.

Non-representation of India in the Paris Economic Conference will engender "sullenness and despair".

Dnyán Prakásh (30), 21st May.

24. Referring to the praises bestowed by the Indian press upon His Excellency Lord Hardinge for releasing the undertrial prisoners in the Cawnpore Mosque Case and the convicts in the Agra Riot Case, the *Akhbár-e-Islám* expresses the hope that the new Viceroy will use on necessary occasions the power, recently conferred upon him by His Majesty's Government, of granting unconditional pardon to criminals. It writes :—The agitation which often goes on among the public with regard to the innocence of some really loyal and harmless persons involved in sedition cases on their receiving the sentences of transportation or even of death threatens to prove a source for the spread of disaffection among the people. Accordingly, if the Viceroy will, on his being convinced of the innocence of those who have been awarded severe sentences, release such persons in virtue of the power he has been newly invested with he will undoubtedly earn the blessings of the entire people of India. [The paper also opines that if from among the convicts at present undergoing imprisonment those willing to sacrifice their lives for their Government were to be released they would form a very large Indian force.]

Viceroy's new prerogative and persons accused of sedition.

Akhbár-e-Islám (47), 27th May.

25. In the course of its comments on the Bill to amend the Government of India Act, the *Mahrátta* observes :—"But the worst aspect of the procedure is that the Bill has not yet been published in India though more than a fortnight has elapsed since it first saw the light in the House of Lords. We do not know why the State Secretary and his Council, having some notable Indians and an Indian Vice-President, are so persistently refusing to publish it in India whose interests it vitally affects, and in this case, completely subverts. Are they ashamed of themselves introducing an admittedly contentious matter in Parliament despite their solemn promises of keeping such controversial subjects at an arm's distance till the end of the War? We suppose so..... And what is sought after in rushing this Bill through the Parliament with such an unnecessary and foolish haste? Cases coming under it will be few and far between. And even if their number is larger, Government ought to submit, as justice demands that they should give up a property, if it is found that they are not the owners of it. Are not private people required to give up what is not their own at the dictates of the Court? Why should not Government do so? Do the Government mean to hold under cover of this law, a property in

Comments on the Bill to amend the Government of India Act introduced into the House of Lords.

**Mahratta* (5), 28th May; *Kesari* (88), 23rd May.

violation of justice? If so, the Bill will seriously undermine the faith of the people in British Justice, which they prize so highly, and at a time when faith in it is a paramount asset in Indian politics. It is time yet to drop the Bill and we hope saner judgment will prevail in this respect." [The *Kesari* writes:—We did not know when we commented last on the Government of India Bill that it gave in the hands of Government an evil weapon. It is just like the claws of a cat, soft to the touch when drawn in but sharp when drawn out. If the amendment is passed, the one remedy in the hands of the people to file a suit against the Secretary of State for the irresponsible and illegal acts of Government, may be taken away at any moment by passing an Act to that effect. The acquirement of this new right by Government means the removal of the limits imposed by the natural rights of the people on the legislative powers of Government. This limit is being narrowed from many sides even now and by the amendment in question it will be removed altogether. The amendment looks like the young one of a serpent which looks handsome in the beginning but proves dangerous afterwards. All journals and associations should strongly condemn it in time.]

Praja Mitra and Pársi (21), 25th May.

26. Referring to the absence of any provision for granting an Executive Council to the United Provinces in the Reuter's summary of the Bill supplementing the Indian Consolidation Act that has been recently brought in Parliament, the *Praja Mitra and Pársi* requests the Government of India to be so pleased as to gratify a certain amount of public curiosity in connection with that question. Alluding to the clause of the Bill which provides for the employment of the subjects of the protected Indian states and the members of tribes residing in territories contiguous to India in the Indian state service the paper, while appreciating the probable policy of Government of recompensing thereby the people of Persia, Arabia, etc., for the help they have given to His Majesty's Government in the present war, asks why they should be compensated at the expense of India alone and at the sacrifice of posts intended for British Indian subjects. It also asks if the interests of Egypt and the British colonies are not served by the help rendered by those people. It urges that large and fertile tracts are lying unoccupied in the colonies and that they may be also utilised while rewarding the services of the foreigners. The paper expresses gratification at the Burma and Bombay Chambers of Commerce raising a protest against a section included in the Indian Consolidation Act superseding the jurisdiction of ordinary civil courts over disputes between Government and the subjects affecting land in which the former claim some interest, observing that this section is calculated to trench upon the liberty of the people.

Hindusthán (16), 26th May.

27. The *Hindusthán* endorses the protest raised by the Burma Chamber of Commerce and the Bombay Chamber of Commerce against certain provisions of the Indian Consolidation Bill and asks His Excellency Lord Chelmsford to apprise the Secretary of State of the strong feeling that exists in India about the Bill and to use his good offices to postpone the consideration of the controversial measure. It resents the introduction of the Bill in Parliament without consulting public opinion in India.

Comments on the Government Resolution on the Industrial Commission.
Sánj Vartamán (26), 24th May.

28. The Government Resolution on the Industrial Commission has considerably narrowed down its scope of enquiry. We infer from the Resolution that the Commission will not investigate the existing industries. Though the cotton industry is flourishing in the Bombay Presidency we have still to import cotton goods from foreign countries worth thousands of rupees. If, however, the Commission had been asked to enquire into the means of development of our cotton industry much useful information would have been compiled. There is need for examining into the possibility of manufacturing dye-stuffs and starch used in cotton manufacture. The report of the Commission is likely to prove highly instructive and we would, therefore, ask

our public bodies to study the question of the development of our industries from various standpoints and be prepared to give weighty evidence before the Commission.

*29. "The terms of reference and the full *personnel* of the Industrial Commission are published and are the best calculated to inspire hope in the public about the result of its deliberations. We of course regret the omission from these deliberations of the important questions of the fiscal policy of the Indian Empire, but we rest on the assurance that this question will be decided when the larger question of the fiscal policy of the Empire as a whole will be solved. The appointment of the Honourable Pandit Madan Mohan Malavya is perhaps meant as a compliment to the Congress of which he is one of the ablest protagonists. The *personnel* of Indian as well as English members is all that can be desired, and it remains for us all to wish godspeed to the Commission and to wish that its report may not meet with the same fate which befel a recent Royal Commission."

Kaiser-i-Hind (19), 28th May, Eng. cols.

*30. The speed-limit for mortor-cars has been recentlyenhanced for this city from fifteen to twenty miles an hour. Quite simultaneously with this increase there has taken place a notorious rise in the number of accidents in Bombay streets, and it is pertinent to ask if the advanced speed-limit has not been directly responsible for these mishaps. Roads in Bombay are for the most part narrow and crowded, and except along a few thoroughfares, there are no decent side-walks for pedestrians. The populace on the other hand are entirely ignorant of the rules of the road, and whether or not the accidents of the last few weeks are due to the recent addition to the speed-limit, the present maximum is very high and requires, as a first measure of traffic-control, to be brought down to the original limit of fifteen miles an hour.

The speed-limit for motor-cars in Bombay should be reduced from twenty to fifteen miles.

Rást Goftár (25), 28th May, Eng. cols.

31. "The news that the decree passed by the Congress regulating the departure of Portuguese Citizens from the Dominions of the Republic will be promulgated and put in force in Goa, has been a shocking blow to the Goans in British India and their brethren in Goa... ..... The *Government Gazette* has not yet published this decree as it ought to have been done in the ordinary course and we have heard that the Consul General in Bombay Senhor Alfredo Casanova has not received any official intimation on the subject, but it is surmised that His Excellency the Governor General of Goa is making representations on the grave problem to the Lisbon Government. There can be no question as to the loyalty of the people and the Goa Government has had abundant proofs of the true feeling of patriotism for their country, which is reigning supreme in the hearts of the sons of Goa, and we can confidently warrant that the population is always ready, out of their own free will, to stand by the Government at any time and shed their blood in defending their country..... The consensus of opinion is that the Lisbon Government with its wisdom will go deeply into the facts and figures of the problem, and the citizens of Goa both abroad and at home place implicit trust in the Home Government to revoke the decree passed by them and thus avert the great economic disaster which would otherwise befall the people." [The *O Goáno* writes :—" The extension of the decree toGoa is very premature and even unnecessary. Firstly, because there is a large number of men who have not been brought under an organization such as a volunteer or colonial corps. Secondly, because no means have yet been used to call in or induce voluntary service. So long as there is ample element for voluntary service the Goa Government might use its discretion not to enforce *pressed* service. The economic condition of Goa is another point for serious

Comments on the extension to Portuguese India of the decree regulating the departure of Portuguese citizens from the Dominions of the Portuguese Republic.

A Luz (119), 20th May, Eng. cols.; *O Goáno* (46), 19th May, Eng. cols.; *O Anglo-Lusitáno* (37), 20th May, Eng. cols.

consideration. But a voluntary force will obviate the economic difficulty as much as the pressed force would complicate it. Should a necessity ever hereafter arise to enforce compulsory service and for that purpose to previously execute the terms of the present decree, difficult as the problem is, it would be better solved by ordering the *rejedores* and *juizes popular* of every village in Goa to give a list of all males of between 16 and 45 years, together with their names and addresses in foreign countries and their occupations and in particular if they are British Government servants and belong to any volunteer corps and thereafter intimating the selected ones, after medical examination, by arrangement with the Consul that their services are required by their motherland..... Any interference with the movement of Goans at present might be inconvenient to themselves as well as to many an employer in British India." The *O Anglo-Lusitano* remarks :—Owing to the fact that the promulgation of the measure will be most disastrous to the welfare of Goa in particular, inasmuch as her economic existence depends on the savings of her emigrants who in hundreds and thousands seek their livelihood in foreign parts, and,since the sudden suppression of this emigration would seriously affect the economic equilibrium of the country, His Excellency the Governor-General, Senhor Conceiro da Costa, has, it is reported, drawn the attention of the Home Government to the embarrassing situation that would result should the legislation be put into force. His Excellency could not have adopted a wiser policy and certainly deserves the most cordial thanks of his jurisdictionists for the keen interest he has manifested on behalf of their ill-fated country at this juncture. Whatever be the measures adopted by the Lisbon authorities after a due consideration of the representations believed to be made by Goa's Governor, it is to be sincerely hoped that they (the measures) will be in accord with the best interests of Portuguese India and such as will win the entire sympathy and the loyalty of the people.]

32. "A glance at the Civil List will show how the Muhammadan element is conspicuous by its absence in the superior ranks of the public services. There is no Muslim Judge in the High Court. No Muhammadan Collector; no Muhammadan Magistrate except Mr. Khairaj; no Judicial or Revenue Commissioner. In the Punjáb and United Provinces Muhammadans have risen to Commissionerships and in Bengal there is at present a Muhammadan Commissioner, but not so in Bombay. The Civil List is exclusively occupied by Hindu names. The Judicial and Revenue Service is their monopoly. Even in semi-official bodies such as the Municipality or the Improvement Trust there is a paucity of Muhammadans. This state of affairs has continued for a long time past, but it is intolerable now in view of the new spirit that is insidiously taking possession of our community. 'What is the use of our devotion to the Government', asked the President of the Bomboy Session of the League in his presidential address, and the question is on everybody's tongue. We hear it everywhere stated that we will not gain any-thing unless we join hands with the Hindus and agitate for it. It appears to be the general impression on the minds of the people that we will not secure any concession unless and until we agitate for it in the way in which the Bengalees agitated to annul the Partition of Bengal. This idea has taken such a firm hold of the public mind that all arguments to the contrary are brushed aside with derision. The success achieved by the extremists in the recent election has strengthened this belief and it is time for Government to show that those who confide in them are justified."

Alleged practical absence of the Muhammadan element in the higher services in the Bombay Presidency.
Islámic Mail (4), 21st May, Eng. edition.

***33.** "The Viramgam Customs scandal still continues unabated. Many have been the hardships to which railway passengers travelling from Káthiáwár to British territories have been subjected for years past, and many have been the complaints made. Angry protests have been entered both in the press and elsewhere. The Bombay Provincial Conference held at Poona in July last passed a special resolution on the subject. But the

The Customs troubles at Viramgam and Dhandhuka.
Gujaráti (12), 28th May, Eng. cols.

grievances of the travellers remain absolutely unredressed. Nor is that all. The poor inhabitants of the villages in the Dhandhuka Taluka that are affected by the customs arrangements are voiceless and their grievances have become intolerable. It is difficult to believe that the responsible officers on the spot are not aware of these grave hardships, and through them Government ought to be fully cognisant by this time of the hardships inflicted upon helpless villagers. If the local authorities are ignorant of what is passing around them, that does not reflect much credit upon their solicitude for the welfare of the voiceless and the poor. If they are not, and yet the grievances in question continue unredressed, that is still less creditable to them. We have been often told that it is not the educated classes that feel any sympathy with their less fortunate countrymen, but that it is the *Má-Báp Sirkár* and their officials that are the true friends and helpers of the people. The continuance of the intolerable grievances of the third-class railway passengers and the scandalous hardships to which they continue to be still subject are a telling commentary upon this pretentious claim. The continued grievances and sufferings entailed by the customs arrangements at Viramgam and by the establishment of customs stations in Dhandhuka Taluka are a further illustration of the same disposition to advance sweeping claims."

***34.** "The grievances and hardships to which the people are being subjected by the Land Customs Administration of Rán-pur and the neighbouring villages have been clearly set at length in a representation which the Honourable Mr. Goculdas has presented to the Bombay Government after personal inspection of the state of things now prevailing..... The present state of things, as described by the Honourable Mr. Goculdas in his reprentation to Government may be tolerated in a tenth-rate Native State but not in British India and surely it is and must be capable of radical improvement. The interests of revenue are no doubt supreme, but even that consideration can not be allowed to override the interests of poor and innocent villagers. We feel that Government have not been informed of the true state of affairs and that they could never have thought that their customs arrangements would be productive of the hardships and inconveniences narrated by the Honourable Mr. Goculdas. But surely it is not enough to frame rules and regulations in the abstract. They must be suited to the conditions and circumstances of the people or localities subject to them, and it was clearly the duty of the higher authorities to call for a report of their working from the responsible officers on the spot. This has not been done, and the result is an anomalous, almost an unheard-of, state of things in Ránpur and the villages in its neighbourhood, which loudly calls for prompt and impartial investigation and immediate redress even at the sacrifice of revenue. The same paper in the Gujárati columns of its issue of the 21st May refers in a bantering tone to the hardships the Customs officers at Ránpur are alleged to have inflicted on the people of the surrounding villages and asks Government to pay careful heed to the representation made by the Honourable Mr. Parekh in the matter and to be pleased to adopt the suggestions made by him with a view to giving relief to the poor people who are harrassed and hard hit by the rigid and arbitrary enforcement of the Customs regulations at Ránpur.

Grievances relating to the Land Customs Administration of Ránpur.

Gujarátí (12), 28th May, Eng. col. and 21st May.

35. Many applications have been made against the rates imposed in the Revised Settlement of the Purandhar Taluka (Poona). The chief points urged are that the increase of assessment on *jirayat* and *motsthal* lands is disproportionate to the increase in the produce of the land or its rent and that the increase in the assessment on *pátsthal* land and rice-fields is also more than justifiable. Some rice-fields have been converted into *jirayat* lands for want of rain and even the levy of the old assessment on them was a mistake and now they have to pay 23 per cent. more. There has been no increase in the facilities of communications in the Purandhar Taluka. The test of easy realisation of

Comments on the Revised Settlement rates of the Purandhar Taluka, Poona.

Kesari (88), 23rd May.

assessment is no true index of a ryot's prosperity. The increase in the number of cattles, the use of new implements and manure—these are signs of prosperity and we request Government to judge the ryots by this standard. The idea that increased price of land and increased rents are a mark of prosperity is illusive. The failure of banks has attracted capital to the land and the increase in price of the land is temporary. Government, however, will consider the question if representation is made to them quoting facts regarding the occupations followed by these buyers of landed property and the low rate of interest carried by them and the condition of those ryots who pay excessive rents for lands owing to competition.

Dacoities in Lárkána District.
Lárkána Gazette (40), 20th May, Eng. cols.

36. "Lárkána district has always a bad name for dacoities. Hardly a month passes without a dacoity being committed in one or the other village of the district. Such being the case we wonder as to why the authorities concerned have not as yet taken a serious view of the matter and devised effective means to extirpate the evil once for all. ..... Very recently a serious dacoity is reported to have been committed in the Rajuero Village by *Birohies* whose very name conjure up visions of terror before the minds' eye of the poor villagers. It is specially a matter of pity and deep anxiety that the victims of the dacoities are invariably poor Hind us who are as loyal and as much under the proetction of *Pax Britanica* as others are." Will the public be informed as to what measures have been taken by the authorities and which measure they propose to take to safeguard the interests of the poor Hindu victims? We would suggest here that the appointment of a mixed commission of officials and non-officials to study the question of dacoities and suggest remedies is imperative. But till this or any other suggestion is acted on, we would request the authorities to relax the rigour of the Arms Act in the mean time and grant license freely. Nay we would even go to the length of suggesting that the authorities should arm a small number of poor but capable Hindus in each village at the expense of the Government and organise them for defensive purposes. An extra police should also be drafted from the Punjáb and posted on the boundaries."

The Bombay connection is the best for Sind.
Phœnix (6), 20th May.

37. Writing on the subject of the Resolution passed at the recent session of the Sind Provincial Conference at Lárkána proposing the withdrawal of the powers of a Local Government from the Commissioner in Sind and the discussion it has given rise to in certain quarters as to the future administration of Sind, the *Phœnix* remarks :—"By snapping our connection with Bombay we will be relegated either to the backwoods of the Punjáb or to the sweet will of a Chief Commissioner for Sind. Some mofussil Muhammadans seem to think that by Sind being joined to the Punjáb the Sind Muhammadans will rise in importance and influence. This is, purely, a delusion and a snare. Sind will simply be swamped by the astute Punjábees. The Sind Muhammadans will lose their individuality, for the Punjábee Muhammadans, who are far more clever and advanced, will easily occupy the premier position in Sind. The listless and improvident Sindhi Zamindar will have to give way before the astute Punjábee. You cannot expect the Punjábee Muhammadans to treat the Sind Muhummadans from altruistic motives only. The Muhammadan Zamindars are already heard to say that the lands have begun to pass from them to the local Hindus. The astute Punjábees are bound to capture these lands all the more. The same will be the case as regards government posts, municipal seats and so on. Above all the spirit of the Punjáb Administration is unprogressive. The Sind Muhammadans, by remaining under the Bombay Government, have the advantage of being protected from outside encroachments. With the advance of education among them they are bound, in process of time, to occupy a high position in Sind. What the Sind Muhammadans badly need is light, more light among them. Let them work ceaselessly to that end. The Punjáb connection will go decisively against the best interests of Sind Muhammadans. We have laid stress on this point with a view to dispelling mistaken ideas about the 'blessings' of the Punjáb connection current among a section of Sind

Muhammadans. The Sind Muhammadans should think of preserving their own individuality and promoting their position in Sind. The letting in of the stream of the Punjábi Muhammadans, specially in the present state of Sind Muhammadans, will prove suicidal to the latter. We will, therefore, advise those Sind Muhammádans who have their hearts on the Punjáb connection to think naught of it. It is folly to think, at the present moment, of Sind being made autonomous with a Chief Commissioner at its head. By Sind being made autonomous the wholesome influence of Bombay will be withdrawn. The advantage of having a local council in the present condition of Sind is illusory having regard to the fact that in the Bombay Legislative Council the Sind members are influenced by the liberal spirit and have the moral support of the Indian members hailing from other parts of the Presidency. A local Council with Sindhi members and official autocracy will, at best, be a Hobson's choice. Autonomous Sind will be tantamount to official autonomy. Sind must make her progress under the liberal Bombay Administration. Barring one or two irresponsible local critics, the opinion in Sind is decidedly against Sind being made autonomous with a Chief Commissionership under the distant and nominal control of the Government of India."

LEGISLATION.

38. "Citizen" writes to the *InduPrakásh*:—"So the Government have introduced an amendment into the Municipal Act Amendment Bill enabling the Municipal Commissioner to attend the meetings of the Schools Committee. The Corporation in a meeting recently held had clearly expressed itself to be opposed to the proposal..... The Commissioner's thrusting himself on the Committee was inappropriate enough; a suggestion to that effect from the Government was still more inappropriate; but after the rejection of the Government's proposal by the Corporation, that the former should come forward with an Amending Bill to be introduced into the Legislative Council is a boundary stroke as far as impropriety is concerned. We wish the Government had shown better regard for the premier representative body not only of this city but in the Presidency..... A Government Bill is sure to succeed in the Legislative Council if they press for it. They may, however, yield if sufficient strength is shown by the people's representatives. Under the present circumstances the non-official honourable members must, therefore, oppose the new change. It is high time to prove that Pherozshah Mehta did not live in vain. Upon the independence of the Bombay Corporation rests the hope of similar institutions in the mofussil and hence our honourable representatives in the Legislative Council must present a united front to the contemplated change. We still wish that His Excellency Lord Willingdon, who is so much interested in municipal reform, will see the serious mistake of the whole proposal and we appeal to him to protect the liberties of the Bombay Corporation."

Comments on the Bill to amend the City of Bombay Municipal Act.

Indu Prakásh (32), 23rd May, Eng. cols.

EDUCATION.

39. In the course of a lengthy letter contributed to the *Chitramaya Jagat* (Gujaráti edition) Mr. C. B. Patel, B. A., refers to the resolution brought by the Honourable Mr. Samarth in the local Legislative Council in connection with the re-conversion of rural schools into full primary schools at least in large villages of the Presidency and remarks that the incomplete discussion that took place over the resolution is calculated to keep for ever the agricultural classes in the condition of lower animals. The writer observes that citizens can scarcely know about the groans of disappointment that are heard in rural cottages against the new system and anticipates that the educational grievances of villagers under that system will assume grave proportions in the future. He quotes the words of Mr. Moysey, Assistant Collector, Dhárwár, that discontent has been caused in large villages by the conversion of primary into rural schools and in order to show how the new system presses hard upon young students residing in villages cites a passage from the Bombay Land

The rural schools' complaint.

Chitramaya Jagat (53), for Mar. (Gujaráti Edition).

Revenue Administration Report, Part II, 1914, wherein the Commissioner of the Northern Division refers to the difficulties of young boys compelled to walk to primary schools a distance of four or five miles from their villages. The correspondent remarks that it is in the Bombay Presidency alone that there is an educational curriculum calculated to arrest mental development at an early stage. The writer winds up with the usual earnest appeal to the press and the educated classes to keep up agitation in the matter.

40. Referring to the reply to the critics of the conscience clause published by the Honourable Mr. V. S. Shrinivas Shastry, the *Dnyán Prakásh* says that the movement is not an anti-missionary one and that the missionaries should not be allowed to push on their propaganda by improper means and that the Honourable Mr. Shastry's demand has been supported by many missionaries among them being the Lord Bishop of Madras. It adds that the compulsion of religious education is due to the political subordination of Indians and that it is derogatory to national self-respect. It argues that it is the right of the people to receive secular education in missionary schools so long as they receive Government grant and that the connection between secular and religious education maintained by the missionaries should be broken off. It adds:—The present restrictions indicate our low political position and if they are removed our status will be improved politically. What is more, if one injustice is opposed successfully the way to withstand other unjust things is made easy. We hope that the national self-respect of Indians will be awakened and that they will ably oppose the prevailing injustice.

Missionary schools receiving Government aid should break off the connection between the religious and secular education imparted by them.
Dnyán Prakásh (30), 25th May.

41. Dwelling on the necessity on the part of the Khojas to satisfy a long-felt need of a high school among their community, the *Akhbár-e-Islám* strongly supports the suggestion made by a correspondent for the establishment of a Khoja high school to be named after His Highness the Aga Khan, whose services to the cause of Moslem education are well-known, in commemoration of the honour of a salute of eleven guns and with the status of an Indian chief recently conferred on him. The paper opines that His Highness will feel more gratified at the prospect of any such communal institution coming into existence than by a number of congratulatory gatherings on his return to India.

Suggestion for a Khoja high school to be named after His Highness the Aga Khan.
Akhbár-e-Islám (47), 22nd May.

RAILWAYS.

42. We do not know when the complaint about unjust supersessions of competent Indians by Europeans will cease to be heard in this country. During the present times when Indians are eager loyally to afford all possible help to their rulers Government should give no occasion for complaints of gross injustice. Mr. Tulsiram, Carriage and Waggon Inspector, N.-W. Railway, has been superseded by a European much junior to him in service and he has therefore tendered his resignation and has sent an appeal to His Excellency the Viceroy. We hope Lord Chelmsford will kindly intervene and set right the injustice to Mr. Tulsiram.

Supersession of Indians by Europeans on N.-W. Railway.
Kaiser-i-Hind (19), 21st May.

43. A "Second Class Passenger", writing to the *Káthidwár Times* complains of the absence of any compartment reserved for female passengers travelling on the Gondal State Railway. He remarks that in a country like India where women feel shy to travel in male compartments even when accompanied by their near male relatives it is not difficult to comprehend how uncomfortable they must be when they have to travel by themselves in those compartments. He refers the system

Want of reserved compartments for women on the Gondal State Railway.
Káthidwár Times (20), 21st May.

prevailing even in places like Transval and Natal, where women can sit and mix with men with greater freedom than in this country, and yet where separate compartments are reserved for them and requests the authorities connected with the above-said Railway to see to it that the anomaly no longer exists.

MUNICIPALITIES.

44. The report of the Committee appointed by the Government of Bombay to consider and report on the question of the extension of the principles of local self-government in regard to Local Boards and the Government Resolution thereon justify the adage about the mountain in labour bringing forth a ridiculous mouse. They do not serve the objects with which the Committee was appointed. We are painfully surprised to see that the Committee and the Government Resolution have announced that the time has not yet arrived for fully carrying out Lord Ripon's Resolution despite the rapid progress Indians are making in all directions. Government have taken a very narrow view in the matter of appointing non-official presidents and the steps they propose to take are retrograde and the new arrangement will not be any improvement on the present one. Nón-official presidents recommended by the Commissioner will be inclined to act in accordance with the wishes of the Collector. Moreover the "Chief officer" might lead the Board and the President by the nose as is done in many of the Municipalities. We would under the circumstances prefer the Boards to be conducted under official presidents as the proposed change would, instead of making the working of the Boards more efficient, tend to foster party feeling discouraging really useful and enthusiastic men from joining the Boards.

Report on the question of the extension of the principles of local self-government.
Praja Mitra and Pársi (21), 27th May.

45. The *Bombay Samáchár* expresses gratification at a recent notification increasing the elective element in the constitution of certain District Local Boards in the Bombay Presidency. It dwells upon the need of the extension of the principles of local self-government in regard to Local Boards with a view to training the people to administer their own affairs and ultimately becoming qualified for the rights of self-government. It urges the electors of the Local Boards to be impartial in exercising their rights and asks the elected members to use their powers in such a manner that they might be deemed fit for extension of their rights after the war."

Extension of the elective element in the Local Boards.
Bombay Samáchár (50), 24th May.

46. The *Jám-e-Jamshed* characterises as a piece of reckless indiscretion the recent strike of the Indian piece-goods merchants' employees and others in connection with the question of killing rabid and stray dogs by the local Municipality in the lethal chamber specially constructed for the purpose. It regrets that those people resorted to strike as if the destruction of such dogs was something novel and as if a sudden calamity had overtaken them. While disapproving the indiscriminate extermination of innocent and healthy dogs along with those affected with rabies the paper considers it infeasible for the Pánjrápole authorities to maintain a large number of dogs in a proper condition and prevent their multiplying. It dwells on the justifiability of striking work, as a last expedient after other legitimate means for obtaining redress through representations have been exhausted, and, consequently, points to the condemnation by the public of the present action of the strikers. It expresses gratification at the Indian Piece-goods Merchants Association intending to frame a scheme for preventing the recurrence of such contretemps in future and congratulates the Municipal Commissioner, Mr. Edwardes on the conciliatory attitude he assumed in connection with the strike. [While condemning the strike the *Sánj Vartamán*, in view

Some Hindus go on strike because the Municipality painlessly destroys stray paria dogs; condemnation of their precipitate action.
Jám-e-Jamshed (18), 23rd May; *Sánj Vartamán* (2[illegible]), 22nd May; *Akhbár-e-Islám* (47), 23rd May; *Hindusthán* (16), 22nd May.

of the declaration of the secretary of the above-mentioned employees' association disowning all connecion with the strike, points to the desirability of ascertaining and exposing the instigators. It, at the same time, recommends a change in the present method of seizing the dogs which is calculated to revolt one's feelings. The paper is of opinion that the municipality would do well to accede to the desire expressed by the Pánjrápole authorities to hand them over the dogs caught by our men to be kept under their own care at the Pánjrápole. The *Akhbár-e-Islám* also expresses its strong reprobation of the action of the Hindus in going on strike this year on the ground that the killing of the street dogs hurts their religious susceptibilities when no protest was raised by them against a similar action of the authorities during the previous years, when the dogs were poisoned or actually shot instead of being painlessly destroyed as at present. It hopes that the sympathetic attitude adopted by the Municipal Commissioner on the present occasion out of sheer deference to public wishes should teach the people to behave in a more friendly spirit towards him in future. While having no sympathy for the action of the piece-goods merchants' employees, who went on a strike, the *Hindusthán* wants to know if their masters took any steps whatever to pacify their minds before they struck work. The paper makes adverse comments on the neglect hitherto exhibited by the trustees of the Pánjrápole fund in this matter.

47. The *Rást Goftar* strongly disapproves of the recent strike of certain Hindu businessmen in Bombay as a protest against the Municipal method of destroying stray dogs, and remarks:—"The strikers ought, besides, to have shewn their ability to remove all stray dogs into safe custody if they did not want them to be destroyed by the Municipality. There is nothing to prevent any one to remove a worthless, unowned animal loitering about in the town, and the fact that there have been so many ownerless dogs straying about shows that either the Panjrapoles have no space for their accommodation and funds for their feeding, or that no organized effort was made by the leading representatives of the strike to collect the city's complement of such animals and to remove them to an asylum. It is a fact deserving of notice that the strike was only a circumscribed movement that failed to enlist the sympathy of the entire Hindu population of the city. In fact the movement was looked down upon by their leading men, and we congratulate them on their judgment for the sound common-sense which it displayed." [The *Mufid-e-Rozgár* remarks that no protest has yet been heard from the Hindus against the deliberate immolation of human lives now going on on the battle-fields of Europe; and yet human life is far more valuable than canine life? It reports that stray dogs are particularly numerous in Kamatipura, and that they constitute a real danger to humanity. It thinks that the action of the Hindus is unreasonable and suggests that if they are as sensitive as they profess to be they may provide a home for the up-keep of all ownerless dogs.]

* *Rást Goftár* (25), 28th May, Eng. cols.; *Mufid-e-Rozgár* (115), 21st May.

48. The *Sind Journal* discussing the various items of new taxation in Hyderabad observes:—"A tax of one anna per maund of cotton is proposed. In levying such a tax the trade and economic conditions must be considered. If the tax affected only the local consumers of cotton who use it for quilts, pillows and other articles of bed furniture or for padding cloth it would not matter. But unless large refunds were allowed it would affect the local cotton ginning factories and cotton presses and be a handicap on trade and industry. The tax on 'phooties' most of which are ginned into 'cotton' will not be refunded on their export owing to the change in their shape and unless a very vigilant agency is employed refunds allowed on articles that change shape is liable to abuse and fraud. If no refund is allowed the duty will have been paid on an article which is not locally consumed and which is very largely re-exported and which enters the Hyderabad municipal precincts only to be transformed in a more convenient shape and to help a local industry. This is against sound economic principle. The tax will

Comments on new taxation in Hyderabad (Sind).

Sind Journal (8), 24th May.

operate like an unrefundable terminal charge. If the locally ginned cotton is spun into thread or yarn locally or employed by local weavers the tax will affect the local hand-spinners and weavers, who are a notoriously poor class and will have a tendency to affect their trade (in the absence of a proportionate octroi duty on English and other imported cotton yarn) and be to the disadvantage of a local industry."

NATIVE STATES.

49. "The '*Al-Haq*' of Sukkur, a Mahomedan paper, has in a long editorial note condemned as unsatisfactory the administration of Khairpur State. The picture drawn seems undoubtedly very gloomy and unhappy. The several points to which reference is made obviously call for an immediate attention on the part of the Government of India with whom the sole responsibility for the good administration of the Native States lies. It is a matter for inquiry according to the *Al-Haq* how the financial management has actually been carried on during the past. We do not give any opinion of our own on the issues raised but the indictment, coming especially from a Mahomedan paper carrying on business close to the State concerned, does call for consideration in the interests both of the State and the Vazir."

Strictures on the administration of the Khairpur State.
Sind Advocate (7), 18th May.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 2nd June 1916.

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*Reported in advance.

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CONFIDENTIAL. [No. 23 of 1916.

Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 3rd June 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khán and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faldu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh.	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitrā	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1,500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 48.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayă Rámchandră Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayă Rámchandră Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyă; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	SINDI.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitra	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

1. In the course of a contributed article headed "Federal Home Rule for India", *Young India* discusses the federal system of Government in force in Switzerland and the United States. The article concludes as follows :—

Federal Home Rule for India.
Young India (10), 31st May.

"Can India take a lesson from these Federal States? Just like Switzerland and America, it is a country, inhabited by people who are divided by blood and creed. The people of this country are still in thrall but are most firmly determined to be free. Moreover, in order that the Native States should be included in the Indian Empire, it would be necessary to leave them complete independence as regards their local matters. Further it is also desirable that the provinces should be left complete autonomy as regards provincial matters. Certainly, all these conditions require that the future Home Rule of India should be established on federal lines. Provinces and Native States would then become self-governing units of the Indian Federal Union, while only matters of imperial concern would be left in the hands of the Federal Government. Even the Government of India by the Despatch of August 1911, have declared themselves in favour of provincial autonomy. Our late beloved Viceroy, Lord Hardinge, says that after the war it should be possible to give some concessions in the way of provincial autonomy. We would go further and say that the Government of India would do well to give complete autonomy to the provinces even before the war is over, in order that the provincial affairs should be better managed and that the Indian people may be well trained for eventual Home Rule which shall have to be given in the near future. Finally, we may appeal to our countrymen to work on unceasingly and to make the heaviest sacrifices to secure Home Rule for India on federal lines. We may then rest assured that the Indian Federal Empire shall be an accomplished fact at no distant date and that India will be recognized as one of the most trusted members of the British Federal Union."

2. "That Anglo-Indian writers should deny us the right of self-defence is perfectly natural—as natural, let us say, as the denial of the right to govern ourselves. Self-government involves the right of self-defence. Both are only self-respect in its larger implications. When Anglo-Indian writers deal with questions of this nature, they do so in a spirit of amused contempt. Well, we read their effusions with pitying tolerance of the bad politics which they seek to support by worse history,—in fact, by falsifying history. One need not go to the Mutiny for proof of the fact that British power was maintained in that crisis by the willing consent and co-operation of the Indians themselves. What happened then has happened ever since. Take the crisis of the present war. No one will have the hardihood to maintain that there has been anything like lukewarmness in India's loyalty or the slightest disposition to embarrass Government. That is the only true test you can apply to the loyalty of a subject people—the test of their conduct at successive crises. To ignore the lessons of the past and the present is the sure way to blunder in the future. The whole theory of securing peace by force, and loyalty by compulsion, is pernicious and deserves to be firmly reprobated."

The theory of securing peace by force and loyalty by compulsion is pernicious.
Young India (10), 31st May.

*3. "The governing authorities in the country and even the Home Government expect the people of India not to raise controversial questions until the cessation of war. The House of Lords led by Lord Curzon came in the way of the United Provinces getting an Executive Council because the proposal of the Government of India in that behalf raised controversial questions during the war. That was, of course, undesirable in the eyes of the Peers overburdened with anxiety on account of the great war. The question of import duties on textile fabrics must not be raised in the discussion of the budget, because forsooth the Home

Government enjoins on people postponement of controversial questions while themselves indulging in the same.
Gujarâti (12), 4th June, Eng. cols.

Government do not desire that such controversial topics should be raised at this juncture. The question of fiscal policy must be excluded from the scope of the inquiry entrusted to the Industries Commission, because it can more conveniently be considered and settled by the British Government after the war and because if it were now raised, it would make its settlement later on more difficult on account of the controversies it would kindle at this crisis. The Indian Government is not at liberty to enhance the import duties on cotton goods, even for revenue purposes, but is quite free to add to the poor man's burden by increasing the duty on salt to meet the financial exigencies of the situation created by the war, because it would be unwise to provoke Lancashire into a fiscal controversy. The poor half-starved Indian must quietly pay more for his pinch of salt, but the vested interests of Manchester must not be disturbed for fear of an unpleasant fiscal controversy when the energies of the British and Indian Government must be concentrated on the organisation of measures for the successful prosecution of war! But it seems that all this very disinterested and impartial exhortation is intended for the guidance and enlightenment of the helpless Indian people alone. The governing authorities are, of course, under no such moral obligation as they are benevolent enough to impose readily on a meek and submissive population. The Indian Civil Service Temporary Provisions Bill was sprung upon the people of India by its sudden introduction in the House of Lords. The provisions of the Bill were never published in this country, its aims and objects never placed in right time before the people who were directly affected by it and the telegraphic explanations that were vouchsafed to the Indian people were exasperatingly meagre and unsatisfactory..... The long and short of the whole thing is that the higher authorities are at liberty to create occasions for angry controversies or take up very controversial questions contrary to their own principles and professions, but silence is enjoined upon the people, when they raise legitimate questions for discussion and settlement, and cogent objections against high-handed measures conceived in secret and foisted upon them without due notice or affording adequate opportunities for discussion." [Further the paper continues:—"The latest instance exemplifying gross inconsistency between the precepts or professions and practice of the higher authorities is supplied by the history of the new Government of India Bill. It had been authoritatively announced that the Government of India Act Amending Bill would be taken up after the war and that no substantial change would be made in the consolidating Act. But strangely enough it was announced a few days ago that an Amending Bill had been read a first time in the House of Lords..... Under the *regimé* of the East India Company it (the Secretary of State) would sue or be sued in the established tribunals of the country, and when the Crown took over the administration of India from the Company in 1858, the right to have recourse to civil courts against the Crown, *i. e.*, the Secretary of State, was retained in its entirety under the Act of 1858. After the Councils came into existence, the Governor-General in Council was empowered to make laws, modify or repeal existing laws, but so as not to affect the provisions of the Act of 1858. All the same the Imperial and Local Legislatures have passed enactments, depriving His Majesty's subjects of legal remedies against Government in certain cases. The Bombay Land Revenue Jurisdiction Act is a well known piece of legislation in this presidency. How arbitrary, sweeping and unjust its provisions are is notorious. But no case arising under it ran the gauntlet of a decision by the Privy Council."]

*4. Referring to the demand made by Bengal Indian Christians to have communal representation, the *Mahrátta* writes:—"It appears that we shall have to make the best of the situation, by appealing to the communities themselves to use the 'communal representation' right in a patriotic manner. Government is not likely to go back upon its 'Reforms.' In the opinion of many it was a well-considered stroke of policy on the part of the Govern-

Communal representation being now the settled policy of Government the people should use it in a patriotic manner.

Mahrátta (5), 4th June.

ment to accentuate 'Divisions' amongst its subjects. If 'divide' is the policy of our Government as is maintained by some Englishmen, we cannot expect it to be sorry for the result of the Reform. So the principle of communal representation appears to be now a *settled* principle and Government and the several 'minority' communities having found it agreeable, we do not seem to have much hope of getting the principle discarded. The main question before us is the Home Rule question. And it would seem that our raising bitter controversies over the unfortunate 'communal' principle would somewhat prejudice our *main cause*. It is suggested that our position under the circumstances should be something like this: We, the different communities of India, will manage our differences anyhow; the great Hindu community will submit to injustice at the hands of its sister communities in India; but the great injustice of *all the Indian communities* being kept in a sort of political lock-up, while the Indian House over which they have a joint claim of ownership is being managed in the interests of *alien* communities by *alien* men—this injustice shall be looked into first and foremost."

Backward classes and political ferment.
Dnyán Prakásh (30), 2nd June.

5. Referring to the institution recently started at Nipáni (District Belgaum) to protect and advance the interests of the backward classes, the *Dnyán Prakásh* observes:—It is a circumstance of happy augury that such an institution has been founded. In the first place, it is a sign of the widening scope of our political agitation which had hitherto been confined to the upper or educated classes, at least so far as Maharashtra is concerned. The vast majority among the depressed classes in this part of India was ignorant, the elite of the communities were totally indifferent to all political activities, and owing to the facilities opened to them for admittance into, and prosperity in, Government service they were not available for political work of any kind. But these circumstances have now changed. The lack of active co-operation on the part of these classes was a serious handicap to the success of our political agitation coming from the advanced classes. The awakening that is in evidence of recent years among the depressed classes has a special value at this time of *Swardj* agitation. We call upon the leaders of the backward classes to join the Congress ranks to show that the objective of both is the same.

The loyalty of Ireland and India contrasted.
Prabodha Chandrika (94), 29th May.

6. Referring to the recent happenings in Ireland, the *Prabodha Chandrika* remarks:—The value of the loyalty of India and the services she has been rendering to the Empire is greatly enhanced by contrast with what took place in South Africa a few months ago and in Ireland only recently. German intrigues have been at work ere now in this country to tamper with the loyalty of the Indian people, but they have proved an utter failure. This fact has come in for high praise from no less a person than Lord Hardinge. Similar intrigues have at least partially borne fruit in Ireland. And yet British statesmen are anxious to give Home Rule to Ireland and are blind to the capability of India to govern herself. It is to be hoped that the experience the British public are having in the war will bring about a change in their policy of suspicion towards India whom they cannot trust with arms even after the loyal sacrifices India has made and is still making for the sake of the Empire.

Sir V. Chirol as guest of the Viceroy: propriety of the position questioned.
Kesari (88), 30th May.

7. People generally need not inquire who is entertained by the Viceroy and the Governors, but even this assumes a public and political character in particular circumstances. Our readers know who Sir Valentine Chirol is and what are his feelings about India. He winters generally in India and takes with him bundles of papers for publication in the retrogressive *Times*, in order to support Anglo-Indian bureaucracy in love with autocracy. Simla is wondering at his prolonged stay this time and *India* (London) surmises that he is engaged in some delicate mediation between White Hall and Simla. There is no doubt that he is engaged in some delicate business. But how can poor *India*

know whether it is good or bad? We assure our readers from our information that Sir Valentine's activities will be made public soon. The Simla correspondent of *New India* disapproves of an inimical writer like Sir Valentine Chirol being feasted at India's expense. If officials object to people in their bad books being entertained by Government officers who happen to be their relatives or friends and if they think that they are right in so objecting, is it proper for the Viceroy or the Governor to entertain a European and feed him at India's expense knowing that he is disliked by Indians who hold that he does them harm in every way?

Lessons of the Empire Day.
Gujarâti (12), 28th May.

8. The *Gujarâti* makes the following observations on the Empire Day:— The utterances of the President of the Indian National Congress show the deep loyalty of the Indian people towards the Crown. Some one may ask why Indians are agitating for political rights. Macaulay has said that a series of beneficial reforms have been due to popular agitation. In fact popular administration and political agitation go together and cannot be separated. Indians want the enjoyment of the rights with which Queen Victoria has so justly and judiciously invested them. In accordance with these rights one race should not domineer over another. Why is England fighting against Germany? England has opposed Germany to prevent her from dominating over other nations. Shall Indians then allow the Anglo-Indians to dominate them for ever? Is the Indian Civil Service, as it is called, meant for Indians or Anglo-Indians? Is it composed of 'Civil' or uncivil people? Do the members of the Indian Civil Service serve the people or dominate over them? Indians want to be rid of the yoke of the Civil Service in accordance with the provisions oi the Proclamation of 1858 and they like to be served by Indians who wouid be civil to them. 'The dominance of one race over another' says Macaulay, 'is the worst of all tyrannies'. Indians want the removal of that state of things from India. The 24th of May is cherished by the educated Indians because they imbibed the noble thoughts of Burke, Milton and others oh liberty and freedom during the reign of Queen Victoria. The Indians should observe the Empire Day because India acquired a status in the British Empire in Queen Victoria's reign and people become conscious of the fact that there would be no British commerce and British Empire without India. The *Times* does not count India as a component part of the British Empire. Why then should the Empire Day be observed? Kipling and Swinburne may prate about imperialism, but there can be no Imperialism without India. The lesson to be learnt from the Empire Day is that Indians should neither make slaves nor be slaves to others.

Alleged waste in printing the report of the Chemical Analyser to the Government of Bombay.
Young India (10), 31st May.

9. *Young India* refers to the need of economy at the present juncture and then goes on to write as follows with regard to the recent Report of the Chemical Analyser to the Government of Bombay:—"The report proper is drawn up with a brevity which could not possibly be improved upon. But we may be permitted to remark that one does not care to read the report to take note of the awful fact that so many thousand medico-legal cases, samples of potable water, of ditto Government stores, of ditto imports and of ditto miscellaneous articles were examined. As if all this were not enough, the Chemical Analyser insists on our accepting a table showing an analysis under all these heads during the past five years! Statistics and tables have their uses, but this chemical analysis which resolves everything into figures is sheer waste of human energy and of—paper. Of what earthly use is the precious information embodied in the statement under 'Class I.—Cases of suspected human poisoning.'—'As far as can be ascertained from the reports furnished to this office, the 121 cases of human poisioning, in which poison was detected, included the poisoning of 117 persons, of whom 68 died.' One is under the impression, that the Chemical Analyser's reports elsewhere, especially in the section relating to human poisoning, are made useful and interesting by indicating the nature of the

poisons used, the motives of the poisoner, the sources from which the poison is obtained and so on. Here we have dry-as-dust statistics! It is utter waste of—paper."

Proceedings at the recent Nudwat-ul-Ulema held at Poona.
Islámic Mail (114), 29th May, Urdu edition.

10. Discussing the meeting of the *Nudwat-ul-Ulema* held recently at Poona, the *Islámic Mail* states that the political preoccupations of the Muhammadans have kept them from freely taking part in the meeting. It says that many men who aspire to be the leaders of Musalmans are totally ignorant of the tenets of Islam and that they do not say prayers or do any of those things which are prescribed by their religion. It believes that the reason for this non-religiousness is a want of proper religious education which the *Nudwat-ul-Ulema* seeks to impart. It pays a tribute to Sardar Suleman Kasam Mitha and Maulvi Abdulla Ahmed whose efforts contributed mainly to its success. It regrets that the proposal of the latter gentleman concerning the establishment of a theological school in Poona was rejected, and it thinks that such schools are wanted all over the country.

The Abrama trouble: Government incite the Muhammadans against the Hindus.
Gujarâti (12), 28th May and *4th June.

11. In continuation of the remarks on the shooting incidents at Abrama [*vide* paragraph 16 of Weekly Report No. 22 of 1916], the *Gujarâti* passes very strong strictures on what it consider an indiscretion on the part of the Collector of Surat in justifying the action of Mr. Greenaway and cancelling the regulation of the Sanitary Committee *re* the prohibition of shooting or fishing on or near the vicinity of the sources of water-supply or tanks and places which the inhabitants consider as sacred. The paper, moreover, charges the authorities with inciting the Mnhammadans of the place against the Hindus by reviving the question of the right of using the tank which in its opinion was finally settled in the year 1896. It believes the Collector and the Commissioner, N. D., could have settled the matter to the satisfaction of the aggrieved people of Abrama without compelling them to take the matter further. [In another column and in the subsequent issue the paper gives a translation of the petition submitted by the Hindu inhabitants of Abrama to His Excellency the Governor.]

Reflections on the Irish Rebellion.
Kesâri (88), 30th May.

12. Under the heading "It is not rebellion to ask for Home Rule", the *Kesari* writes:—The London correspondent of the *Times of India* said:—"The (Irish) Rebellion was aimed not merely at English rule but at nationalistic politics; and nobody is more aggrieved and distressed by it than Mr. Redmond". Fortunately for Mr. Redmond his constitutional agitation is not suspected by the English people. But many people had formerly accused him of Fenianism and Irish leaders of older generations were undoubtedly similarly suspected. The extremist as well as moderate leaders in Ireland have all along heen accused of being sympathetic towards the Irish rebels by their opponents. [The paper here proceeds to give an account of Parnell and Grattan.] There was always a party in Ireland who wanted to obtain *Swardjya* by raising a rebellion. The last was the seventh attempt to obtain independence by proclaming a rebellion, since the Union of Irish and English Parliaments. But at the same time it is a fact that the renowned nationalist leaders kept themselves aloof from these attempts. If Government officials connot be accused of Scoundrelism because they come in contact with unreliable secret informers, what right have we to say that men like Redmond will change their character and principles because in the course of their agitation they come in daily contact with people of all shades of opinions? Those who rebelled in Ireland last month may have intended like Redmond the good of Ireland, but it does not mean that Redmond is a rebel. Though he will surely take advantage of the rebellion to push forward his Home Rule propaganda, it is but natural that he should be shocked by the rebellion."

***13.** Referring to a case recently reported in the *Leader* of Allahabad in which a Tahsildar of the Benares district is alleged to have deducted a certain sum as contribution to the War Fund from an amount paid as land assessment without consulting the payee, the *Mahrátta* remarks :—"When the United Provinces Government makes an enquiry into this affair, the result will probably be announced that the Tahsildar was, at the worst, an offender only in this single case. Our readers will remember that the Collector of Ballia District, United Provinces, was reported to have fixed a lump sum of Rs. 15,000 to be subscribed by the members of the bar and the officials for one motor ambulance etc. The United Provinces Government after enquiry issued a *communique* stating that these charges were without foundation. This new affair will probably end somewhat similarly..... Let us see what the new case brings forth."

An alleged case of forced war contribution from the United Provinces.
Mahrátta (5), 4th June.

14. Senator Humbert, an expert, has addressed a communication to the Paris newspapers in which he states that the allied powers believe that they have so many lakhs of men and that Germany has not that number. The reason why Germany has still held out in this war is that it possesses war materials of a superior kind. This is not a war of men; it is a war of superior artillery alone. It is on that account that Germany is able to get the better (of her opponents).

Why Germany gets the better of her opponents.
Ahhbár-e-Islám (47), 30th May.

15. Writing on the progress of the war the *Gujarati* remarks :—There is no good news from Italy of late. The reports we receive from it are generally exaggerated but now it admits that it is 'slowly and methodically' retiring. We only hope Italy's retirement may not be like that of Russia. The way in which Germany is prosecuting the war proves that the reports about the famine of copper, rubber and food in Germany were false and misleading.

The war : Italy retiring "slowly and methodically".
Gujaráti (12), 28th May.

16. At last Greece has played the allies false. It has allowed Bulgaria to occupy one of its important ports on the plea that the allies have occupied Salonica and other Greek islands and that Bulgaria should, therefore, be given similar facility to organise its own defence. Greece has always been at variance with Bulgaria and the Greek bitterly hates the Bulgar. Greece is in no way bound to help Bulgaria. Greece has now played the allies false for the second time.

Greece has played the allies false a second time in this war.
Sánj Vartamán (26), 1st June.

17. Taking a general review of the situation of the Empire during the war, the *Gujaráti* writes :—In spite of the changed angle of vision the British Parliament have ventured to make an important change in the Government of India Act without giving the Indians an opportunity of knowing the provisions of the Bill, or expressing their opinion. Perhaps this is meant as a reward for preserving the peace during the war ! We do not know the full particulars of the Bill but whatever little is known about it is not satisfactory. One of the provisions of the new Bill deprives the Indians of the right of suing the Secretary of State for India. This is a grave encroachment on the rights of the Iudian people. The Bombay Presidency Association have done well in asking Government to postepone the consideration of the Bill for the present. The amendments in the regulations of the Civil Service Examination passed last year go to prove that the British public does not care much for the rights of Indians. Now Government seem to be taking undue advantage of the indifference of the British people to get the Indian Consolidation Bill passed.

The Bill to amend the Government of India Act.
Gujaráti (12), 28th May.

18. We have slightly dealt with the poisonous character of the Government of India Consolidation Bill in our two last issues. We do not yet know fully what other poisonous germs are lurking in the other sections of the Bill. Another section that has come to light last week empowers Government to appoint commercial men to the Executive Councils on higher pay and pension. The appointment will be more expensive and it will be rarely of any use to India. The Bombay and Bengal Chambers of Commerce and the Presidency Association have lodged their protests against the Bill. We are awakening just now to a sense of the withdrawal of the right to sue the Secretary of State. Mere protests will not be of any use. The question should be publicly discussed and protest meetings should be held at many places. The right we are about to lose is a valuable one and Government have been trying for a long time to curtail it. The Bill must be condemned quickly and strongly everywhere. [The *Dnyán Prakásh* also writes strongly against the Bill and suggests that the Government of India should join the Indian public in protesting against it. The *Indu Prakásh* calls it "a most retrograde and reactionary measure" and demands that it should be dropped.]

Kesari (88), 30th May; *Dnyán Prakásh* (30), 28th May; *Indu Prakásh* (32), 2nd June, Eng. cols.

*19. "The definite undertaking by the Imperial Government not to introduce controversial legislation during the period of the war is more honoured in the breach than otherwise. The latest instance of such a breach is the amending Bill of the India ConsolidationAct, 1915, recently introduced in the House of Lords by Lord Islington, Under Secretary of State for India. One should have thought that such a hole and corner policy of introducing Bills had vanished with the old times and that the new angle of vision had directed a new policy. Unfortunately this has not happened and we see several steps taken which do not point to the angle of vision being altered at all. [The *Rást Goftár* writes :—" Apart from the question of its merits and demerits, the fact that the public in this country, which has been directly affected by its proposed amendments has not been consulted, is sufficient to justify the protest lodged against it from so many diverse quarters. Among other things the Bill permits Indian legislatures to make enactments depriving the subjects of their right to sue the Secretary of State for India. This right was conferred at the time when the administration of this country was transferred from the East India Company to the Crown..... After the serried opposition which the Bill has met from commercial quarters, it is not unlikely, that this section of it might be omitted, and it would be well indeed that it was withdrawn. The bill is, however, studded with other highly controversial proposals suggesting changes of great constitutional moment, and they are, many of them, of a nature calculated to make themselves the subject of sustained controversy in this country. Such, for example, is the provision in the Bill enabling rulers and subjects of Native States to be nominated to legislative councils—a provision that would affect not only the position of the Councils, but possibly the constitutional status of the Princes themselves, and it is a moot question if the latter would relish such a change. The proposal to enable subjects of Native States to compete in the Indian Civil Service Examination is one that can be discussed in India in a spirit of perfect amicability; but that is no reason for precipitating the course of the Bill and stifling discussion. However, since it is desirable that all controversial discussions be suspended during the progress of the war, it would be best to withdraw the bill in its entirety."

Kaiser-i-Hind (19), 4th June, Eng. cols.; *Rást Goftár* (25), 4th June, Eng. cols.

20. The Government of India and the House of Lords should carefully consider the protest that has been raised by the Bombay Presidency Association against the Government of India Consolidation Bill. It is to be regretted that the people of India have been kept completely in the dark about the provisions of the Bill. The Bill is highly controversial and should not therefore be taken in hand in accordance with the avowed policy of Government. One of the provisions of the Bill which has evoked protests from the European Chambers of Commerce tends to overrule

Bombay Samáchár (50), 29th May; *Sánj Vartamán* (26), 27th and 31st May; *Jám-e-Jamshed* (18), 29th May; *Praja Mitra and Pársi* (21), 29th May; *Shri Saydji Vijaya* (64), 1st June.

a decision of the Privy Council and deprives the public of their right to sue the Secretary of State. This right should not be encroached upon in the interests of the people and Government alike. The throwing open of all posts under Government to the Indian Chiefs and their subjects is likely to have far-reaching effects and the question requires to be very carefully considered. What will be the effect on British Indian subjects of rendering those posts available to the subjects of Indian Chiefs that are not open to themselves? We do not think the subjects of Indian Chiefs possess any special qualifications. The question of giving commissions to Indians has not yet been favourably considered, and how will the Indian subjects feel if the subjects of Indian Chiefs are given preference over them in this matter? The Bill should either be dropped or the people of India be given opportunities of expressing their opinion on all the provisions of the Bill. [The *Sánj Vartamán* joins in the protest and opines that the proposed amendment in the matter of suing the Secretary of State constitutes very grave encroachment upon the constitutional rights of British subjects which they have enjoyed since the time of the East India Company. It is opposed to Government scholarships and Civil and Military posts being given to subjects of Indian Chiefs as in its opinion an injustice would thereby be done to British Indian subjects. In a subsequent issue the paper reproduces and endorses the comments made by Sir Narayan Chandavarkar on the Bill in the columns of the *Times of India* and exhorts the Indian people to convene public meetings throughout the country to protest against the many harmful innovations which in its opinion the Bill threatens to introduce. The *Jám-e-Jámshed* and the *Prája Mitra and Pársi* also condemn the bill, the former advising the authorities to postpone this controversial measure till after the war and the latter regretting that such a bill should be ushered in at a time when His Majesty's Government is prepared to grant Home Rule to Ireland and suggesting that protests should be made by the public, the All-India Congress Committee and the Executive Committee of the All-India Moslem League. *Shri Sayaji Vijaya* expresses gratification at the introduction of the provision allowing subjects of the protected States to appear for the I. C. S. examination, in the Government of India Consolidation Bill, and believes that this step has been taken in recognition of the staunch loyalty shown by the States and the valuable services they have rendered to the Empire since the outbreak of the war.]

21. "We deply regret the action of the Madras Government in demanding a security of Rs. 2,000 from *New India*. Note what that journal stands for. It is an organ of serious politlcal thought, a powerful instrument of political education and a recorder of political activities of the sanest and most constitutional character. It is owned and edited by a gifted English lady who has made immense sacrifices for the land and the people in whose cause, spiritual, moral, intellectual and political, she has put in nearly twenty-five years of most strenuous service. Neither on personal nor political grounds can there be the slighest justification for the oppressive action of the Madras Government..... In so far as the present action of the Madras Government is capable of the construction that it is meant to discourage the political propaganda with which Mrs. Besant and *New India* are identified, the effect will be deplorable. The feeling that will be uppermost in the minds of Indian journalists will be one of stupefaction, for if Mrs. Besant can be dealt with in this fashion, what safety is there for others? And after all what reason can the Government of Madras give for demanding this security from Mrs. Besant? Surely no one, even the most Anglo-Indian of Anglo-Indian officials, can venture to say that Mrs. Besant is disloyal..... As a matter of fact she has always emphasised the importance of the connection between Great Britain and India and she has always maintained that it is out of Great Britain and the free-India of the future that the future great world-empire will grow..... We believe that the bureaucrats understand full well that not only Mrs. Besant but no sensible Indian denies the importance of the British connection. They know full well that all that Indians want is solid progress of the country, and it is this solid progress to which, we believe, the bureaucrats object. The progress of India depends upon the recognition of her rights, upon the granting to her of the power to

Comments on the demand of security from the *New India* newspaper of Madras.

Young India (10), 31st May.

manage her own affairs, to give her countrymen her own laws, to rule her country in accordance with her principles, her traditions, under the ægis of the British Empire. This, it appears, the conservative bureaucrats object to. It is by force that they want to check the progress of the country and the methods by which they try to do so are most questionable, and unworthy of the traditions of the great British Empire. Acts like the Press Act, mostly their own creations, give them the liberty of attaching any meaning to the utterances of the advocates of the Indian cause, and consequently any home truth spoken or bold demand put forward is at once interpreted as sedition. No trial is necessary, no legal process compulsory, for the power is theirs to gag the mouth of the speaker or to snatch the pen from the writer's hand by inflicting heavy penalties on him. If Mrs. Besant's utterances are looked upon as seditious because they unequivocally proclaim the rights and the demands of the people of India, then in no lesser measure should Lord Hardinge's recent utterance full of genuine sympathy for Indian aspirations be regarded as seditious. There is no sedition in India except when Anglo-Indians turn anything and everything they choose into sedition by a stretch of imagination for their own selfish purposes. These are in reality the true enemies of the British Empire for they fail to foresee the future with that farsightedness which characterises the utterances of sympathetic sons and daughters of England like Lord Hardinge and Mrs. Besant. It is high time that the English democracy should realise that the true friends of the British Empire are those who strive to lead India along the path which England has trodden and is proud to have trodden, the only path worth treading, the path of liberty." [Elsewhere the paper publishes a communication from its Madras correspondent, in the course of which the writer observes :—" The demand of Government has long been expected, and it is an open secret in political circles here that but for Lord Hardinge and the Government of India, the Local Government would have used their repressive powers months ago. At one time rumours were rife that Mrs. Besant would be deported, and even now, the general idea is that the present action will be followed by that disastrous step. It may here be recalled that the Madras Government has been frankly hostile to *New India*. Official advertisements were rarely sent to it, and censorship has long been stiff concerning the telegrams sent to it by its numerous special correspondents. Public indignation here has become more acute by the knowledge that the *Mádras Mail* is not curbed in its poisonous libels on Indian loyalty. If Government permit full freedom of discussion, why, they ask, should steps be taken only against an Indian journal? The Government of Madras have been growing very unpopular during the last few months,—a change to which frank expression was given by Hononrable Members at the last session of the Legislative Council. The demand of the security from *New India* will surely make matters much worse for them. It looks as if Lord Chelmsford will have to deal with two Bengals instead of one. At any rate he cannot thank the Government of Madras for this ill-conceived step early in his regime."]

*22. Referring to the section of the Press Act under which security of Rs. 2,000 is demanded from Mrs. Besant's *New India*, the *Gujaráti* says :—" The section is a very arbitrary one. It does not state on what materials or grounds the Magistrate is to demand a security or cancel or vary his order from time to time. He is not required to state his reasons for his decision except in a case in which he passes an order *dispensing with* the deposit of any security when he is bound to record the ' special reasons' on which he grants an exemption. It would be very interesting to know the 'special reasons' on which Mrs. Annie Besant was exempted when she originally made the declaration under section 4 of Act XXV of 1867, and the grounds or considerations which have now moved the Magistrate to cancel his first order and demand the maximum security of Rs. 2,000..... We frankly confess we are not sorry that Mrs. Annie Besant has been called upon to furnish security, because she is not the person to submit quietly to this kind of arbitrary action on the part of the Madras Government and the agitation that is certain to ensue may result in some good in the long run by emancipating the Indian press from its

Gujaráti (12), 4th June, Eng. cols.

present thraldom. That the Madras Government should have thought it a piece of wisdom to take the action they have done at this juncture is not a little astonishing. But the ways of Governments, like those of Providence, are inscrutable..... Our political instinct, however, tells us that the present step is a thoughtless one and will defeat the object the Madras bureaucrats have in view. How the Press Act is being worked in a differential spirit to the prejudice of the Indian press is notorious. How the Indian papers which cry hoarse over the long-standing grievances of the country in a perfectly loyal and constitutional but patriotic and courageous spirit run the risk of punishment or even of being ruined is well known. How those Anglo-Indian papers, who adopt the cowardly policy of pin-pricking, exasperate a helpless and patient people by their offensive writings and thus excite discontent and dissatisfaction amongst them, enjoy absolute immunity is a significant commentary upon the wisdom and impartiality of those who are entrusted with the duty of enforcing the arbitrary provisions of the press and sedition laws in India..... We do not and cannot approve of the principles and methods of Mrs. Annie Besant and her zealous followers in the matter of conducting agitation on the question of self-government to the serious prejudice of local and provincial questions and without constantly impressing upon the mind of the people, both educated and uneducated, the paramount importance of training themselves by continuous thought, persistent study and actual work in different spheres of national activity from the lowest to the highest. Such exhortation is badly needed side by side with the legitimate demand for self-government under the ægis of the British Crown. That is being unwisely neglected and the energies of the people are being somewhat misdirected to the prejudice of the study of local and provincial questions and to the discouragement of disinterested and active service in villages, districts and provinces. Whilst we strongly hold this view, we cannot concede even for a moment that the way to direct the present agitation on sounder lines or to moderate Mrs. Annie Besant's British enthusiasm is to invoke the provisions of an arbitrary Act which should never have found a place on the Indian statute book and to give the start to a widespread agitation for its repeal at this juncture. We confess we cannot congratulate the Madras Government on this achievement."

23. "If Mrs. Besant is to be trusted—and we have seen nothing in her paper upto now that would move us to say that she is not speaking the truth—it is evident that the Madras Government have developed an angle of vision which twists straight things and straightens things which are twisted: For, the *Madras Mail* remains untouched though it has written in the most offensive and treasonable manner about the people of this country and the Coalition Government. Respecting the people of this country the *Madras Mail* states that they must not be allowed to volunteer lest they should turn their arms against the English. We declare that this is 'treason' towards the loyal people of India. It is a most despairing spectacle—to see the Indian Government utilising India's soldiers and savings in a profuse manner in a cause which has absolutely no direct connection with the weal or woe of India, and simultaneously patronising [for the kindly attitude towards papers of *Madras Mail* type cannot be fitly designated otherwise] Anglo-Indian pen-drivers who speak of the brethren of the self-sacrificing soldiers and donors in terms the most ungrateful and contemptuous! 'You send our brothers, our fathers, our sons, etc., etc., to die in foreign lands for the benefit mainly and primarily of a foreign people; and you call us traitors prospective if not actual!'—thus pours out the soul of the loyal relatives of the dead and dying, the fighting and suffering manhood of India dumped by our Government in theatres of war..... We do think that a small dose of the Eternal Wisdom will stand the Government in good stead. The law is: Love begetteth love and hatred, hatred..... We beg to invite our Government's most careful attention to the Law spoken of above. We beg to urge upon them that *by calling Indians rebels you will make them rebels, by calling them disloyal, you will make them so.* The differential treatment given to Anglo-Indians in this land of Indians is a festering sore.

**Mahrátta* (5), 4th June; *Indu Prakásh* (32), 1st June, Eng. cols.

Equal Law is the demand of the awakened Indian..... Our Government will be unwise to expect from every quarter whole-hearted support of its measures or its methods or the system of rule which they work under. The ills which Indians labour under make them cry out with anguish and call for remedies. It is futile to expect that the suffering Indians will modulate their cries to exactly suit the varying whim of the official ear. Government must *allow for the pain and agony of the sufferer* before penalising his vehement sighing, sobbing, swearing and roaring. The sufferer desires to call attention to his agonies which are very real to him, though 'unreal' and 'fancied' to the Managing Department to whose ill-management he owes his suffering. The Managers of India will be doing a disservice to themselves and their Sovereign, if they go on making unnatural laws and administering them unnaturally, when Indians have *come to their senses and have realised what they did not realise before.* Loyalty to the British connection and constitutionality in political means and methods: these are the *sine qua non* of Indian progress within the Empire. These essentials may and should be insisted on in any expression of views, or execution of plans on the part of persons engaged in active politics. But to go any further than this is scarcely 'a good policy.'" [The *Indu Prakásh* writes:—"The action of the Madras Government cannot but be regarded as highly injudicious, especially as it comes at a time when the loyalty of India has stood the test of a devastating war in a manner which has surprised the ultra-pessimistic section of Imperialists, and also in view of the fact that the newspaper, sought to be thus punished, is controlled by a woman of the talents, accomplishments and character of Mrs. Besant..... She has condemned all tendencies towards political crime of any sort and pleaded for a more liberal and generous policy just to make it impossible for such tendencies to raise their head. This is certainly no ignoble motive, and the great personal influence which Mrs. Besant has been able to acquire by virtue of her work and attainments, has been, in our opinion, of the nature of a force helping in the maintenance of law and order in a way far more potent than repressive legislation. The psychology of the application of the Press Act has been seen to be extraordinary."]

24. Mrs. Besant complains that she had only nine days to comply with the notice as it was issued on the day she had to lecture in Poona. But she does not know probably that these things are managed more carefully in Bombay than in Madras in order to harass the newspapers. The *Kesari* did not get even a day's notice to pay a security of Rs. 5,000. The notice was served on Mr. Kelkar on Sunday at 11 P.M. Government were at Mahábaleshwar and the District Magistrate was not at the station. Even if he were, he could not have changed the orders of Government as he is but an agent in such matters. Fortunately the *Kesari* was able to pay the security demanded, but surely it is not gentlemanliness to demand Rs. 5,000 at such a short notice. Compared with this case Mrs. Besant got a good deal of concession. What else can we say?

Kesari (88), 30th May.

*25. "The Madras Government has clapped a surprise upon the country by its demand of security from the *New India*, the paper of Mrs. Annie Besant. It has come as a surprise to both those who read the journal as well as to those who do not for the simple reason that the measure betrays evident lack of tact and foresight. The country is passing through times when the relations between the administration and the Indian press ought to be anything but strained. Such relations, we are afraid, have been jeopardised by the thoughtless action of Government and a feeling of distrust and apprehension has been created where there ought to be fostered a sentiment of security and trust..... We do not know and no body knows it definitely, why the action against Mrs. Besant's paper has been taken. We have no sympathy for many of the ideals which she has been preaching..... But if the fault of her journal has been one merely of precocity in the ideals which she has been advocating the paper might well be left to itself, and, as we have said, it will do no harm. If the action taken against it is only precursory to a compaign of like measures against many, its effect would not be desirable at present time when it would be sheer folly to disturb the even course of the exemplary

Rast Goftár (25), 4th June, Eng. cols.

relations which now subsist between the rulers and the governed. Lord Hardinge, who never hesitated to act with firmness during a crisis, managed his affairs with remarkable tact. We feel it hard to believe if he would have viewed this step in the light of a right action at a right time."

Mrs. Besant has to thank herself for the step taken by Government against her.
Praja Mitra and Pársi (21), 1st June.

26. Referring to the Magistrate's order demanding security of Rs. 2,000 from Mrs. Annie Besant under the provisions of the Indian Press Act, the *Praja Mitra and Pársi* regrets that her conduct before and after the passing of the said order has been one calculated to strengthen the hands of the advocates of that Act and that it is not calculated to confirm the popular agitation against its rigours. While admitting the benevolence of her motives in the direction of the political betterment of India, the paper cannot endorse the methods she has been employing for its achievement. It denounces her recently delivered speeches and expresses its disapproval of her precepitance to obtain self-government for India. The paper believes that Mrs. Besant has been indiscreet and has to thank her own unguarded language for the step Governmeet have been compelled to take and wishes her friends to dissuade her from taking part in Indian politics.

Lord Chelmsford's new prerogative of mercy.
Sudhárak (36), 19th May.

27. Referring to the recent delegation of the royal prerogative of mercy to His Excellency Lord Chelmsford, the *Sudhárak* remarks :—We are confident that His Excellency will make a liberal use of this new power to liberate all political prisoners. We are sure every thinking Englishman as well as Indian will join us in the expression of this desire. Political crimes do not offend against God's morality, but only against the policy evolved for the maintenance of constituted authority. Of course the need for such a policy is self-evident. But the general notion prevalent in England as to the nature of such offences is that they are as a rule of the smaller class, and England has provided a safe refuge for political offenders from abroad and has even actively helped many of them. We hope, therefore, that His Excellency Lord Chelmsford will earn the gratitude of the nation by releasing the political prisoners, having regard to the real nature of their offences.

Sarcastic comments on the nominated members of the Bombay Legislative Council.
Hindusthán (16), 30th May.

28. Commenting with acerbity upon the list of nominated members of the Bombay Legislative Council, the *Hindusthán* writes :—The list is really a disappointing one. We do not know what rules Government follow in making these nominations. Seven of these thirteen gentlemen belong to Bombay and two of them are Muhammadans. What is the significance of Government not nominating Mawlvi Rafiuddin Ahmed? Government have not found a single person from Gujarát fit to be nominated to the Council. We do not know whether we should congratulate Gujrát on this account or condole with it. If the nominated members of the Council consider it their duty to blindly say 'yes' to what the officials say and to support them on all occasions we are glad Government have not found a single person from Gujarát who would come up to that expectation.

How the people should view the drink traffic question.
Mahrátta (5), 4th June.

***29.** Referring to certain steps taken by some of the States in the United States of America for absolutely prohibiting the drink traffic, the *Mahrátta* remarks :—" As things are, a supposition that a bold step in the direction of the absolute prohibition of the drink traffic will be taken by Government at an early date will prove utterly chimerical. It would seem, on the contrary, that Government will go on playing with us and degrading our nation until the morally robust and determined amongst us make a point of bringing Government to the right path in this most serious matter. If *sacrifice* has any chance of moving men—howsoever power-blinded they be—then we *do have* our fortune in our own hands. If you do not want a particular drink-

shop in a particular locality, the remedy is to show your intense moral horror by acts which will compel Government to respect your feelings, which will move Heaven to come to your help—which will, in fine, be *awe-compelling* though strictly moral, proceeding from the single motive of stopping the degradation and helping the spiritual progress of the brethren, who in their ignorance and in their weakness of will cannot resist the temptations thrown in their way. Mere wordy appeals to Heaven avail not; even He desires that we should be as good as our professions of high purposes and great ideals. It must be confessed that there is a degree in law-abidingness which goes against the Divine Law and hence is a spiritual crime. If, for instance, any human law asks *A* to shut his mouth and look on while a whole nation is being indirectly led to perdition, that law *A must not obey*. Similarly in the case of other laws. One must settle for oneself by the help of the Divine Light within what human laws he should bow to and what he should put his foot upon. We are of opinion that our Government is showing too great a defiance of the moral law in this matter of the drink traffic. Under such circumstances, the opinion is not unlikely to prevail that people will not be punished of Heaven—though *here* they may suffer grievously—if they go beyond the limits of the law in attempting to withstand the progress of the Drink Devil amongst the Indian populations."

30. "The attention of Govermnent may be drawn to one point, and it is this that the Secretary of the Industrial Commission must not necessarily be a Civilian and that he may well be recruited from Indians on high Government posts who may have widely travelled and studied industrial questions. We believe that an Indian has never before been appointed secretary to a Commission and, if not for anything else, at least for this, a precedent ought to be created this time by appointing an Indian. The success of the Commission depends, however, not only on Government and on members of the Commission, but principally on the Indian people themselves who must co-operate with Government by being prepared to give evidence in a clear and independent manner."

The Industrial Commission: Suggestion of appointment of a high Indian official who has widely travelled as its Secretary.

Praja Mitra and Pársi (21), 31st May, Eng. cols.

***31.** "The Honours *Gazette* published on the King's birthday comprises amongst others the names of a few Bombay citizens whose enlistment is sure to be accorded in this country the unmixed approval of the public. Pre-eminently over others among Bombay citizens there stands out the name of Mr. Ratan Tata who has been elevated to Knighthood, and we do congratulate him most heartily on the distinction which has been conferred upon him..... Simultaneously with Sir Ratan Tata, the name which attracts most attention, on our side, is that of the editor of the *Times of India* who has been made a Knight. The honour conferred upon Sir Stanley Reed is an honour not only to this journal which holds quite a unique position among the press in India but an honour also to the journalistic profession of this presidency..... We note with satisfaction that the policy of rewarding with honours citizens, who by their munificence help the cause of public utility, has been admitted by Government in the case of Khan Bahadur Hormusji K. Bhabha who gave to Bandra the hospital which it so badly needed. The distinction awarded upon Mr. Bhabha has been well earned and we congratulate him for the recognition which he has received from Government for his liberality towards a deserving cause."

The Birthday Honours' List.

Rást Goftár (25), 4th June, Eng. cols.

32. The *Bombay Samáchár* dwells at length on the solicitude shown by Government for the care and protection of the Hajis in the most trying conditions created by the present war and the measures they have taken to supply food and means of conveyance to them. It refers to the increasing difficulties that the Hajis might have to face during the ensuing Haj season and strongly

Approval of the recommendation of the Haj Committee.

Bombay Samáchár (50), 3rd June; *Akhbár-e-Islám* (47), 1st June.

endorses the recommendation made by the Haj Committee to the Muhammadans to postpone their pilgrimage till after the war. The paper asks the Muhammadans to give serious consideration to the question and to act up to the thoughtful recommendations of the Haj Committee. [The *Akhbár-e-Islám* gives a substance of the recommendation of the Bombay Haj Committee without any comments.]

EDUCATION.

33. Referring to the report of the Committee appointed by the Government of Bengal to report on the Calcutta Presidency College incident, the *Kaiser-i-Hind* remarks :—"A typical instance of the spirit in which these Anglo-Indian critics view all the proceedings of the Committee and the future of students is afforded by the letter of the Calcutta correspondent of the *Times of India* who uses some choice billingsgate regarding Indian students. Thus he calls students of the Presidency College as of other Colleges 'an unruly conceited lot of youths,' just because 'they are extremely touchy about their dignity and their rights.' The next sentence is an improvement even on this. 'No remedies are prescribed for the improvement of these ill-bred uncouth striplings.' Has not the time come when the newly formed Students' Committee of Bombay should devote their attention to such unprovoked attacks on students in India side by side with their agitating for students in England? It is a plea always trotted out whenever there is any unpleasantness between Europeans and Indians that the latter do not have sense of humour to understand the doings of the former. The late Honourable Mr. Jenkins gave out the same plea when the late Mr. Gokhale resented reflections made by him on non-official members of the Imperial Council. Thus the Calcutta correspondent of the *Times of India* satirically observes 'because the Bengali youth is touchy and resents any humour indulged at his expense, the caustic remarks which are the privilege of the pedagogue the world over (*sic*). One would have thought that it would be more to the point that the Bengali youth should learn to take a joke in good part.' Indian students are not obtuse to jokes and we have seen a class of college students enjoying largely jokes much at their expense by their professors. But it must be borne in mind that Indian students do know how to distinguish between a joke and an intentional affront and though they would take the former in good part they would naturally not do so the latter. The lesson of the whole controversy is that a bond of sympathy must be established between European professors and Indian students and that newspaper critics must cease thinking and writing of the latter as if they were the worst in the world."

Indian students and English professors.
**Kaiser-i-Hind* (19), 4th June, Eng. cols.

34. Referring to the protest made by the Satyashodhak Samaj at their 6th annual conference against the institution of rural schools, the *Dnyán Prakásh* observes :—This Society by its very constitution is the guardian of the interests of the backward classes. It has all along kept itself aloof from politics. This single fact is sufficient to satisfy the Government that this Society holds the recent changes in the policy of rural education as reactionary and productive of much mischief. As rural education is the special interest of all backward classes, this Society has an undeniable right to be heard with attention in the matter. The opinion it has expressed by way of protest will permeate the classes it represents. The Government will be pleased, therefore, to reconsider the whole question and introduce the necessary changes in the present policy of rural education.

The Satyashodhak Samáj and rural education : alleged right of the former to special considerations in matters educational.
Dnyán Prakásh (30), 2nd June.

35. Commenting on the Calcutta Presidency College Inquiry Report, the *Kesari* approves of the recommendation of the Committee that the Professors should study the vernacular of the boys and that they should have knowledge of the ancient civilisation of India. It inquires why the Committee's recommendation that

The Calcutta Presidency College Inquiry Report.
Kesari (88), 30th May.

some distinguished professor should be appointed at the College has not been carried out as yet and asks what guarantee there is that jobbery will not take place as before. It objects also to the strictures of the Committee against comments in the Press and says that the Press will have to discuss College questions like other questions and that it will not side with students if they are behaving wildly and if the teachers are not to blame. It adds that students will not feel any respect for Professors who ridicule their civilisation. It is also of opinion that the desired object will not be achieved by muzzling the Press and keeping the students aloof from journals.

MUNICIPALITIES.

Comments on the Bombay Government's Resolution on the report of the Committee appointed to consider the question of the extension of the principles of local self-Government with regard to Local Boards.

Young India (10), 31st May.

36. "One can only regard with amazement the resolution of the Bombay Government on the report of the Committee appointed by itself to consider and report on the question of the extension of the principles of local self-government in the Presidency. By a curious oversight, Government did not charge the Committee with the duty of considering and reporting on the extension of the village punchayat system. The Decentralisation Commission rightly observed that the scant success of the efforts to introduce rural Self-Government was largely due to the fact that the Government had not built from the bottom. If it was worth while appointing a committee to inquire into and report upon the extension of local self-government, it was certainly worth while taking opinion on the possibility of building on sure foundations. Nevertheless the Committee has gone out of its way to make observations and suggestions which do not appear to be supported by any 'evidence' and which were certainly outside the purview of the particular work they were called upon to undertake. It has never been our misfortune to read in a public document anything more perfunctory than the remarks of the Committee on the subject..... For the rest, the Committee appears to have wasted prodigious labour in investigating the question whether the Presidents of District Boards should be elected or nominated, and whether they should be officials or non-officials. We say this is a prodigious waste of labour for the simple reason that it is farcical to assume that any extension of the principles of local self-government is possible which retains the characteristic features of the present system of official overlordship of District Boards. Some of the recommendations of the Committee on this head would have been more appropriate had it been appointed to consider and report on how best *not* to extend the principles of local self-government! The main question the Committee was called upon to consider was how best to give to the Boards enlarged responsibilities and afford wider scope for intelligent and useful work. The finding of the Committee, practically speaking, is that without retaining official guidance there can be no stability or progress. That is a method of extending the principles of self-government marked by singular perversity ..... The point is not what consists with present arrangements, but how present arrangements should be modified so as to confer real local self-government on the people. 'The whole spirit of the administration' is equally irrelevant, for the main object is to radically change that spirit. This change in the whole spirit of the administration is now thirty years overdue..... The solution arrived at by the Committee was that a change from the highly centralised personal form of control should not be made except with caution and by way of experiment in advanced districts. The Bombay Government has fallen in with this view of what is possible under present conditions and the whole spirit of the administration. 'As an experiment' non-official presidents of district boards are to be appointed in some of the districts—that is, such district, as in the opinion of Commissioners of Divisions, can be experimented upon 'with reasonable prospects of success.' We cannot congratulate the Government on the decision it has arrived at. It is too late in the day for a local government to say that competent non-official Presidents of District Boards cannot be found. There is need for a fundamental

change—this is merely tinkering with present arrangements. We note the same regrettable lack of sympathy with and right understanding of future needs in the dispensation that when a non-official President is appointed, there shall be an executive officer to be styled, for the present, the 'chief officer.' The duties of this fearful officer are defined with a certain amount of precision but the setting of a 'chief officer,' practically at the head of the executive, is fatal to the whole scheme of non-official Presidentship. Dual control and dual responsibility would naturally create friction, and it requires no great effort of imagination to foresee which of the two officers would go to the wall when a conflict arises. Tnis is just the method of causing trouble and reducing the system of non-official Presidentship to a farce. How completely local self-government, so called, has hitherto been carried on in Bombay can be judged from the fact that even the clerical staff, etc., are part of the ordinary staff of the collectorate!"

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 9th June 1916.

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Report on Indian Papers

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District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Párs i ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,300
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Dó.	Burjorji Navroji Apakhtyár ; Párs i ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Párs i ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Párs i ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Prája Mitra and Párs i ...	Bombay	Daily	Mihirjibhai Palanji Madon; Párs i ; 56 ...	1,250
22	Praja Mitra and Párs i ...	Do.	Weekly	Do. do. ...	1,600
23	Párs i-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Párs i; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Párs i ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Párs i ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitră	Broach	Weekly	Trikamlál Harinath Thákor ; Hindu (Brahmă Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitră	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayă	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitră	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitră	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayă ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayă Jagat ...	Poona	Monthly	Rámchandră Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayă.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
71	Lokă Bandhu	Do.	Do.	Gururáo Rághavendră Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chándrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29 .	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Sháhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman), 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpávan Brahman); 44.	300
	SINDI.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Sháms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wahab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitra	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Aruṇodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	ANGLO-GUJARATI.				
20A	Khurshed Prakásh ...	Bombay ...	Weekly ...	.....	...
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

*1. "The joint note framed by Sir Krishna Gupta and Sir William Wedderburn and submitted to the All-India Congress Committee reveals a very queer oddity which is not noticeable at the first sight. It says that 'a scheme may be framed on behalf of United India which will constitute an *effective advance towards self-government within the Empire.*' Further on they say that 'the Government may not see its way to grant *all* that the Indian representatives consider essential.' Under such circumstances 'the Government offer should be accepted as an instalment', etc..... We are not sure whether it would be acceptable to all the Congressmen like Mr. V. S. Shastri who want to demand complete self-government for India after the war..... With all deference to the learning and wide experience of the two gentlemen we submit that their proposal lacks statesmanship and courage to demand full self-government. Perhaps it may be that they are dupes of the theory of 'unfitness.' If so, we pity them. 'Unfitness' has no room in our political vocabulary nowadays. The President of the Servants of India Society, Mr. V. S. Shastri, recently said that 'Indians were fully fit *to-day* for sustaining the edifice of self-government.' So it is not only the Nationalists like Mr. Tilak who think that they are *fully fit* for it to-day but even the champion of the moderates thinks this wise..... There is the question of time, again. The two Sirs noted above, say 'at the proper time, when peace is assured,' etc., and indicate that the *present* time is not suitable to send a deputation or make any demand. We are really sceptic about this. We all know the horrors of the Irish rebellion and the consequent supposed embarrassment caused to the Government. Indians have been trained in the non-embarrassment theory and they were really shocked at the news of the faithlessness of some of the Irish people and they thought that the British Government would surely postpone any consideration of granting Home Rule for Ireland on account of the ingratitude and perfidy shown at such a critical time. But they were entirely mistaken in their estimate. Mr. Asquith, in his statement, made on 25th ultimo, said that *now* was a unique opportunity for a new departure and for the *settlement* of the Problem.' This shows that the English Government was not embarrassed; and not only this but with perfect equanimity, was seeking for a settlement, war or no war..... If such is the case, then the question of time does not seem to be of much importance. British Government would receive our deputation at any time if only it is backed up with sufficient energy and persistence..... One point seems to have been overlooked in the note. If Indians want to demand an entrance into a Volunteer Corps or into the British Army with an equal status, then the proper time is *now* and not after the war. Self-government includes this right, but to postpone it till the end of the war is certainly foolish. We are willing to fight for our king and we can only do so now and not after the peace is signed. So the question of time must be looked at from the point of view of the demand to be made and not from that of the embarrassment theory. If Australians and Canadians can discuss their future connection with the Empire now, then why should India be debarred from doing so?"*

Comments on the joint note by Sir Krishna Gupta and Sir William Wedderburn on self-government for India.
Mahratta (5) 11th June.

2. Referring to Mr. Asquith's firm attitude in the matter of compelling unmarried men to join the army before married persons and referring to the remarks of the London *Times* in that connection to the effect that Mr. Asquith never utters empty words in matters big or small, the *Gujarati* remarks that the people of India believe that kings as well as their representatives do not utter empty words. It asks if the *Times*, which takes a leading and effective part in matters Indian, will make endeavours to get the pledges made good which were given to Indians, and if the assurances that were given in the Legislative Council when the Press Act was framed have been carried out. A Viceroy like Lord Lytton, the paper observes, has admitted the truth of the indictment that explicit and unequivocal

Unredeemed pledges to Indians.
Gujarati (12), 4th June.

promises made to the people have been violated by a resort to subterfuges. It then refers to Lord Curzon's explanation about Queen Victoria's Proclamation and to Lord Morley's disclaimer in the House of Commons in that connection, and points out that it is well-known that the fulfilment of undertakings given to the people of India has often been postponed on the pretext of lack of qualifications, and so forth and that the enforcement of the Press Act against a particular journalist is equivalent to a testimonial by Government made to his impartiality and independence of spirit. The paper then refers to the Magistrate's order requiring Mrs. Annie Besant to deposit a security of Rs. 2,000, and proceeds :—Some books have been forfeited by the authorities with the help of the Press Act though they contained not a tittle of political matter. When the Act was passed it was declared in England that the incitement that was being then carried on in the Press for the commission of offences like murder, robbery, rioting and political conspiracies and promotion of bad blood between community and community necessitated it; but the application of the Act points to something quite the reverse in every case. The Indian public are convinced of the faulty administration of the Act. It is now necessary to convince the British public of it and that will be done when Government stop or demand security from good newspapers. In the case of books and writings that have been regarded as objectionable the authorities should be cornered by means of interpellations in the Legislative Councils and Government should be made to specify the words, sentences or ideas that have been taken exception to. That would prevent books from being proscribed. Mrs. Besant finds fault with Sir Sivswami Iyer, the Indian member of the Madras Executive Council, but she must not be aware of the manner in which members of Executive Councils are placed in charge of different departments. The portfolio in the charge of an Indian member is mostly such as has no connection with political matters affecting the rights, independence and liberty of the people. It is the Political or Judicial Secretary and perhaps an Anglo-Indian member of the Council who know these matters and the Governor's signature at their suggestion means the sanction of the Governor in Council. Under such circumstances how can the Indian members know about particular matters? From among the many books that have been proscribed by Government there are hardly any the objectionable portions of which are likely to have come to the knowledge of the Indian member. Indian members no doubt enter the Executive Councils, but that has not reduced the dominion of the Civilian bureaucracy. Indians have yet to fight hard for it.

Social reform and Home Rule.
Indian Social Reformer (3), 11th May.

3. In the course of a long article on social Reform and Home Rule, the *Indian Social Reformer* observes :—"It is hardly necessary to adduce evidence to show that the attitude of Government at the present day bears no resemblance whatever to that of Bentinck and Dalhousie. Viceroys and Governors and retired Indian Civilians may make speeches in England, on their return, insisting on the importance of social reform. But while they are here and have some power of being useful, they take good care to give the go-by to all such questions. During the last twenty-five years, there has not been a single instance of social legislation of any importance, and even when Bills bearing on social progress were introduced by non-official Hindu members, Government have taken up an attitude of a far from benevolent neutrality. It is an unquestioned fact that, as a result of British administration, social practices and customs have acquired a hardness and inflexibility which they never possessed under Indian rulers.

Allegations against the Censors at Bombay and Madras.
Young India (10), 7th June.

4. "The news of the demanding of security from *New India* was known in Madras on the 26th ultimo. The Associated Press sent out a message from Madras, presumably, on Friday or Saturday (26th or 27th ultimo.) That message passed through to Lahore on Friday, but it did not pass through the Censor's Office at Bombay until Sunday afternoon. Why? Secondly, the Associated Press messages relating to press comments favourable to *New India* and condemnatory of the action of

the Madras Government were either delayed in transmission or suppressed. Why? It is bad enough to have a permanent censor in the only press agency which appears to be capable of winning the confidence of Government. The position is rendered infinitely worse when to this permanent censorship of unofficial news is superadded another which exercises (we hope) a temporary censorship of views."

5. We believe that the appointment of the censor was made with the good intention of preventing the spread by the newspapers of false news in connection with the War, or of any seditious telegrams or of anything relating to the movements of the army; and we had sufficient reason for this belief since the Commander-in-Chief of India had declared only recently in the sittings of the Imperial Legislative Council that great care is taken before any choice is made for the post of a Censor. But see what the facts really are! Mrs, Besant deliyered a lecture on 'Home Rule' at Poona and on that occasion the City Magistrate himself, with all the Police Officers thoroughly armed was present. Under such complete precautions there was not the slightest probability of the lecturer's blurting out anything objectionable. But the report of that lecture which was telegraphed to *New India* and which, the assistant censor, having found un-objectionable, passed and was subsequently put in type, was demanded back by the chief censor after three hours. But what is still more irritating is the suppression of fresh telegrams to *New India* containing the views of Honourable Tej Bahadur Sapru and Madan Mohan Malaviya. However strong the opinions of these Allahabad leaders might have been there was undoubtedly nothing objectionable in them. Still those views were suppressed in the telegraphic office nay, half the communication passed is demanded back later on; what does all this mean? Granting even the supreme authority of the censor over the telegrams until they actually leave the office it is a conundrum under what law the censor can demand the already dispatched telegrams back. According to the Defence of India Act the Magistrate can send out any orders. But does it mean that the censor also is invested with that authority? What would the censor have done had the telegrams been already published within the three hours bofore he demanded them back? These are some of the legal questions that are worth considering. The Press Association formed at the time of Congress in Bombay should take the matter in hand and have it settled.

Kesari (88), 6th June.

6. That the Indo-British connection is productive of much benefit to the empire represents only a half truth. England is undoubtedly reaping rich fruit from the connection, and so are the Colonies. But India's path towards a similar advantage is strewn with innumerable difficulties. Indian students cannot hope to get industrial education in England. And the Colonies have been adopting all possible means to bar Indians from pursuing any trade or vocation there. It is difficult to say from this state of things how relations of mutual confidence and friendship are to be cultivated between India and the other parts of the British Empire.

Is the Indo-British Connection mutually beneficial?

Kalpataru (86), 4th June.

7. "There is a tendency on the part of officials in India to cast aspersions on the loyalty of the Muhammadans and most of them think that our community has forfeited all claim to being treated with preference. Just as Mr. Mazharul Haq and men of his type ask what have Government done to us that we should cling to them in preference to the Hindus, these misinformed officials ask, now that the Muhammadans have gone to extremes like the Hindus they have no claim to preferential treatment..... The fact is that the apathy recently shown by officials towards the Muhammadans, their temporising with Hindu agitators and the policy of conciliation which while conceding to Hindus feeling, all that it demands, adversely affects Muhammadan interests, have created a feeling of despon-

The attitude of the Muhammadans towards Government.

Islámic Mail (4), 4th June, Eng. edition.

dency in the Muhammadans and the modification of the partition and various other concessions to Hindu agitators have shaken their confidence in the officials. The impression is gaining ground that coercion and not devotion, agitation and not submission, might and not right, are the means of success with Government and no one can say that it is without cause or reason. If we have extremists in our ranks they are the products of the recent policy of Government and if a feeling of desperation threatens to take possession of our youths whose patience is no greater that their experience, it is because they think that their policy of devotion and confidence in the Government has not received its adequate reward from Government. It is at present confined to the educated only but is sure to permeate to the masses, and then there will be serious misunderstanding between Government and the entire Muhammadan community in India."

*8. Commenting on the new Government of India Loan, the *Kaiser-i-Hind* remarks :—"The first essential is that the loan should be called a War Loan. The second essential is that all the red tapism must go and the Government must march boldly forward to approach even the poorest of its subjects who must be given an opportunity to help the Empire in its hour of the greatest need. The high rate fixed as the minimum for tenders for Government loans will not do this time and we suggest that the principle of short bills should be adopted even now. It may appear a revolutionary measure but it is a step calculated to tap the financial resources of the Indian people. If the bills are kept at Rs. 10 or Rs. 15, people even of moderate income will like to go in for them month by month. In fact what is known as the stocking system in France will thus be introduced here and the people will have the satisfaction to know that they have been allowed to help the Government, at least financially, though circumstances did not permit them to offer military services. The Honourable the Finance Minister is known to be a man of broad vision and free from many of the conventions which hamper the activities of Government departments. Will he not now seize the opportunity and assure the success of his loan by issuing it on a popular basis ?"

The new Government of India Loan.
Kaiser-i-Hind (19), 11th June, Eng. cols.

9. The *Sánj Vartamán* examines in detail all the conditions of the new Government of India four per cent. conversion Loan and remarks that the conditions of the new loan are very liberal and prudent and hopes that the public will not fail to derive the fullest advantage from the terms offered by subscribing to it in the amplest measure. [The *Bombay Samáchár* and the *Praja Mitra and Pársi* express satisfaction with the conditions and particularly with those which concern the conversion of the previous loans. The *Akhbár-e-Islám* exhorts the Muhammadans to show their loyalty to Government by largely subscribing to the new loan.]

Sánj Vartamán (26), 9th June ; *Bombay Samáchár* (50), 10th June ; *Praja Mitra and Pársi* (21), 9th June ; *Akhbár-e-Islám* (47), 10th June.

10. The *Bombay Samáchár* remarks that along with England India and other parts of the Empire have been stricken with sorrow at the death of Lord Kitchener, but that Germany will find herself labouring under a delusion if she thinks that England will be unnerved at the loss. That loss will be felt in connection with the attack to be shortly commenced by the Allies ; but this cowardly act of the enemy will only produce the effect of infusing new vigour into England and the whole Empire as well as the Allies completely to crush the enemy in the present war. [In view of the excellent services Lord Kitchener has rendered to the country and the Army in the present grave crisis, the *Akhbár-e-Islám* considers his sudden death to be a great imperial calamity. It remarks that the inheritance he has left behind in England, France and Russia in the shape of his advice will not fail to produce the desired results and adds that his death will strengthen

The death of Lord Kitchener : the Empire's loss.
Bombay Samáchár (50), 10th June ; *Akhbár-e-Islám* (47), 9th June ; *Sánj Vartamán* (26), 7th June ; *Hindusthán* (16), 8th June ; *Dnyán Prakásh* (30), 9th June ; *Sandesh* (96), 9th June.

afresh the resolve of the Empire to secure victory over the enemy. The *Sánj Vartamán* observes that Lord Kitchener has rendered the greatest service to England and that India is plunged in sorrow on account of the sad and premature death of the great General. The *Hindusthán* regards Lord Kitchener's death as an imperial loss and is inclined to ascribe it to the enemy's spies probably yet existing in the Empire. It is difficult to foretell, the paper remarks, if the loss will affect the issue of the war, though England is not so badly in need of Lord Kitchener's services to-day as she was when the war broke out. The *Dnyán Prakásh*, the *Sandesh* and other Marathi and Kanarase papers also deplore the great loss England has suffered by the death of Lord Kitchener.]

11. "What has been described as the greatest naval battle after Trafalgar has taken place and it has given to the world one more proof of the supremacy of Great Britain at sea. The battle off the coast of Jutland is doubtless not the last engagement which the German High Seas fleet has given or intends to give to their great rivals. Other engagements of a more colossal type would in all probability follow the one which took place on the 31st of the last month; and, though a decisive victory has yet to be achieved for Great Britain by her navy, the battle of the last fortnight would go down to history as the first important collision between hostile fleets in this war. The victory has no doubt been attained at some sacrifice; however, comparing the loss in tonnage or even computing it by the numerical measure, the defeat has caused a serious void in the enemy's fleet which is not in the position of the victors to sustain its own loss with equanimity. The fact is also noteworthy that on the British side quite a small fragment of her navy took part in the affray and engaged the whole strength of the enemy's fleet." [The *Bombay Samáchár* expresses joy at the recent British naval victory off Jutland and believes that the punishment given to the German High Seas Fleet by the British Navy will keep it permanently confined to the Kiel Canal. It expresses confidence in the strength and vigilance of the British Navy and hopes that no pirates of the *Emden* type have escaped during the fight. The *Hindusthán* affirms that the victory has fully established the supremacy of the British Navy. In connection with the naval battle, the *Sánj Vartamán* remarks that the precipitate retreat of the whole High Seas Fleet of Germany and that too under cover of a fog can mean nothing but a defeat of the enemy. Referring to the losses of the latter, it declares that the German Fleet has received an ample reward for its present enterprise, but regrets that full advantage could not be taken of the opportunity we had of completely crushing it. The paper opines that the battle will not at all mitigate the rigour of the British blockade.]

The recent naval victory.
* *Rást Gaftár* (25), 11th June, Eng. cols.; *Bombay Samáchár* (50), 7th June; *Hindusthán* (16), 6th June; *Sánj Vartamán* (26), 7th June.

12. The *Dnyán Prakásh* vigorously condemns the Honourable Mr. Webb's proposal to raise a war loan in India and the charges levelled by him against the Government of India. It says that there is not much prospect of raising any substantial amount by loan in the country and that the help rendered by India to England is great and that it need not be ashamed of its work in comparison with that of the Colonies. It states that India has maintained an Army meant for the Defence of the Empire for a long time and has incurred heavy Military charges for it. It adds:—Has Mr. Webb taken into consideration the poor condition of India and its shortage of capital? No doubt Mr. Webb writes feelingly but he has no sense of proportion. If necessary, India and the Government of India are ready to undergo further sacrifices but it is necessary to condemn the proposals of Mr. Webb as they are likely to spread mistaken views about the country.

Protest against the Honourable Mr. Webb's proposal to raise a war loan in India.
Dnyán Prakásh (30), 9th June.

13. Reproducing a circular issued by Mr. A. R. Bennett, Assistant Collector of Customs, inviting junior officers to send in their names for enlistment in the Regular British Army, which was published in the *Bombay Chronicle*, the *Praja Bandhu* writes:—"The above circular is *primâ facie* highly improper, and we are indeed sur-

Illegal indirect compulsion to enlist.
Praja Bandhu (24), 4th June, Eng. cols.

prised that a high officer of Government like Mr. Bennett should have issued it over his own signature. The indirect threat held out in its concluding part is the most objectionable feature of the circular, and even if it should prove effective the number of persons affected thereby cannot under any circumstances be sufficiently large to make an appreciable addition to those at the front. Moreover, it will be interesting to know if the Assistant Collector had the authority of the Collector to issue the circular in the name of 'The Collector and I'. Example as is well known is always better than precept, and we, therefore, hope that Mr. Bennett will offer himself for enlistment on the attractive terms he has come forward to offer to others. In the meantime we trust the circular in question will be withdrawn by Government as soon as possible."

Comments on the security taken from *New India* of Madras.
Kesari (88), 6th June.

14. Under the heading "Press Act run Amock", the *Kesari* writes :— Our Government have got a well stored armoury and from the use they make of the arms now and then one can judge the fancies of their mind. During the last seven or eight years the Government have manufactured some more weapons. The weapon of the Seditious Meetings Act does not seem to have been much liked by the Government as from its very birth up till now it is lying almost idle in an unused corner. The Law about 'unlawful institutions' does not seem to have been used except to close the Samarth Vidyalaya in this Presidency and some institutions in Bengal. The Defence of India Act is a very favourite weapon of Government and it has been used very frequently. But as the Great War is going on, the people seem to take for granted that—to use an expression current in Marathi literature—one hundred murders are allowed free to Government at this time and so though hundreds of people are put under restraint under the Defence Act the people have remained quiet. The hundred free murders mentioned above may be taken without any objection as murders of individual liberty. But of all these weapons the Press Act is the most beloved of the Government and the misuse the Government have made of this weapon so far, cannot be exceeded by anything done by any other weapon. We have already mentioned in our last isssue that Government have demanded security of Rs. 2,000 from Mrs. Besant with reference to *New India*. All seem to think that Mrs. Besant having given a great push to the Home Rule agitation in her paper, Government are punishing her for it. It is specially worth noting that there is not much difference between Mrs. Besant's Home Rule Ideal and that of the leading moderate congressmen. If therefore a security is demanded from Mrs. Besant, why should it not be demanded from the Congress as well? The Government are not displeased with the ideal of the Home Rule but with the method of its spread. If the Press Act is applicable to all subjects in India, why should its attacks be one sided only, *i.e.*, on those who write in favour of the Indians only and not on those who spread discontent by writing against the Indians like the *Madras Mail*, the *Englishman* and the *Pioneer*? The Press Act does not interfere with them at all. But it is not much use showing even this inconsistency as the Government as well as the people fully know why there is this difference in their treatment. The Government have not clearly stated what particular article in the *New India* it found objectionable, but from the point of the Government's reputation it is good that it has not done so. Last week a security was demanded from the *Mahárâshtra* of Nágpur. The objected article was on the Indentured labour and it was written chiefly on the authority of a speech of Lord Hardinge, and the book of Toharam about his experiences in the Fiji Island which has been out for some time and which is not proscribed by Government. The line of thought taken by the *Mahárâshtra* was that though Lord Hardinge knew that the grievances of the Indentured labourers were real, he had to lessen the effect of the Act in consideration of the inconveniences that might be caused to the Colonists. The blame, therefore, does not attach to Lord Hardinge but to the system of Government. One sentence was quite simple and clear: Even if Shri Ramchandra were appointed Viceroy of India, he could not have been able to make any changes in the system of Government. What of Lord Hardinge then? The beauty of it is that this fine sentence was declared

to be objectionable by the Central Provinces Government; at least the Magistrate held it to be a sufficient reason to increase the security. Fortunately in the case of *New India* Mrs. Besant is in a position to pay and her friends are willing to help her to any extent. But to tell the truth, this silver shield is useless before the sword of the Press Act. It is always easier to receive money than to pay it. And we do not think either Mrs. Besant or her rich friends will be able to supply money till the Madras Government's treasury officers are tired of counting it.

15. Hitherto the Press Act had been put into force against Indian-managed newspapers only, but now the scope of its application is widening. Experience has abundantly proved that the bureaucracy are ever ready with this unfailing weapon whenever their power, the so-called prestige or their cherished opinions come into question. In such cases even the usual racial feeling is not able to restrain them in the use of this weapon. So long as Mrs. Besant did not interest herself in politics, she was regarded with sympathy in Anglo-Indian circles. But as soon as she plunged into politics, she became an eyesore to the authorities. This changed feeling has now culminated in a demand of security from her highly esteemed journal. We wonder whether it is a mere accidental coincidence that the demand of the security has followed so close upon her recent utterances at Poona. It is deeply to be regretted that the Press Act imposes no obligation on the Government to let a journalist know which of his or her articles have induced the Government to demand a security and why. Mrs. Besant is sagacious, loyal, law-abiding and quite capable of understanding the importance and spirit of law. Besides, she belongs to the ruling race. It will, therefore, be an error to suppose that she will ever wilfully talk or write against constituted authorities. Government most properly desire that at the present critical time there should be a political truce. Why are they violating it on their side by curtailing existing political rights when more are being agitated for? Will the Government be pleased to cancel the order for security in the present case and to see that the obnoxious legislation is repealed?

Prakásh (95), 7th June.

16. "The present occasion must be availed of to bring home to Government the hardships entailed by the unwise administration of an Act which utterly disfigures the Indian statute book. Surely that Act was never meant to be applied to journals of the repute of *New India*—to be applied without cause shown and without possibility of appeal against unspecified charges. In that sense, the executive acts without any sense of responsibility. Assuming—what we by no means grant—that some measure of control of the Indian press is necessary we say that control must be reasonable and responsible. For control, to be reasonable, Government must act on a well-defined basis, equally comprehensible to Government as to the press..... The journalist is helpless. He neither knows wherein his offence consists nor how he could clear his character. Admittedly, the highest judiciary in the land is powerless to afford him any relief whatsoever. It is this executive irresponsibility that constitutes a real menace to the liberties of the press. One of course cannot anticipate the outcome of the noble fight Mrs. Besant is putting up. She is rallying public opinion and the press as no other victim of the Press Act has yet done..... For ourselves, we have always thought that the support of the British press has not been properly sought in the past. A clear statement of the evils inherent in the administration of the Press Act would bring the British press entirely to our side, and a joint protest from the British and Indian press would go far, if not to bring about the repeal of the Act at any rate the mitigation of its present irresponsible working. If there is any person who can rally the British press for a combined attack against the Press Act, that person is undoubtedly Mrs. Besant..... A mixed British and Indian deputation to Mr. Austen Chamberlain is not impracticable." [Elsewhere the paper publishes a letter from one Mr. R. Seshan, in the course

Young India (10), 7th June; *Jám-e-Jamshed* (18), 7th June; *Khurshed Prakásh* (20A), 4th June.

of which he writes :—" Persecutions, prosecutions, confiscations, internments and demanding securities have become the order of the day. The Madras Government for the first time has attacked a newspaper which is ably conducted by that bold and gifted Englishwoman who has at last made India her birthplace to work for the uplift of this depressed Ind. As one who belongs to the class of people who have been denied permission to start journals devoted to politics without depositing security I make bold to laugh at the condition of the Fourth Estate of the Realm which has been reduced since 1910 from its proud position of a Dictator or an Educator to instruct our benign British Government on India's aims and aspirations ' to that of a humble suppliant before a district officer with the halter tight round its neck'. ..... What has caused the authorities to confiscate the liberty of *New India* and who is responsible for this? Perhaps we may be told, her policy of carrying with her wherever she goes the cry of Home Rule for India. Most absurd. The Indian nation has adopted Mrs. Annie Besant as her political *guru* and she is only demanding not as a free-gift but as a birthright that which is constitutionally due to her disciples. Some of our friends who are now treating her with discord (*sic*) for her monstrous song 'Home Rule for India' should as their duty admire her well-determined and strong will which closely resembles Purnachandra..... What are we now to do? Are we 'to eat dirt' or to share her fate? Proud Indian Nation! Remember we are the worthy disciples of our high-minded lady-*guru* and we must stand by her and share with her in her weal or woe." While not agreeing with some of Mrs. Besant's political views and not approving of the agitation for self-government she has commenced during the continuance of the present war, the *Jám-e-Jamshed* dwells on the difficulties Indian journalists have often to face in the matter of the Press Act. As regards the security order passed against Mrs. Besant, it objects to the system of demanding the maximum security allowed under the Act from a journalist without assigning any reason or allowing him any opportunity to defend himself and points out that it is calculated neither to benefit Government and the public nor to improve the journalist concerned. While dwelling on the elastic nature of the Press Act which permits the application of its restrictive and penal provisions to articles written with the purest of motives, the *Khurshed Prakásh* considers the action of the Madras Government in demanding security from Mrs. Besant to be justifiable. It believes that the views she has been expressing in *New India* for some time past are quite inopportune, retrograde and calculated to create misunderstanding and disaffection among the people.]

17. Government should have given the reasons for demanding the security to enable the public to judge for themselves whether Mrs. Besant is at fault or otherwise. Now the public have come to think that the security has been demanded to suppress the Home Rule movement started by her. The step taken by the Madras Government has displeased the whole of India while Mrs. Besant who has been fighting for public right has been made a victim of the Press Act. Many Anglo-Indian papers are allowed to insult the Indians and to cast aspersions on their loyalty. [The *Hindusthán* writes :—We are in a way glad that Mrs. Besant has been made a victim of the Press Act, for now there is some likelihood of the Press Act being amended through the agitation she will create. The step taken by the Madras Government has given rise to widespread excitement throughout India. The press is the medium of expressing public opinions and where its liberty is endangered people resort to secret societies and it becomes difficult for Government to control their wicked propensities. Even if Government consider it desirable to keep the Indian Press in check they should give out the reasons which lead them to demand security from any paper. The Press Act is put into force in a very arbitrary manner and it therefore requires to be amended. Now that Mrs. Besant is going to carry her agitation to England and to influence the British public, the Press Act is sure to be modified. The *Shri Venkateshwar* asks Mrs. Besant to agitate for the repeal of the Press Act.]

Sánj Vartamán (26), 5th June; *Hindusthán* (16), 7th June; *Shri Venkáteshwar* (68), 8th June.

18. The *Gujardti* compares the Indian Press Act with the Sword of Damocles and likens the administration of the Act to the German submarine warfare of the present time, which permits death-dealing operations without any warning. The paper remarks that the Indian journalists carry on their business from a sense of duty and philanthrophy solely for the advancement of their country and their countrymen and have displayed a uniform loyalty in the present crisis and yet, it regrets, the authorities have thought it fit to deal heavy blows by means of their submarine, the Press Act, to Indian journals fighting for the rights of the Indian people like the British cruisers that are at present fighting for the independence of small States. It observes that the public thus far do not know of a single case in which the Press Act has been administered in a proper manner.

Comments on the Press Act.
Gujardti (12), 4th June.

19. Europeans get the lion's share of the Birthday Honours. The present system of distributing honours has been considered unsatisfactory by the Indian as well as the Anglo-Indian Press, but the authorities have not yet thought fit to effect any change therein. [The *Hindusthán* writes:—The Birthday Honours' List is disappointing. For years past Government have been bestowing honours on their own servants to the utter neglect of public-spirited citizens, and it seems as if the honours are meant only for Government servants and flatterers. The titles will command public esteem if a liberal policy is followed in their distribution.]

The Birthday Honours' List.
Sánj Vartamán (26), 3rd June; *Hindusthán* (16), 3rd June.

20. "The honour of knighthood conferred on Dr. Stanley Reid, the erudite and versatile editor of the *Times of India*, is a well-deserved one and is as much a compliment to the saner section of Anglo-Indian journalism as a warning to the rabid section thereof that Government do not look with favour or admiration upon bitter and violent anti-national writings. In spite of some differences which Indians have had and must necessarily have with the *Times of India*, it is frankly recognised that since some few years past it has been conducted with an exemplary sobriety and fairness which many Anglo-Indian journalists will do well to emulate..... The Honours List will, let us trust, be gradually democratised and its scope extended in an increasingly liberal spirit to public workers and leaders. If the Government in England bestows honours on even the members of the Opposition, why should not the Government in India similarly honour the constitutional political workers in this country, who may be called the Opposition in the English sense of the word? Such a policy will go a great way toward fostering a sense of common interests between the Government and the people."

Indu Prakásh (32), 5th June, Eng. cols.

21. "The distinction of C. S. I. given to Mr. L. Robertson will give particular pleasure to his many friends and to the public at large who know how admirable a Political Secretary has shown himself to be. He has had varied experience in his official career as a Colonisation Officer on the Jamrao Canal, Under Secretary to the Government of India, Private Secretary to His Excellency the Governor of Bombay, Secretary to the Bombay Government in the Educational, General and Ecclesiastical Departments, Admininistrator of Junágadh State and lastly as a Secretary to the Bombay Government as stated above. Integrity of understanding and nicety of discernment are possessed by him in a comprehensive degree. While at Junágadh he had to handle ticklish subjects and decide a number of questions which were to a great extent unknown to him in his past career as a Civilian Officer. Our best congratulations are due to him for the honour that Government have been pleased to confer upon him." [The *Muslim Hearld*, while congratulating Mr. Robertson, states that the honour has been conferred on him somewhat late in the day, for his ability, carefulness and foresight marked him out as fit for high distinction ever since the war rendered the times through which we are passing critical.]

Indian Loyalist (17), 8th June, Eng. cols.; *Muslim Herald* (116), 9th June.

22. It is an illusion to suppose that the business in the local Legislative Council would be carried on according to non-official opinion because there are now 21 elected and 13 nominated non-officials in the new Council. One who examines how the nominations have been distributed will see that there are many non-officials who would vote always on the official side. How much can we trust Mr. Barodawalla, Dr. Fernandez, Khan Bahadur Peerbux, Mr. Setna and Rao Bahadur N. T. Vaidya to vote on the popular side? Mr. Jenkins is but a European. Sir Prabhashankar Pattani formed part of Government but a few days ago and it is to be seen how much he espouses the popular side. Mr. Lallubhai Samaldas votes mostly on the official side and therefore he has been nominated the third time. It will be more difficult than before for Messrs. Sathe and Naik to side with the public as titles are still being showered upon them. There is not a single nominated non-official member who can be trusted with full confidence to vote for the popular side. Probably we are mistaken in expecting such things. Even some of the elected members will side with Government. It is both the fault of the system and of the individuals. The present nominations are worse than those of the last time and we shall not be surprised to see the work of the Council growing worse from the popular point of view during the present period. [The *Hindi Punch* remarks :—"Whom is that retired Government servant, a printers' foreman, on whom a Rao Bahadurship was conferred years ago for the usual 'eminent services'—whom is Mr. Narayan Trimbak Vaidya going to represent? Mr. PUNCH knows Mr. Vaidya as one of the celebrities brought into light by the Harrison Caucus. But how is Mr. Vaidya going to help the Council? And what are his many merits that find this recognition from His Excellency? And why should the other mediocrities and even nonentities—we need not name them—be added in force on the Council? Mr. PUNCH regrets to find the standard of nomination reduced to such a level, because Government has a right to nominate more individuals now on the Council. Surely, there are better and more worthy individuals who could bring credit to themselves and to His Excellency for nominating them."]

Adverse comments on Government nominations to the new Bombay Legislative Council.
Kesari (88), 6th June; *Hindi Punch* (15), 4th June, Eng. cols.

23. Writing on the subject of the Industrial Commission, the *Islamic Mail* remarks :—"Sir Thomas Holland arrived in India in the beginning of the month and has given his views to the Press. Sir Thomas Holland has indicated the questions that will not be taken up by the Commission. Finance, fiscal matters, railway and river transport, and even technical education will all be outside the purview of questions that will be considered by the Commission. What then is the residuum that is left? It is, in the words of Sir Thomas Holland, 'to appraise tentative experimental measures, already taken up by Government in assisting nascent industries.' A Punjab contemporary has somewhat irreverently remarked that if this be all that the Commission will deal with, then truly the old adage that a mountain is in labour and a mouse is produced will once again be verified. It would be a great pity if, even before it started its labours, the commission was to forfeit public confidence. The support of public opinion is a great asset in these days. For the Commission to be weighted with a body of public opinion, watchful and suspicious, is to be truly handicapped in its labours. We hope therefore that at the earliest opportunity, preferably at its very first meeting, the president should, on behalf of the Commission, make a formal declaration as to the scope of the enquiry."

The Indian Industrial Commission.
Islamic Mail (4), 4th June, Eng. edition.

24. It is said that Sir Thomas Holland, President of the Industrial Commission, is to tour throughout the country to get firsthand information about Indian industries. We hope this tour will result in good to India and will not be like that of a certain high officer of the Agricultural Department who is known to have lectured to the people during his tours not to take up the sugar refining

Indu Prakash (32), 5th June.

industry. Sir Thomas Holland should consult persons who will not be afraid to state their opinions in a straightforward manner. As a matter of fact we do not expect much from the labours of the Industrial Commission. But as the industrial policy which will be adopted after the war by Government is likely to remain in force in India for several years, it behoves our people to move unitedly in the matter now, so that there may not arise any occasion for regret afterwards. India must look to her own interests otherwise under the name of preferential tarrifs Indian interests will be sacrificed to those of the Colonies just as they have already been sacrificed to England's benefit under the name of free trade. We think that this question is even more important than that of Home Rule.

The paper industry should be considered by the Indian Industrial Commission.

Islámic Mail (4), 4th June; Eng. edition.

25. "Large quantities of paper are consumed in the country, and with the spread of education, the consumption will sensibly increase in the near future. Is not then the manufacture of paper one of those industries, worthy of the encouragement of Government which the Commission may very properly consider and report upon? It is not altogether an industry that is new to the country, and with proper encouragement and aid on the part of the State it may take firm root in the country and may become one of our recognized industries. The matter formed the subject of an interpellation in the Imperial Legislative Council at a meeting of the Council held on the 9th March last. We reproduce the questions and answers:—..... It will be seen from the above that Government had in view the question of the manufacture of paper. In one Province indeed the Local Government had, under consideration, a project for the creation of a small pulp-factory in order to test the commercial possibilities of savannah grasses for the manufacture of paper pulp. Under these circumstances may we not hope, with some little confidence, that the manufacture of papers will be considered by the Commission as one of the nascent industries that should come under its consideration and find a place in its Report? The public will keep an expectant attitude in this matter."

Comments on the Indian Consolidation Bill.

Gujaráti (12), 4th June.

26. Referring to the Indian Consolidation Bill, the *Gujaráti* remarks that the authorities have not fulfilled their promise of not bringing any controversial measure before the Parliament or Legislative Councils during the continuance of the war. In view of the opposition the Bill has evoked both from Indians and Anglo-Indians it asks if the Bill should not be placed in the category of controversial matters. If not, the paper asks what is to be the criterion of controversial matters. The paper points out that the present Bill seeks to rob the public of the privilege they enjoyed of suing the Collectors and other authorities under the sanction of section 65 of the Act of 1858, which section was practically reproduced in section 32 of the Government of India Consolidation Act of 1915. If the Bill is passed into law, it asks, what would prevent Government from acquiring in India lands containing valuable minerals as in Burma. It observes that the present amendment suggested by the Secretary of State for India is calculated to undermine the right hitherto enjoyed by the Indians which is still being enjoyed by British subjects in other parts of the Empire and emphasises the necessity of raising a protest against it by holding public meetings in the whole of India.

The Ahmednagar District Conference: some of its hasty resolutions.

Bombay Samáchár (50), 6th June.

27. It can scarcely be said that the views expressed by Rao Bahadur Chitale as the chairman of the Reception Committee of the Ahmednagar District Conference and Mr. Tilak at a public lecture at Ahmednagar, as also some of the resolutions passed at the said conference, were quite in accord with the consensus of public opinion in India. It is not wrong or seditious to aim at the attainment of self-government on colonial lines, but no sane man will be at one with Mr. Tilak when he claims that the present is the most opportune moment for pressing the demand. The Indian National Congress

and the Moslem League have appointed a Committee to devise a scheme for the attainment of self-government after the war and it would be nothing short of taking retrograde steps to work for self-government on one's own initiative and to bring pressure on Government for granting the same during the present times. All sane men will, therefore, be sorry for the hasty pronouncements of Mr. Tilak as they are likely to undo the work of the compromise recently effected between the Moderates and the Extremists. Mr. Kelkar, the President of the Conference, also committed the indiscretion of advocating agitation for self-government. We are of opinion that leaders of public opinion in India would better utilise their energies by devising a scheme for the practical realisation of provincial autonomy promised by Lord Hardinge. The Conference was hasty in moving a resolution for the repeal of the Arms Act, but we would in common with the loyal inhabitants of India anxiously await the favourable reply of Government to the demand for permitting the Indians to volunteer their services for the army.

28. In the course of a contributed article under the heading of "Woes of Deputy Collectors", the *Lárkána Gazette* writes: — "The Collector is the head of the district and the Deputy Collectors are in theory his comrades and partners in administration, but scarcely any one of them is allowed to take pride in the fact or to feel that he really counts for anything in the district administration. On the contrary they are made to feel at every step, sometimes in the most annoying manner that they are the subordinates of the Collector in the same sense as the ministerial office staff is. In administrative matters generally they are not consulted nor are their recommendations given due weight and consideration..... When a Deputy Collector goes to see his Collector on official business he has generally to take his chance in the morning with ordinary visitors, to sit among them, and to bow to the orderly. No Deputy Collector ventures to address his Collector 'my dear so and so.' The Collector is usually addressed by them as 'Sir', and they invariably subscribe themselves 'yours obediently.' The Superintendents of Police too never think much of them. A Superintendent does not care to discuss matters with the Deputy Collector; he writes straight away to the District Magistrate. But matters are different in the case of an Assistant Collector who is always a European though his work, his duties, are the same. And a Deputy Collector has to observe the same formalities with him as with the Collector! The Deputy Collector has in fact no position in the service and if the authorities want the district administration to be improved they should define, protect and improve the Deputy Collector's position.

"Woes of Deputy Collectors."
Lárkána Gazette (40), 27th May, Eng. cols.

29. Commenting on the action of Mr. Vincent, the Commissioner of Police, Bombay, who dismissed a police constable for violently pushing back and striking a passerby who happened to be at the gate of the Commissioner's office compound by which the Commissioner's motor car was about to enter, the *Muslim Herald* states that the act speaks volumes for Mr. Vincent's sympathy and humanity. It believes that the chief desire of the Indians is that the rulers may treat them sympathetically, and it is convinced that if all officers were at all like Mr. Vincent the Government of Bombay need entertain no anxiety regarding the peacefulness of the people under its charge.

Appreciation of the dismissal by the Commissioner of Police, Bombay, of a police constable for roughly handling a passerby who was standing at the entrance to the Police Commissioner's Office compound as his car was approaching.
Muslim Herald (116), 2nd June.

30. A correspondent writing to the *Kesari* says:—Mr. Hood, Assistant Collector of Kolába without reading completely the application of protest handed to him by the Khots regarding the record of rights of Khoti villages of the Mángaon Taluka (district Kolába) tore it to pieces in the presence of the people. Subsequently the signatories to the aforesaid petition appealed to the Collector and asked for redress in the matter but he rejected the application without

A complaint from the Khots of Mángaon (Kolába).
Kesari (88), 6th June.

considering its merits on the formal plea that joint applications were not permissible under the rules! We hope that the superior authorities will make inquiries into the matter.

EDUCATION.

31. Government should view with satisfaction the increasing number of collegiate students and they should make arrangements to start new Colleges for them. But instead of that Government think the situation to be dangerous. In the last report of the Government of India on education it is said that the present state of things will lower the value of higher education and that the school course should be increased by two years and the College course shortened, if necessary. Government probably suppose that raw students enter the Colleges. But what grounds have Government to say that the students are raw and that they are unable to follow the college lectures? They have apparently drawn the inference from the increasing number of collegiate students. But what is unnatural in the increasing number of students? Education is spreading in the land and it is but natural that people should turn to higher education. It is very regrettable that officials misinterpret the natural course of things and that their views are echoed in official reports. No one objects to the removal of defects in the educational system. But people will never consent to any measures retarding the spread of education under the name of efficiency. It is to be deplored that the future educational policy of Government appears to be retrogressive.

Government appear to be afraid of the spread of higher education.
Dnyán Prakásh (30), 9th June.

32. All the nations of the world generally agree that the real road to national greatness is the spread of education. The true salvation, therefore, of all backward nations lies in education. All philanthropists in India have realised this and have founded many educational institutions. The responsibility for the education of the masses in the first instance lies with the Government Their efforts in this cause are only to be supplemented by private charity. If financial reasons never come in Government's way to reform their favorite departments, it is not just to put off the necessary reforms in the Education Department on the pretext of want of funds. The Indian Government unfortunately have no very proud record to show in this matter. What Japan could achieve within the short period of 40 or 50 years, our Government have not at all been able to accomplish within a century and a half of continuous domination. Not only our Government do not provide us with the best education, but we cannot help remarking they have of recent years been impeding the progress of such system of education as exists in the land. How is our country to make industrial, economic and intellectual progress in these circumstances? Our Government have divided education in this country into three classes, *viz.*; (1) Higher, (2) Secondary, and (3) Primary. What the Government are pleased to call higher education is nothing but memory training, tending to make its recipients useful for service only. The system which instead of fostering a task for independent enterprise induces a fascination for easy subordinate occupations hardly deserves the name of higher education. It is quite clear, therefore, that our so-called higher education sorely stands in need of a fundamental reform.

Government impede the spread of education in India.
Kalpataru (86), 4th June.

33. While reviewing the progress of primary education, the *Bakul* complains that while the successive changes were being introduced into the system of this class of education, public opinion was not consulted at all, that nobody had ever expressed dissatisfaction at the system as it had existed before the VII Standard and the kindergarten methods were introduced, and that the series of alterations in the prescribed texts have only tended to encroach more and more upon the pockets of poor parents and their guardians. The paper expresses the opinion that the changed curricula are not calculated

Complaint regarding primary and other education.
Bakul (76), 28th May and 4th June.

to assist the development of young students' understanding and that the recent classification of primary schools into (1) rural and (2) full primary inaugurates a retrograde policy. The paper publishes certain statistics to show that the number of boys under instruction is decreasing every year and attributes that to the present sytem being unpopular. It alleges that while the number of schools is being multiplied in deference to the public demand, such courses of study are prescribed as are unpopular, unnecessary and unfavourable to the growth of the faculty of understanding. The paper complains further of only 495 lacs having been utilized out of the item of 598 lacs sanctioned for education in the Government of India's budget for 1914-15, and of a number of schools having been actually reduced instead of being increased in accordance with the policy announced.

A complaint against the Poona Female Training College.
Kesari (88), 6th June.

34. Even if the pupils of the Poona Female Training College are Government scholars and the Head Mistress is a European it does not follow that the instruction the former receive should differ from their customs and manners. Even when the College was in the city this rule was not observed carefully and we need not say what will happen when it is removed outside. At the last annual examination held in September 1915 second year students were asked the following questions in nature study :—(1) describe the difference in the bodily structure and habits of fowls and ducks, (2) describe how you would teach a third standard girls' class about the structure of an egg. We need not criticise the questions at length ; the objections are obvious. We do not think that all nature was void of everything excepting the structure of fowls and eggs and that nothing else could be selected for nature study. There are not even 10 per cent. students in the college who can handle eggs and fowls and take delight in observing them. 90 per cent. of them would find instruction in the subject oppressive. We do not wish to espouse the cause of Brahmin students only, but even then we have a right to say that they should not be burdened with objectionable nature study. It only shows what a great need there is for Indian supervision of the instruction in Female Training colleges. We need not tell that matters would be worse if the college was removed outside. We suggest that the guardians of lady students should hold a meeting and memorialise to set matters right.

Comments on the report of the Committee appointed to inquire into the recent troubles in the Calcutta Presidency College.
Sindhi (41), 30th May, Eng. cols.

35. In the course of a long article on the Presidency College inquiry, the *Sindhi* says :—" Not one but four instances are cited by the committee of the language used by European professors, or let us say the members of the Educational Service, which was sure to give offence. What was done for that ? What was the notice taken of them ? These young graduates coming fresh from college are apt to lose their heads when they find themselves elevated over some professors who would unquestionably be termed their superiors. Merit should be the test of office in the sacred temple of knowledge. This brings another disgusting fact of racial prejudice into prominence. The distinction between the Imperial and the Provincial Educational services should be abolished if the interests of the education are to be looked to. We quite agree with the committee in thinking that best men should be secured as professors be they Indians or Europeans and that posts in the college should carry definite salaries. This is the principle which should be extended to all colleges."

RAILWAYS.

Complaint against the Bársi Light Railway.
Kesari (88), 6th June.

36. Mr. Vishnu Ganesh Jawdekar writes to the *Kesari*:—According to section 64(*b*) of the Railway Act whenever a Railway Company's line is more than 50 miles long it must make latrine arrangements in its passenger carriages. But the Bársi Light Railway which has now a length of 118 miles has as yet made no such arrangements. Again,

the Company has not provided complete partitions reaching the top to screen off the female compartments as required by law and the result is that lady passengers are much annoyed by being exposed to the gaze of men. This state of things is quite undesirable. Under section 4(*a*) of the Railway Act it is the duty of Government Inspectors to grant permission for opening of traffic only after all the above arrangements are complete. Who is responsible for the careless performance of the above duty? How long is the infraction of the law to continue?

Complaint against an altered Railway time-table and its consequences.
Khándesh Vaibhav (89), 5th June.

37. The *Khándesh Vaibhav* complains that the alterations in the railway time-table that have come into effect from the 1st June 1916, have subjected passengers from Dhulia to Bhusával and Bombay to great inconvenience. The paper details the hardships including the fact that now that the Bhusáwal timing is changed to 12-30 noon, passengers are obliged to wait all night at Chálisgaon and concludes:—Much of this inconvenience will be removed if the train that runs to Dhulia for the Calcutta-Punjáb Mail is not detained on its way. Similarly there is nothing to prevent the old timing being resumed with regard to the morning train running from Bhusával. The merchants have represented matters to the Railway authorities. The people should support them.

High-handed action of Railway authorities at Viramgam.
Jám-e-Jamshed (18), 7th June.

38. Referring to a recent case in which a party of 12 persons proceeding from Bombay to Porbundar was detained at Viramgam by the station authorities and was illegally called up on to pay Rs. 29¼ as excess fare, the *Jám-e-Jamshed* remarks that such instances have become common on different railway lines and that even respectable passengers have often to suffer at the hands of insolent railway servants. From the boldness of action of the railway officers at Viramgam in the present case the paper infers that they must have been long accustomed to practise such high-handedness towards the travelling public, and asks the railway companies to put down with a strong hand the tyranny of their servants. It wishes that Mr. Peachy, the General Traffic Manager of the B. B. & C. I. Railway, would let the public know what punishment has been dealt out to those at fault in the Viramgam affair.

MUNICIPALITIES.

Comments on the report of the Committee appointed by the Bombay Government to consider the question of Local Board administration.
Young India (10), 7th June.

39. In the course of the second instalment of its article criticising the report of the Committee on Local Board administration and the Bombay Government's Resolution thereon, *Young India* writes:—"Not only does the present law provide for the election or appointment of non-official Presidents but it also provided a minimum of external control. What is now proposed is that non-official Presidents should only be appointed in some districts and that the surrender of internal control of local authorities should be accompanied by the strengthening of external control! This is really going backwards, for the declared intention of the Bombay Government is that these self-governing bodies should be provided with a liberal organisation and released from the leading strings of official control. This was also the declared policy of the Government of Lord Ripon..... In 1916 we still seem to be at the beginning of things as they were in 1884—rather in 1874! We are still talking of caution—of experiment! At this rate, thirty years hence, we shall be treated to more disquisitions on the folly of taking big jumps into the unknown and the rest of the proverbial official philosophy. That, surely, is not the way to ensure progress. That is why we are anxious this question of election of Presidents should be fought out on the floor of the Council Chamber. To begin with, if need be, let us have elected non-official Presidents in the advanced districts and appointed non-official Presidents in others. *That is the barest minimum of the popular demand; whereas it is now proposed to actually go back on the declarations of Government and the policy underlying the Act of* 1884! One other thing worth noticing in this connection is the feeble attempt the Committee makes to make out that far from official control being relaxed, it should be strengthened..... What the Government of India declared in 1882 was that it was absolutely necessary to imbue self-governing institu-

tions in India with vitality: what has actually been accomplished is that self-government has been smothered under a system of official control, both internal and external; and when we put in a plea for a modest step in advance we have the writings of Mr. Sidney Webb and others thrust upon us and frightened with the bogey of the chaos that would result if local bodies enjoyed complete local autonomy and were permitted to do what they liked with their own!..... Had the policy of 1882 been given effect to we should have made a real advance towards the attainment of the vitality vainly attributed to the existing system. Whatever might have been the mistakes of the past, let us not perpetrate them over again."

40. The Government Resolution on the report of the Local Boards' Committee is very disappointing. The principal part of the Committee's report consists of financial proposals which the Government dismiss as being based on a wrong principle. Although the Government have promised an exposition of their own views on the subject, it is not difficult to guess from the opinions of the Divisional Commissioners and some honourable members how far the promised Government Resolution is to improve the financial condition of local boards. With the exceptions of the financial recommendations, Government have adopted the Committee's proposals which, however, fall far short of popular expectations. The fact that the Honourable Mr. Patel had to write a dissenting minute shows that the Committee have been solicitous more of the approval of Government than public opinion. With regard to the Committee's qualified recommendation of a non-official president, we fail to see why the Committee should doubt the possibility of a competent non-official being available in each district for the presidentship of the board, especially since the principal district Municipalities have all elected presidents who are discharging their duties with perfect efficiency. [The *Mahrátta* remarks:—"The President should always be *an elected* non-official. The perfunctory attitude shown by the Committee in their recommendation that 'the change from the Collector-President to the non-official President should not be made except with caution and by way of experiment in advanced districts' shares nothing but our thorough disapprobation. The famous resolution of Lord Ripon's Government of 18th May 1882 discarded the opinion that the executive officers of the district should be the chairmen of the Boards. When the Local Boards Act of 1884 was on the anvil, several non-official members maintained that Local Boards should be given the right to *elect* their own presidents. They withdrew their opposition when Government virtually promised that the clause would be liberally construed, meaning thereby that Local Boards would have elected Presidents in a large number of districts. But so far the assurance is a dead-letter. In Bengal and Central Provinces, on the contrary, even the Taluka Boards have got the right of *electing* their own Presidents. The Honourable Mr. Patel has conclusively shown that men fit to preside over the District Councils can be found in *every* district and therefore all the hodge-podge of 'advanced districts' and 'with caution' and 'by way of experiment' is nonsensical. We must have non-official and elected Presidents and we are sorry that the Bombay Government have not followed Bengal and Central Provinces in this respect, when they know that at least Central Provinces is not as advanced in education as Bombay is..... The Government of Bombay had said in their Resolution—which appointed this Committee—that a movement must be started 'to *release* the local self-government bodies from the guiding string of official Control.' And the Committee have arrived at an exactly opposite conclusion and recommended the 'strengthening of the powers of control of the central authority'. It is no real self-government where the people are not trusted to manage their affairs without an excessive amount of control from the central authorities. The extracts quoted by the Committee from two, three sources have no application in our circumstances."]

Prakásh (95), 7th June; **Mahrátta* (5), 11th June.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 16th June 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 17th June 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,309
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 63.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 43.	1,500
71	Lokâ Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	550
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	230
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bhirav Limaye; Hindu (Chitpáwan Bráhman); 65.	283
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pangárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	Marathi—*concluded.*				
100	Shri Shâhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayâ Rámchandrâ Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayâ Rámchandrâ Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyâ; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	Sindi.				
109	A'ftáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 43.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	Urdu.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	Gujarâ'ti and Hindi.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitrá	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
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20A	Khurshed Prakásh ...	Bombay ...	Weekly ...	.....	...
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

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POLITICS AND THE PUBLIC ADMINISTRATION.

1. Indians aspire for home rule under British suzerainty. But it is noteworthy that the colonials after whose model Indians want to fashion their *swardjya* are not satisfied with it. It is not certain that the ideals entertained by those who are under complete subjection, will not change when they acquire full rights. Their first object is that the restrictions imposed by foreign rule shall be removed but when they gain that object they want to have a hand in the Government of others. The ambition of colonies enjoying *swarâjya* is being thus widened and they want now to have a hand in the control of Imperial affairs. The colonials want to share in the government of the dependencies. While the Imperial heads are engaged in the world war, the colonials are making most insolent demands. India is reckoned as a dependency, and one can see what the effect will be if India does not get *swardjya* and if the demand of the colonials is acceded to by England. Till now we had only one master; till now we had to contend against the selfishness of only one country. But now the selfishness of the colonies also will in addition come in the way of our progress. A strong demand is being made for home rule all over India. But even before the Imperial heads have considered the demand the colonials have raised questions that would confirm our subjection. Is it not the duty of the Secretary of State for India to protect India's interests? Those men who are so delicate that in their opinion India should not now agitate for any rights to be demanded after the war, had better see how colonials want to grasp the power to rule over others. It is necessary to agitate peacefully and without causing any difficulties to the rulers, in accordance with the Home Rule scheme drafted by the Congress.

Necessity of agitating now for the Home Rule scheme as drafted by the Congress instead of postponing it all after the war.

Dnyân Prakâsh (30), 16th June.

*2. The *Mahrâtta* reproduces a circular by Mr. N. C. Kelkar, the Secretary of the Home Rule League, setting forth its objects and giving the form of application for enrolment on the League, and remarks:—"The Misery which is inseparable from national dependence has been ours for a long time, and the very length of time during which we have been suffering has converted many a moderate politician to the non-moderate creed of Home Rule. As regards the proposal of some people to begin with the Village Self-Government, and end with the national Home Rule, it will be evident to all who will give a bold thought to the subject that until the Power that, by its sympathy or the reverse, can help or hinder our progress in the items of 'Self-Government' partially aud parsimoniously conceded to us so far—until that Power becomes *ours* in some substantial measure, we can never hope to do our bit even on the lower rungs of 'self-government' ladder in a satisfactory manner..... There *are* men in India who are fitted to fill the highest offices of State. The supreme direction and control of the internal affairs of India may well be largely vested in an *Indians'* Council assisted by an *Indians'* Legislature under a Viceroy unfettered by an 'India Office' and directly responsible to His Majesty the King-Emperor.. ..... The Home Rule League is established with a view to secure such fountain-power as is practicable at an early date and in the manner indicated in the announcement published elsewhere. The League's success will of course entirely depend on the support it gets from the *people* for whom it is working."

Object of the Poona Home Rule League.

Mahrâtta (5), 18th June.

3. "The return home of Lord Hardinge has been the occasion of an outburst on the part of the *Times* which, it is to be hoped, indicates a permanent change. If it endures and becomes the settled attitude of the *Times* in relation to Indian affairs, it would mean a real change in the angle of vision of the *Times* and of the great body of the British public holding conservative views, whom the *Times* represents. The present war, undertaken in defence of the rights of weaker nations, will, it is to be hoped,

Alleged change in the attitude of the London *Times* towards Indian aspirations.

Islâmic Mail (4), 11th June, Eng. edition.

inaugurate a new era, in which freedom for all will be the dominating cry. The signs and portents all point to that conclusion; and none of them is more significant than the attitude of the *Times*. The quandam opponent of Indian aspirations is now the advocate of a national Government for India and of her equality of place in the Councils of the Empire. Great as have been the services which Lord Hardinge has rendered to India, not the least of them is the conversion of the *Times* and of the conservative English opinion which that organ represents, to his political views in regard to India. 'Whatever form,' says the *Times*, 'the relations between Great Britain and India may eventually assume, it is reasonably certain that future Viceroys and future Governments of India must more and more identify themselves with Indian interests, even when they seem to conflict at times with the policy of the Home Government. They must be truly Indian Governments, which implies some change of spirit and outward attitude.' It is something to get the *Times* to say that 'future Indian Governments must be truly Indian Governments'. In other words, they must be national Governments, and in any conflict with the policy of the Home Government, the interests of India must be regarded as supreme. It is a declaration which we shall treasure, and in season and out of season will insist upon its fulfilment."

4. Discussing the question as to which of the two, Sir William Wedderburn or Mrs. Annie Besant, should be looked up to by the Indians as their political guide, the *Praja Mitra and Pársi* remarks that it is after the complete failure of Mrs. Besant in connection with the question of Home Rule for India at the last session of the National Congress that the Extremists have decided to enter that organisation and that they have made common cause with Mrs. Besant, under whose influence they attempt to bring the Congress. The paper refers to the great sacrifices, in money and other matters, Sir William has hitherto made in the cause of India; deprecates the attempts of the Extremists to belittle his exertions in India's interests; and suggests that after the cause of political reforms in India has reached the present stage through the indeavours of persons like Sir William Wedderburn, Mrs. Besant has appeared like a jack in the box to try to supplant the tried and trusted leaders of the people. The paper ridicules the Extremist visionaries who, following the example of Mrs. Besant, speak disparagingly of the note jointly issued by Sir Wiliiam Wedderburn and Sir Krishna Gupta in connection with the framing of a scheme of self-government for India and warns the leaders of the moderate party to be careful in their relations with the Extremists within the Congress. [The *Praja Mitra* approves of the lines laid down by Sir William and Sir Krishna Gupta in their joint note above referred to. It endorses the views of Sir S. P. Sinha touching the scheme of self-government for India. It condemns Mrs. Besant's Home Rule scheme and remarks that those who choose to follow her banner do not realise the disadvantages her plan is fraught with.]

Mrs. Besant's new rôle of rivalry with Sir William Wedderburn: admonition to moderate leaders.
Praja Mitra and Pársi (21), 13th June; *Praja Mitra* (61), 10th June.

5. Referring to an article by Sir K. G. Gupta in the London *Times* on the subject of the creation of an Indian Territorial Army, *Young India* remarks:—"Our unalterable conviction is that the creation of an Indian Territorial force cannot be indefinitely postponed or smothered under a shower of verbal 'sympathy'. It is wicked perversity of mind which doubts India's loyalty. If India is loyal, if India is to be self-respecting, Indians of education and social standing must be entrusted with the primary duty of defending their motherland. The liability of Indians to defend the motherland cannnot be commuted by payment of the cost of maintaining a professional army recruited anyhow. The State cannot escape its duty to levy any amount of toll on India's manhood for the sake of India's defence. Government would be wise if it closures a discussion which might become heated if left open for long. Lord Chelmsford knows the value of the instinct which impels persons to join

Comments on Sir K. G. Gupta's article in the London *Times* regarding the creation of an Indian Territorial Army.
Young India (10), 14th June.

the territorial force. Let Indians have fair play, and His Excellency will quickly realise what an immense reservoir of manhood there is to draw upon."

How some Anglo-Indians show their contempt for high placed Indians.

Dnyán Prakásh (30), 13th June.

6. A characteristic example has lately occurred showing the great contempt felt by some Anglo-Indians even for high placed Indians. The Maharajah of Travancore wanted to purchase a house located near the English Club at Coonoor (Madras). But the club objected and requested Government to prohibit the purchase. There is a departmental order of the Government of India prohibiting Indian Chiefs to purchase immovable property in British territories without the permission of Government; the Madras Government raised an objection under this order. The abovementioned order is, however, meant to prohibit Chiefs to acquire property that may raise political questions. It is a perversion of it to use it in this connection. It is altogether bad that the English club should object to the presence of the Maharajah near its premises and that Government should cater to its whim. There are many planters in Travancore and they are protected by the law of the State and they enjoy some special privileges. It is surprising and it causes indignation that an objection should be raised to the purchase of the bungalow by the Maharaja and that too on the ground that his presence in the vicinity would be troublesome to the Europeans.

Why and how America fought for Independence.

Chitramaya Jagat (53) for Apl., Gujaráti edition.

7. In the Gujaráti edition of the *Chitramaya Jagat* for April appears an article headed "The causes of the American War of Independence," wherein, after describing the relations of Great Britain with the American Colonies, the periodical states that England's relations with the Colonies were based purely on motives of self-interest; that self-aggrandisement was quite transparent in all her dealings; that the Colonies regarded their connection with England as necessary but they did not want her to lord it over them; that the Colonies opposed the Navigation Act of 1763, but had eventually to submit to that tyrannical measure; that the mildness of the colonists encouraged the British authorities all the more and the American Stamp Act of 1765 was passed to test to its full capacity, as if it were, the filial devotion of the colonists to the motherland. The article then dwells on the opposition evoked among the colonists by the passing of the Revenue Act, on the boycott of British tea by American women, the daughters of independence, and on the sinking of the tea in Boston harbour by the Americans. It declares the action of England in sending armed troops to America to put down the opposition to the Revenue Act as an exhibition of her strength. The sinking of the tea, it writes, inflamed the British Cabinet a great deal and the latter inaugurated a scheme of repressive measures to put down the American discontent. The greater the coercion on the part of the Cabinet, the greater was the retaliation from the colonists. It then proceeds to quote, *inter alia*, the following from the Declaration of American Independence:—All human beings are equal by birth. The King of Great Britain has made a number of attempts to establish an unfettered and tyrannical system of Government over these Colonies. As for instance he has entered into a war with us and has deprived himself of his right to rule over us. He has committed piracies in our sea, desolated our shore, burnt our cities and sapped the life of our people. Relying upon the natural sense of justice of our British brethren we made numerous petitions, but our words could not reach the ears of the deaf British god of justice. The periodical then refers to the subsequent waging of the American War of Independence which terminated with the treaty of Versailles bringing into existence an independent America and concludes with observing that however powerful tyranny may be America has, by its actions, taught the world how man should protect his rights.

8. The *Dnyán Prakásh* considers that of the several demands made by Indian politicians, the one which wants the exclusion of officials from the Executive Councils is the most important and declares that all other concessions will be of no avail if this one demand is not granted. It remarks that the Collector who is the lord of the district and upon whose whims depend the happiness of the people, must become amenable to public opinion and this cannot be brought about unless the constitutions of the Executive Councils is radically changed. The members of these Councils, it complains, at present employ the whole weight of their influence in upholding the prestige and defending the actions of the lower officials who are members of the Civil Service. The paper goes on :—The Civilians, instead of being confined to the revenue and other administrative posts are being appointed to other Departments also, and the idea seems to have got possession of their minds that the Government of India is meant for their own personal comfort, convenience and salaries. The *esprit de corps* prevailing among them is in a sence a good feature, but when it is utilised for pushing forward the interests of the service alone it comes in the way of the progress of the country. Every important question coming before Government is at present viewed from the point as to how it would affect the position of the civil service and so every additional right proposed to be given to the people is construed as derogatory to the position of the members of that service. Unless, therefore, this way of the civil service blocked and its members are excluded from the Executive Councils it will be practically impossible for the people to secure new rights.

India's progress is not possible unless officials are excluded from the Executive Councils.
Dnyán Prakásh (30), 6th June.

9. Writing about the sad death of Lord Kitchener, *Young India* refers to the report that he desired to be Viceroy of India and remarks :—" Re-read the famous correspondence which resulted in Lord Curzon's resignation over his quarrel with K. of K. and you get a proper measure of the dauntless reformer. We like to think of him as the successor of Lord Minto and saying, as he said of the system of Indian Army administration, that the whole scheme of the Partition of Bengal was 'rotten.' We like to picture him—the negotiator at Fashoda, the maker of the peace which re-created South Africa, after the war, and the Egyptian reformer—conferring with Indian leaders as to the most feasible scheme of Home Rule that can be evolved. K. of K. would not have suffered himself to be snowed under a mass of Secretarial notes on the file and reports of Commissions and replies of Local Government..... It is inconceivable that had Lord Kitchener been Viceroy, he would have tolerated the traditional red tape methods so beloved of the bureaucracy, referring papers backwards and forwards and awaiting opinions liable to be totally disregarded, and all the familiar methods of holding up reforms. Lord Kitchener would have 'broken' any man, or any system, which stood in the way of the execution of necessary reforms. But, as we have said, the Fates will it otherwise. Perhaps it was best for India that Lord Kitchener was at the helm of Egyptian affairs prior to the outbreak of the war, and was instantly ready to take a great and memorable part in the creation, organisation and administration of the new Army, which the enemy has certainly not found to be so very 'contemptible' as he once thought. Now he is dead, one mournfully recalls the very alert, soldierly figure of the gracious gentleman whom one has seen at the Imperial Council Chamber of Calcutta. K. of K., as you knew him in the flesh, belied every photographic tradition which made him out to be an apostle of frightfulness. His unrivalled tact was never more in evidence than when His Majesty Amir Habibulla visited India in 1906. The great Commander-in-Chief was equally at home with Mr. Gokhale. How much the world has lost when the terrific waves off the Orkneys closed on the most heroic figure in the recent military history of the Empire!"

If Lord Kitchener had been Viceroy of India.
Young India (10), 14th June.

10. Till now England used to advocate free trade but now it will adopt protection. Till now England courageously believed that so long as its navy was ready, it can bring anything from any place. But since the war it has lost this confidence. A huge conference of one thousand merchants was held in London at the close of last February and it was resolved that England should cultivate or manufacture all its necessaries within its own borders. Mr. MacKenna remarked that it was possible to adopt protection without giving up free trade. But what is the use of this hair-splitting? There is no need of feeling any shame in changing opinion for national good. It is necessary for the rich as well as poor nations to follow the principle of *swadeshi*. How will England carry out the resolution of the Conference? What is meant by "within the borders" of England? England's body produces much less than what its belly requires and it has included the colonies and conquered countries like India in itself in order to provide for its belly. India should, therefore, now consider seriously about its own commerce. England has never waited to consider about others and even now its policy is selfish. The Paris Conference had no Indian representative while the colonies were represented therein. The Holland commission has six Europeans and only three Indians. The Board of Trade invited a committee of commercial experts recently and no Indian was there. India is so unfortunate that its representation goes to anybody other than Indians. For instance the Indian educational service scarcely includes any Indian; so it is natural that the committee of Indian merchants invited by the Board of Trade should not include any Indian. Anyone can imagine from all this how selfish will be the commercial policy of England after the war and how little Indian interests will be consulted. It is advanced as an excuse for this differential treatment that India does not enjoy *Swarájya*. But it involves double injustice. Though Indians have no *Swarájya* they are not so foolish as not to understand where their economic interests lie. What harm is there to elicit their opinions from themselves though they do not enjoy *Swarájya*? And therefore the demand of *Swarájya* is doubly strengthened.

The commercial policy of England is likely to be selfish after the war.
Kesari (88), 13th June.

11. Commenting on Mr. Tilak's recent speech at Ahmednagar, the *Baroda Vartamán* writes:—We have great respect for Mr. Tilak, but we cannot support him in his advocacy of *Swaráj* at the present juncture. It would be inconsistent with our loyalty to embarrass Government by continued agitation for self-government during the present anxious times of war. We would under the present circumstance ask Mr. Tilak not to scare away the moderates, who are willing to compromise matters with him, by hasty, precipitate and premature propositions and to better utilise his energies in devising a practical scheme of securing *Swarájya* and thus help the joint committee of the Congress and Moslem League to put forth a well thoughtout sound plan before the people of India. We would once again request Mr. Tilak to recognise the difference between liberty and license and to employ his abilities in doing some real good to the country and to desist from giving utterance to wild and uncontrolled pronouncements.

Mr. Tilak's "wild and uncontrolled pronouncements".
Baroda Vartamán (48), 12th June.

12. Referring to the new Government of India Conversion Loan, the *Khurshed Prakásh*, though wishing it success, feels doubtful about it in the present circumstances and expresses satisfaction at Government undertaking to repay the money invested in this loan within a definite period. [The *Mufid-e-Rozgár* terms the Loan as the most useful security in which to invest money and considers the provisions which govern the conversion of old securities into new ones as particularly advantageous to the investors. It hopes that the people of India will sub-

The new Government of India Conversion Loan.
Khurshed Prakásh (20A), 11th June; *Mufid-e-Rozgár* (115), 11th June; *Dnyán Prakásh* (30), 10th June.

scribe to the loan most liberally. The *Dnydn Prakdsh* also expresses the hope that the loan will be well subscribed.]

An open letter to the Honourable Mr. Chaubal.
Jdm-e-Jamshed (18), 13th June.

13. Writing an open letter to the Honourable Mr. Chaubal under the pseudonym of Pundit Moro Trimal, a correspondent expresses his jubilation at the Honourable member's appointment as Vice-President of the local Executive Council and at the prospect thus opened up for an an Indian to fill the post of the Governor of a province at least for a time in case a temporary vacancy arose. He refers in eulogistic terms to the Honourable Mr. Chaubal's career as Government Pleader, a High Court judge and as a member of the Bombay Executive Council, but at the same time maintains that, unlike Sir Narayen Chandavarkar and Justices Ranade and Telang, he has adopted a cold attitude towards the question of social reform in India which is in no way necessitated by the fact of his occupying a Government post. The correspondent exhorts Mr. Chaubal to take time by the forelock and give the benefit of his intelligence, wisdom and experience to his fellow-country men. He most humbly requests him to direct his attention now to the service of the people and manifest his devotion to the country. The writer winds up as follows :—In conclusion I will only tell (you) always to show an independent spirit and moral courage as a member and Vice-President of the Executive Council. There are many difficulties in your path and they have been very well described by Sir Ali Imam, the late member of the Viceroy's Executive Council. You should, however, not care in the least for the majority in the Council and should never sell your conscience. Do not fail fearlessly to declare whatever you think to be the truth. Exert yourself to the utmost to instil into the minds of your colleagues and His Excellency the Governor what you consider to be the truth. Pundit Moro Trimal concludes this letter with wishing you a long and glorious life spent thus in the constant service of the people and Government.

Comments on the Press Note regarding recruitment of one company of Deccani and Konkani Brahmins.
*Mahratta (5), 18th June; *Kesari* (88), 13th June; *Sandesh* (96), 13th June; *Dnyan Prakash* (30), 13th June.

14. "The notification of Government calling up recruits from the Brahmins of the Deccan for forming a company for active service disposes of the lingering doubt long entertained by the rulers about the loyalty of the Deccan Brahmins. ..... The notification of Government incidentally opens afresh the much debated question of the military strength of the Indian Empire. [Here the paper quotes comparative statistics showing the war strength and the total cost of the armies of India, Japan, Germany and France and goes on :—] The above figures at once bring out how inordinately wasteful is the military system of India! See that with nearly *half the amount* expended by India, the *Japanese* Government has maintained an army $2\frac{1}{2}$ times as our own, while Germany with simply *twice* the amount could array against the allies a formidable army about 13 times stronger than that of India..... The numerical weakness of the army of India has been attributed to the 'fear of the authorities that a large reserve of trained men would endanger the safety of British Rule in India.' Alas! There is no prophet who can predict when this hapless domination of distrust will come to an end. One of the most surprising things is that while Indian recruits are freely admitted to the ranks, Indian volunteers are refused admission as if honorary services cannot be loyally rendered..... If during a grave crisis like the present the Government refuses to trust the people, if as events have shown, they make no secret of their lack of confidence in us by declaring that they are prepared to hire us but not to enlist our honorary services the after-War settlement of the Indian question is likely to be gravely prejudiced.....The Government no doubt have grasped the key in that they have addressed the Mahratta recruits in the strains of their national saint Ramdas but the appeal had better come from the Mahratta officers themselves. The people readily understand their

natural leaders, but natural leaders cannot get their appropriate leading-positions unless national liberties expand with the national militia—nay the expansion of the latter is impossible without an expansion of popular liberties." [The *Kesari* remarks :—The Brahmin Community will be undoubtedly pleased at the order issued. A company consists of a hundred or hundred and twenty-five men. The proportion of the number to be recruited is not much considering the total population of the Deccani and Konkani Brahmins. It is not that the Community or the individual concerned derives much glory by being admitted to the army. Not even a hundred years have elapsed since Brahmins led thousands of soldiers to the battlefield. But the Mahratta Brahmins like the depressed classes were excluded uptill now from the army. It was indefensible from any point of view; and it was a lasting blot on the British Government. Mahrashtra did not know of any Deccani Brahmin in the military service except the well known Risaldar Bapat of Poona. But even this single Brahmin soldier was a thorn in the side of the British and it is said that he had to accept service in the Police Department, leaving his military service. But if the 100 Brahmins to be recruited are to be admitted only as sepoys the new scheme will not reflect as much glory upon the Brahmins as the single Risaldar Bapat procured it. But we must admit that it will not do to look a gift horse in the mouth. Probably even before the orders were issued many Brahmins must have got into the army and the military authorities must have been non-plussed regarding their inclusion in the existing units as there were no companies of Deccani Brahmins. Now that Brahmins are to be openly admitted there will be no need of recruiting minor Brahmin boys like Awati (Ahmednagar). Though Brahmins cannot be generally classed as a warlike race thousands of Brahmins will be found imbued with the honest ambition of serving in the army. But a public pledge must be given that they will be admitted not only as regulars but also as volunteers and that they will be given higher posts according to qualifications. They will then like Sikhs and Gurkhas lay down their lives in the service of Government and be true to their salt. But if Government want only the empty satisfaction that they have also Konkani Brahmins in the army they will get it by the present orders and they are welcome to it. The traditions of Brahmins are favourable entitling them to be classed as warlike and Government need have had no objection to admit them into the army. Only their suspicion regarding Brahmins probably came in the way, though it was quite unjust. If Brahmins in civil service serve Government faithfully why will not Brahmins in military service do so? The *Sandesh* writes :—The Government Press Note does not state whether only sepoys will be recruited in the Brahmin Company or whether higher posts also will be open to the recruits. But we must congratulate Government on this change in their angle of vision. It will not be very surprising if the Brahmins who have become strangers to the profession of bearing arms, fail to exhibit their skill in wielding them in one generation. But if a territorial army is raised as Sir K. G. Gupta has suggested to deal with local disturbances, it will not hesitate to go out of the country and destroy the Government's enemies. We hope that the company now to be formed will be the nucleus of the future Indian territorials. The *Dnyán Prakásh* says :—Government had named certain castes as 'warlike' and they used to recruit only from amongst them and some other castes were deemed objectionable for this purpose. Institutions like the Congress have brought to the notice of Government for the last thirty years that warlike spirit is diminishing in the people owing to the enforcement of the Arms Act and the prohibition to recruit noted above and that if the restictions are maintained any longer people will be unable even to defend themselves. In the present war Maratha Sepoys outdid even the warlike classes and proved that the restrictions of Government regarding recruiting are artificial and unjust. Government have been convinced that it will not be at all proper to continue these restrictions and we are very glad to note that they are prepared to form companies of even Brahmins. We hope this will be the small beginning of the satisfaction of the popular demand that volunteering should be allowed and that military education should be given and that officers' posts should be thrown open to those who are qualified.]

15. "Lord Islington, who now 'represents' India in the House of Lords, has now introduced a new 'Consolidation Bill,' which, to put it frankly, is a measure of revolution. To begin with, we say that no bill affecting Indian interests, administrative needs and so on, should be introduced in either House of Parliament, and passed without an opportunity being given to India to express its views thereon..... Would it have so very much inconvenienced the India Office to have caused to be published in this country the text of the new Consolidation Bill, prior to, or even simultaneously with, its introduction? Reuter is a fragile reed to lean upon, in Indian affairs. Reuter—we say it deliberately—creates misconceptions and much resulting misunderstandings by the unskilful handling of Indian news..... Very fragmentary news is allowed to pass through as to the provisions of the Bill, which is followed by a very meagre, and in all essential respects, misleading report of what is called the debate on the first or the second reading of the Bill, when my Lord Sydenham or some other Lord emerges from his obscurity to air his particular partiality for this or that or the other system which makes for adminstrative convenience. What that convenience is it is not necessary to pause to explain. The bewilderment in India caused, first by the introduction of a Bill, of the provisions of which it has not had the least inkling, is intensified by a perfunctory cabled report of a debate which is uninforming. Reuter is an expert in be-devilling the whole thing so that until the full report arrives by the mail nothing can be known. That is a fundamental objection. On the merits of the Islington Bill we do not propose to dwell: they have been subjected to rigorous criticism in the press and by public bodies. Briefly, the provision relating to the right to sue the Secretary of State for India has been assailed outright by combined European and Indian opinion in India. The throwing open of the civil and military services in India to the subjects of Indian States is also a measure of doubtful utility, in view of the fact that the Indian States have not declared their willingness to throw open their civil and military services to partial recruitment in British India. The worst provisions of all in the Islington Bill relate to the powers of the Secretary of State to send out secret orders to the Government of India, behind the back of the India Council. These, certainly, are changes of a somewhat startling character, and it is meet and proper for and the essential right of Indian opinion to be consulted." [The *Mahrátta* writes:—

Comments on the Indian Consolidation Bill.

Young India (10), 14th June, *Mahrátta* (5), 18th June, *Sánj Vartamán* (26), 15th June.

"The Bill to amend the Government of India Act affects the administration of India, and it assails the vital interests of the Indian people..... It is only now that an inkling is given of its provision from which it appears that the Bill contains two clauses, *viz.*, *ii* (2) *d*, (3), and clause *iii* by which our status as a free people is considerably deprecated. Clause *iii* admits 'the subjects of *any* state adjacent to India to *any* civil or military office' in India!! (Italics are ours.) We feel bound to strongly disapprove of this clause by which the Persians, Afghans, Baluchis, Siamese and the Chinese are given the rights of Indian citizenship without a corresponding *quid pro quo*. It throws open our civil and military service to all aliens and foreigners! An Indian will never be employed in Persia and China because all those governments care only for their own people, while it appears that India exists not for us Indians but for the rest of the world! Thus the amendments are not only highly disputable and objectionable, but they can only lower our status and invade our rights; and yet the Bill was not published in India..... Clause *ii* (2) *d* and (3) takes away a vital right, long since enjoyed and acknowledged. It is the right of every one to sue, if necessary, the Secretary of State..... This invaluable and indispensable right has been enjoyed by the Indian people, and it is now proposed to take that away!! Just mark the situation. Our birth-rights are being abrogated without our consent and against our will and even without letting us know of that in time. This clearly brings home to us how powerless and helpless the Indian Government is. But is it politic, we ask, that acts should be done which frequently make the people

realise their complete subjugation and helplessness? Real subjugation is not the fact itself but its consciousness; and it is unfortunate that this depressing consciousness we have had too often. This anti-liberty Bill has not yet come before the Commons. But we fully know that if Mr. Austen Chamberlain decides on its passage there is nothing to stop him. Will not Mr. Chamberlain listen to the voice of India and desist from pushing this unjust and iniquitous Bill, at least at this juncture?..... The British Government is the strongest Government no doubt. But the strength of a government depends upon justice. Strength without justice is mere bruteforce." The *Sánj Vartamán* regards the section of the Indian Consolidation Bill empowering Indian Legislatures to enact laws barring suits against the Secretary of State for India as a very objectionable measure and as a clear encroachment upon a precious and long enjoyed right of the Indian subjects. It regards the contemplated innovation as a dangerous experiment, against which the Indian public raise their most emphatic protest. It is also opposed to the provisions of the Bill which empower Government to appoint Indian Chiefs or their subjects members of Legislative Councils in British India on the ground that persons born in the autocratic atmosphere of the Indian States cannot have a broad political outlook and refers, in illustration, to Sir Prabhashankar Pattani raising a statue to Lord Curzon whose policy was unanimously condemned by the educated classes all over India. The paper similarly condemns the provision for the appointment in the executive Council of a representative of the commercial classes.

Comments on the appointment of Mr. Kemp as Acting Judge in the Bombay High Court.

Young India (10), 14th June; *Indu Prakash* (32), 15th June, Eng. cols.; *Prája Mitra and Pársi* (21), 13th June; *Bombay Samáchár* (50), 16th June; *Sanj Vartamán* (26), 13th June; *Hindusthán* (16), 13th June; *Akhbár-e-Islám* (47), 14th June; **Kaiser-i-Hind* (19), 18th June, Eng. cols.; **Rást Goftár* (25), 18th June, Eng. cols.

16. "The Bombay Government has sprung a characteristic surprise upon the public by appointing Mr. Kemp to the temporary vacancy on the High Court Bench caused by Mr. Justice Davar's absence on leave. Nothing by way of disparagement can be said of Mr. Justice Kemp: the objection to his appointment is mainly on grounds of principle. The appointment should have been made from among practising Indian barristers. The proportion of Indian Judges on the Bombay Bench is deplorably low. Even the newly created Pátna High Court has three Indian Judges out of seven. The proportion in Madras is nearly half and half. In Calcutta, practising lawyers in the front rank decline judgeships. Elsewhere, the proportion of Indian Judges is well up to the level, and that level is far above that of Bombay. Any derogation from the principle of the appointment of qualified Indian lawyers to judgeships is open to grave objection." [The *Indu Prakásh* also makes a strong protest against the appointment of Mr. Kemp as Acting Judge. The *Prája Mitra and Pársi* though it trusts that Mr. Kemp will be able to efficiently discharge his new duties as a Judge of the High Court, regrets to see that he has been appointed to a post specially reserved for Indians. According to it there are a number of Indians practising at the Bar of the Bombay High Court who would fill the post with credit. The *Bombay Samáchár* would like to know the reasons which prompted Government to ignore the claims of Indians to the post. For nearly two decades two Indians have been on the Bench of the Bombay High Court and it was expected that in course of time more Indians would be taken thereon. The reduction in the number of Indian Judges, therefore, will not be considered satisfactory by the Indian public. It hopes that the Government of Lord Willingdon will recognise the justice of the protest that is being raised against the appointment of Mr. Kemp and will take care to see that no injustice is done to the claims of Indians when a permanent vacancy comes to be filled. The *Sánj Vartamán* considers Mr. Kemp's appointment as an encroachment upon the rights enjoyed by the Indians so far. The *Hindusthán* also writes in a similar strain. The *Akhbár-e-Islám* wishes that the post had been given to a Muhammadan. It is further of opinion that the injustice done so far to the claims of Muhammadans in not being represented on the Bench of

the Bombay High Court has been aggravated by the present appointment. The *Kaiser-i-Hind* writes :—"The Honourable Justice Sir Dinshaw Davar's illness has compelled him to go on three months' leave. It was naturally excepted that this temporary vacancy would be filled up by the appointment of a leading Indian Barrister for whom the post is reserved since several years past. Unfortunately all these expectations are frustrated, and Government have gone out of their way in appointing Mr. Kemp, Chief Judge of the Small Causes Court, to the vacancy. We have nothing to say against Mr. Kemp himself, but the way in which an European barrister is pitchforked on to this post to the neglect of Indian claims is most deplorable. Such an appointment would be justified only if there was no good Indian to whom the post might be given. This plea, however, does not hold good, as there are several able Indian advocates whose presence on the Bench would be an honour to it. We look out with a big magnifying glass for the 'new angle of vision' in this appointment, but we find it not. It now only remains to hope, in case Sir Dinshaw Davar retires, and Government have to appoint a permanent incumbent, that their temporary aberration will disappear and they will in a more rational mood appoint an Indian." The *Rást Goftár* writes in a similar strain.]

The Small Causes Court Chief Judgeship: Government criticised for a rumoured appointment.

Hindusthán (16), 16th June.

17. On the rumoured appointment of Mr. Binning to be the Chief Judge of the Small Causes Court, Bombay, the *Hinhusthán* writes:—While promises are being given that competent Indians will be assigned high posts, Mr. K. M. Jhaveri who has been discharging his duties most efficiently as the Second Judge has been denied the acting post of Chief Judge created by the transfer of Mr. Kemp to the High Court and Mr. Binning has been appointed to the post. There is not the least doubt that Mr. Jhaveri is competent for the post, but now an injustice has been done to him.

Complaint regarding absence of Indians in the higher grades of the Postal Department.

Jám-e-Jamshed (18), 15th June; *Akhbár-e-Islám* (47), 16th June.

18. It is to be regretted that the injustice to which Indians are subjected in the Postal Department has not been redressed in spite of the bitter complaints that are being made for years. The *Indian Opinion* of Madras gives us a table showing the relative position of Indians and Europeans with respect to higher posts in the department. The table is very instructive and shows us that not a single Indian occupies any of the fifteen posts each carrying a salary of Rs. 1,000—2,500 per month while only four out of fourteen posts each with a salary of Rs. 600—1,000 are held by Indians. The proportion of Indians in the higher posts of the Department is very disappointing considering the efficient service rendered by them and the good opinion they have earned in the Department and from the general public. There is no dearth of competent Indians in the Postal Department to fill the higher posts and we hope Government will be pleased to recognise their claims and remove a legitimate grievance of the people. [The *Akhbár-e-Islám* reproduces the above remarks.]

Comments on the security demanded from *New India*.

Young India (10), 14th June; *Hindusthán* (16), 12th June; *Bombay Samáchár* (50), 16th June.

19. Referring to the security demanded from *New India*, *Young India* writes :—"Public opinion in this country has not been so hotly and so widely roused since the days of Curzon. From every province, from newspapers of every kind, from public men of many shades of opinion, the protest has been unanimous. And with the exception of the egregious *Madras Mail* with its malicious and dishonest insinuations, the Anglo-Indian press has been almost silent. That may be, of course, a conspiracy of silence; it may be thought that comment will only add fuel to the fire and the less Mrs. Besant and *New India* are advertised the better,—from the point of view of the Anglo-Indian,—for the success of the campaign of suppression on which the Bureaucracy has entered..... But from the point of view of the reformer and the progressive and the lover of those principles of freedom which have made

British rule in the past, and the prospect of the continuance of the British connection in the future, so acceptable to the Indian mind, there is much cause for satisfaction in the angry cry that has gone up from the voice of public opinion at the application of the arbitrary provisions of the oppressive Press Act of 1910 to an organ which stands, with but few others, for the release of India from her political bondage,—we use the word in no offensive sense,—that stands for evenhanded justice between European and Indian, honesty and cleanliness in administration, and does not fear to champion the cause of the people. It shows that India's heart is in the right place and that she does not mean to be cowed. Of course, we must not be taken as rejoicing in the cleavage that an incident of this sort causes between the Government and the people. We deplore as much as anyone can that it should have happened..... But we do rejoice that the culminating attempt to use the arbitrary provisions of this Act in a time of normal peace and quiet, in the absance of any suggestion of any fear of public disorder or disaffection, but for the purposes of striking a blow at a political movement that was becoming too popular for the comfort of the official mind,—and it will be difficult to persuade the average educated Indian that that is not the object of the Madras officials,—has raised a storm of protest. If India had sat quiet under that we might have well despaired and given up hope of that great transformation that we believed to be in process. But India does not mean to sit quiet. She means to protest and to continue protesting until a measure, which is put to such dangerous uses by the officials in whose hands its administration lies, is wiped off the Statute book..... The freedom of the Press stands in the first rank of the very essentials of our existence as a nation and as free subjects of the King-Emperor. If we are to lose that, we may as well give up the political ghost. It is this instinctive feeling, the feeling of the vital character of the liberty that is in danger that has produced such a remarkable outburst of feeling throughout the country." [The *Hindusthán* quotes the opinion of Syed Hasan Imam, *ex*-Judge, Calcutta High Court, on *New India* and remarks :—The protest that is being raised throughout India against the security demanded from *New India* demonstrates the fatuity of the Madras Government in demanding the security from Mrs. Besant which has caused excitement among the Indian people. We wonder whether the security has been demanded on account of Mrs. Besant's political propaganda. Will Government be able to gag Mrs. Besant and stop the Home Rule agitation? We do not think they will succeed in doing either. Mrs. Besant has commenced to write very strong articles since the security has been demanded from her, and similarly if any attempts are made to suppress the Home Rule movement the cause of Home Rule will only be strengthened. Who is responsible for the excitement caused by this step against Mrs. Besant? Ever since the outbreak of the war Government officials have on several occasions taken measures that have contributed to the spread of disaffection among the people. If the Government of Madras disregard the protests that reach them they will help to spread disaffection amongst the educated public of the Presidency, and we are sorry to see that disaffection is increasing day by day. The *Bombay Samáchár* holds that Mrs. Besant has herself to thank for the peculiar predicament in which she now finds herself. It, however, believes that the liberty of the Press has been unnecessarily restrained by the Press Act and that some of its provisions have been too rigorously enforced. It, therefore, requests His Excellency Lord Chelmsford to take into consideration the loyal support the Indian Press has given to Government since the outbreak of the war and to be pleased to modify or repeal the Press Act as desired by the deputation that will shortly wait upon him.]

***20.** Commenting on the operation of the Press Act the *Indian Social Reformer* writes :—" It is as if the Indian Press were placed perpetually under martial law. It possesses none of the attributes which a law should possess. It is not definite, it is not precise in its statement of what constitutes a cause of action under it, it depends to a dangerous degree on the idiosyncrasies of individuals

Comments on the operation of the Press Act.
Indian Social Reformer (3), 18th June.

in power; and experience has shown that it is impotent against the most unbridled license on the part of a privileged section of the Press. We have seldom seen criticism of Government in India more virulent and more contemptuous than some criticisms of the change of capital from Calcutta to Delhi. The Press Act was then as now the law of the land. The Secretary of State for India even brandished it about a little—a very little—in the House of Lords in referring to the criticism. But the sword remained screwed to its sheath. Responsible opinion in the country holds that a law which cannot, for whatsoever reason, be evenhandedly administered, is detrimental to the growth of that reverence for law which is the cornerstone of the State."

Wishes of Government are being disregarded by the lower Abkari authorities as regards consulting Abkari Committees.
Sandesh (96), 13th June.

21. The *Sandesh* complains that the Abkari Advisory Committees are useles as they have no legal existence and as there is no provision in law for their wishes being carried into effect. It says that though Government often give assurances to check the evil of drink it is surprising that the vice is on the increase still. It alludes to the efforts being made in England to check drinking and gives a substance of the letter of Mr. Gilder published in the papers complaining that the old license of a foreign liquor-shop near Thakurdwar (Bombay) was renewed in the name of a student in the Matric class and pointing out that while officials in England follow the orders of their superior, in India they do not. The Bombay Government plainly desire that Advisory Committees should be consulted even when old licenses are to be disposed of, but these wishes are being disregarded. Government are not ready to enforce strictly the restrictions on the sale of liquor in India as in England and till they are prepared to do so no amount of agitation will be of any awail. But still a Committee may be appointed to inquire into the Abkari grievances.

Excess of liquor shops in certain Bombay localities.
Sánj Vartamán (26), 12th June.

22. Referring to Sir Bhalchandra Krishna's letter in the *Times of India* of the 12th instant, in which he has stated that the Advisory Committee of which he is a member was not consulted when license was granted to open a foreign liquor-shop at Thakurdwar, the *Sánj Vartamán* endorses the view held by Sir Bhalchandra that a liquor-shop transferred from one place to another was a new shop as far as the latter locality was concerned. Of what use are the Advisory Committees, it asks, if the people of a locality to which an old shop is shifted are not allowed to exercise the right of local option through the medium of the Advisory Committee? The paper dwells on the necessity of reducing the existing number of liquor-shops in areas of comparatively small extent, and by way of illustration mentions the quarter situated between Golpitha and Khetwadi Back Road which at present contains as many as five liquor shops.

Complaint that persons who do not care to attend to their duties are appointed Bench Magistrates at Sátára.
Prakásh (95), 14th June.

23. While announcing the appointment of certain persons as Bench Magistrates at Sátára, the *Prakásh* says that it is not known why Government reappoint to the Bench persons who either do not at all attend to their Magisterial duty throughout the year or do so only on a few occasions. It observes that its remark is justified by the annual report of the Bench Magistrates' work and expresses the hope that Government will take the point into consideration when making appointments next year.

Stoppage of the system of indentured labour is being hindered by interested persons in high places.
Mahrátta (5), 18th June.

***24.** Referring to the contention of a Mauritius paper that Indian Government would be doing a wrong to Indians by the stoppage of coolie emigration to that island, the *Mahrátta* remarks:—"The Mauritius planters seem to think that they can reconvert the Indian Government by a skilful display of statistics. The reconversion seems impossible, though the prolongation of the period in which to adjust matters in consulta-

tion with planters is not improbable. We know from the speech of a certain noble Lord that a reopening of the question of Indenture is seriously intended in certain quarters in England. *Interests* blind men to the wrongs they inflict on others and the depravation they inflict on themselves..... The abolition of Indenture is promised, but until the abolition comes as a matter of fact, fee ing hearts will palpitate with a sorrowful heaviness. That mere justice should be so tardy in coming to the help of our unfortunate brothers and sisters who are victimised by the Indenture Law—is a telling instance of how Evil rules in high Council Chambers."

Appeal to the authorities to affect improvement in the hackney carriage service at Bombay and Poona.

Islâmic Mail (4), 11th June, Eng. edition.

25. "The Government of Bombay deserve to be congratulated for the reform in the taxi service. The new rules just issued by the Government of Bombay go a great way to meet the public requirements and one cannot but feel indebted to the Corporation of Bombay for giving a cheap and at the same time a highly efficient motor service..... But we would again appeal to them for reforming the hackney service. The table of rates just introduced for the motor service makes it cheaper than the hackney service. Victorias in Bombay are dearer than victorias in Calcutta or Madras. A rubber-tyred Vicioria can be had in Calcutta at annas 12 for the first and annas 8 for subsequent hours. It is far better in every respect than the miserable carriages available in Bombay, although the charge here is more than double of that in Calcutta, Madras or Allahabad. The same is the case with tongas in Poona. Their charges are much higher than the hackney fares in other places. We would suggest to the Government of Bombay the introduction of uniform rates for hackney carriages, on the scale of fares in other big cities of India. The turn out and get up of the carriages also deserve notice, but this is more dependent upon police supervision than upon the Government."

The Birthday Honours' List: Sind totally neglected.

Pârsi Sansâr (23), 10th June, Eng. cols.

26. The *Pârsi Sansâr* notes:—"The King's Birthday Honours' List which was out last Saturday is entirely disappointing so far as Sind is concerned. The whole list as usual is full of official names with the exception of the names of a few public men..... We have been all along complaining about the most miserable list that is being published at every occasion, but the one published last week is the most disappointing in the series of honours' lists published so far..... We hope in future honour is done where honour is due and that the province of Sind is treated in this respect in the same manner as are the other provinces of India."

Comments on the Bombay Haj Committee's advise to intending pilgrims to postpone the Haj till the war is over.

Islâmic Mail (4), 11th June, Eng. edition; *Islâmic Mail* (114), 12th June, Urdu edition; *Muslim Herald* (116), 9th June.

27. "In the course of a lengthy article, the *Islâmic Mail* refers to the manifesto and resolution of the Bombay Haj Committee (which it regards as a body 'quite independent of official control') advising intending pilgrims to postpone the Haj till the war is over and tranquillity restored in the Hedjaz. It quotes the religious authorities defining the obligation to perform the Haj, and praises Government for the arrangements they made last year for the comfort, convenience and safety of the Hajis, in spite of their pre-occupations on account of the war. It then continues:—But the situation has become so critical in all the countries which are fighting against Great Britain that the severest famine is nothing compared with it. The supremacy of the British navy has not affected to any great extent the trade and tranquillity of the British Empire and we in India who are living as in peace times do not know the acute misery caused by the war in other countries. The British blockade has smothered their trade and 'foodstuff is dearer than gold and silver.' The distress is so acute in the Hedjaz, which is the most affected, that almost all the Indian residents of the Hedjaz have fled from that country and we know it for a matter of fact that a large number of them came down to India, utterly destitute and miserable. Even if our generous Government arranged the conveyance of Hajis to Jeddah it would be impossible

for them to reach Mecca, and if they escaped the starving Bedouins and reached Mecca, they would find no food there, for love or for money. In these circumstances it is better for intending pilgrims to postpone their Haj till next year, and we believe this would be quite in conformity with our religious injunctions. The authorities we have quoted in the opening paragraphs of this article make it quite clear that the Haj is not obligatory, so long as the times are unsettled and the journey involves risk of life. Most of the Moslem States have taken this view and stopped the despatch of their Kafilas. The Nizam's Ecclesiastical Department, which has at its head a learned and respected Moulvi, issued a proclamation advising intending pilgrims in the State to postpone their intention of going on pilgrimage. The Nawabs of Jaora and Pálanpur convened mass meetings of their Muhammadan subjects and after explaining to them the religious law on this point advised them to put off their Haj till peace was restored. We will ask our co-religionists to consider the resolution of the Haj Committee and in view of the unsettled condition of the Hédjaz and the severe famine raging there to give up the idea of going to Haj this year. Muhammadans, all the world over, have postponed their Haj and there is no reason why we should not follow their example. Government have nothing to do in this matter. In fact, if there is any large demand on the part of the Muhammadans, they may be prevailed upon to make some sort of arrangement for the conveyance of Hajis. But it is our own duty to choose the best and safest course for us consistent with the injunctions of our holy religion. We hope the Haj Committee in Madras and other places and also our religious leaders will explain to the ignorant Mussalmans the religious aspect of this question and prevent them from unnecessarily putting their lives in jeopardy." [A similar article has appeared in the Urdu edition of the *Islámic Mail*. The *Muslim Herald* publishes the Haj Committee's manifesto without comments.]

EDUCATION.

28. " We have already pointed out the dangers to which the students of the local Training College for Women would be exposed if, as is contemplated, the classes and boarding are removed from the midst of the town to its outskirts in a locality which is unsafe on account of the neighbourhood of the cantonment. Roughs and hooligans from amongst the soldiers and other people living in those parts will not be a safe 'company' for the young and youthful women students who will have to parade from the boarding quarters to the practising school, a considerable distance..... A letter in the *Kesari* points out that the students who complained to the European lady superintendent of the College about the distance of the college from their houses and other things were told that nothing could be done for them, and more—that they and their guardians were not well-advised to move in the matter! We are inclined to disbelieve the latter report, for it is too impudent a thing even for an unsympathetic alien lady superintendent to make a remark of the above description. The writer in the *Kesari* suggests that guardians should make haste to draft a petition to the Government, call a meeting and appoint a deputation of influential persons to wait upon the Director of Public Instruction. This is the least that the guardians of the young lady students ought to do and we hope that it will not be left undone." [The *Kesari* publishes the letter referred to above.]

Protest against the proposed removal of the Poona Female Training College.

**Mahrátta* (5), 18th June; *Kesari* (88), 13th June.

29. " Observer " writes in the *Belgaum Samáchár*:—" A matter of public importance to which it is necessary to draw the attention of the authorities is the large number of students who could not secure entrance in the Belgaum High School. It is said about 150 students were sent back for want of accommodation in the High School. The number of 'sent-backs' is every year growing more and more. What is to be done with the boys who cannot get admission into the

Complaint that large number of students are being refused admission to the Belgaum High School.

Belgaum Samáchár (77), June., Eng. cols.

school? This year about 200 students offered themselves at the opening of the school and for about a week examinations were held in all seriousness and more than 150 were sent away. The Government in the first instance and the people also must try to solve the question."

Calcutta Presidency College inquiry: students seek the help of the Press only to procure justice otherwise unattainable.
Gujarâti (12), 11th June.

30. Commenting upon the strictures passed by the Committee of the Calcutta Presidency College inquiry, the *Gujarâti* writes:—The newspapers never wish to draw the students into unnecessary trouble, but when students cannot otherwise secure justice they seek the help of the Press. If Government were disposed to overhaul the whole system of the Presidency College there would be no room for newspapers to complain and no injustice to rankle in the hearts of students. Many young Europeans insult the Indian students by the use of abusive words and epithets, and this has been acknowledged by the Committee.

RAILWAYS.

Complaints against the the Bársi Light Railway.
Kesari (88), 13th June.

31. Devidas Ghanashyam Didolkar of Bellary complains that the carriages of the Bársi Light Railway are always overcrowded and that the Company has only 45 passenger carriages for a length of 116 miles with a heavy passenger traffic and that passengers are made to travel in goods wagons when there is a rush. He states that the passengers are much troubled when the wagons which are made of iron get very much heated in the sun while passing through a tract where the atmosphere is very hot. He further adds that there are no latrines in the third class compartments and that there are no alarm chains. He says that the company charges maximum rates and does not provide comforts afforded by companies charging lower rates and expresses surprise that the benign Government have not paid any attention to these defaults.

MUNICIPALITIES.

Comments on the Report of the Local Board Committee appointed by the Government of Bombay.
Young India (10), 14th June; *Gujarâti* (12), 11th June; *Muslim Herald* (116), 16th June.

32. Continuing its comments on the Report of the Local Board Committee appointed by the Government of Bombay, *Young India* remarks:—"The form of taxation to be adopted must be such that the people will feel it least, or at least feel it only indirectly. Now, the suggestion has been countenanced by the Committee that the one-anna land cess should be doubled. We think nothing can be more unwise and in fact suicidal than to associate the new responsibility for local taxation with the land cess. Whatever reasons there might have been for adopting this form of taxation in 1869, those reasons have no force to-day. In 1869, there was no general source of revenue which could be drawn upon for purposes of local taxation with the same certainty and accuracy as land revenue. But many things have happened since 1869. For one thing, the land in parts of the country has been subjected to heavy taxation. The rural agriculturist has been the only local taxpayer, while non-agriculturists have reaped many advantages under the system of local self-government without paying anything therefor. To expect the agriculturist to pay anything more by way of taxation of land, either directly or indirectly, is to expect something unreasonable. Having regard to the high land assessment in vogue, to the hardships resulting therefrom and the unpopularity that is certain to result from the enhancement of the land cess, this form of local taxation is clearly ruled out. The matter was very fully considered by the Royal Commission on Decentralisation Commission and the suggestion was thrown out. It is surprising, therefore, to see the Bombay Committee giving the go-by to the considered opinion of the Royal Commission..... The question is why a cess, on the analogy of the Land cess, should not be levied on the Excise revenue. The Local Self-Government Committee, by a majority,

reject this suggestion of an impost or levy on the Excise revenue. To say the least, the reasons given for this rejection are extraordinarily curious." [The *Gujarati*, in the course of a historical sketch of the development of local self-government, ascribes all the beneficial changes effected therein either to the pressure of public opinion or to the initiation of the highest authority. Commenting upon the Government Resolution on the report of the Local Boards Committee, the paper writes:—What was the necessity of appointing this Committee when the question referred to it was dealt with by the recommendations of the Decentralisation Committee and the resolution of the Government of India? The Committee was mainly composed of officials and such as would support them and they recorded written statements and evidence of such persons as would be anxious to please officials! As a natural consequence the Committee has suggested nothing to justify its existence. Government are not prepared to accept all the recommendations of the Committee, but the public would like to know the steps Government mean to adopt to infuse new spirit in the working of the Local Boards. The Committee was appointed to reduce the official control over Local Boards, but it makes no definite suggestion and leaves everything to the officials! Government have no doubt accepted the recommendation about the appointment of non-official presidents, but it is hemmed in by a condition likely to lead to heavy expenditure. Can the Local Boards not work successfully without a Chief Executive Officer and a costly establishment? The Committee has proved a failure. The mountain in labour has brought forth a mouse. Referring to the Resolution of Government on the report of the Committee appointed for examining the methods of extending the principle of local self-government in respect of Local Boards, the *Muslim Herald* states that the decision of Government regarding the right of separate elections of the Muhammadans in the Local Boards has caused not a little disappointment to them. It notes that the only argument brought forward against the separate electorates is that they would tend to widen the gulf between the two great communities living in the country, but it emphasises the point that a continuance of the present system would endanger Muhammadan interests more than ever, and it enquires if a sustained disregard of Muhammadan needs and aspirations would bring about the much-sought-after union. It points out that not only the thinking Muhammadans, but fair-minded Hindus themselves are in favour of the grant of this privilege, and it shows that the Government of the United Provinces have not been deterred from legislating on the matter by the alleged fear of creating a deeper disunion between the Hindus and the Muhammadans. Having regard to the fact that the Muhammadans already enjoy the right of electing separate representatives of their own on the Council of His Excellency the Governor of Bombay, the paper maintains that the refusal to confer a similar right in respect of Local Boards in the Bombay Presidency is illogical. It is of opinion that the enjoyment of their existing right has not generated any ill-feelings between the Musalmans and the Hindus and it says that the extension of the principle to cover the Local Boards is more urgently required than was the original conferment of the right in regard to the Legislative Councils. It reminds the Government of the promise made by the late Lord Minto in reply to the address represented by the Muhammadan Deputation of 1906, and it concludes by exhorting the Anjumans of Bombay to impress on Government the great need of it, while it requests Sir Ibrahim Rahimtulla who was responsible in a great measure for the conferment of it in respect of the Legislative Councils to give sound advice both to Government and his brethren in the matter.]

33. The action taken by the Government of Bombay in introducing certain changes in the bye-laws of the Schools Committee of the Bombay Municipality without referring the matter to the Municipality is wholly unconstitutional. The changes made by Government are insignificant, but they involve a question of principle. It is now the duty of the Bombay Municipal Corporation to point out to Government their mistake in encroaching upon the rights of the Municipality.

Complaint of Bombay municipal rights being encroached upon by Government.

Sanj Vartaman (26), 16th June.

34. "Observer", writing to the *Belgaum Samdchdr* about the nomination of Rao of Bahadur Artal and Mr. Gadgil to the District Local Board of Belgaum, says:—"It is hardly possible to conceive of any more unpopular nominations. Mr. Artal ought not to have been dragged from his superannuated obscurity. He ought to have been left alone to enjoy his well earned rest. Besides Mr. Artal has got his son-in-law already in the District Local Board in the person of Meherban Virbhadrapa Gunapa Desai. And it is very difficult to conceive of the qualifications of Mr. Gadgil for re-nomination. Last triennium he was the Vice-President of the District Board and nobody knows what solid work he did in that capacity. It was impossible for him to spare sufficient time to attend meetings of the Managing Committee and his name had to be removed. Still his services are indispensable on the Board! No doubt he fought for a peon for the *Tainat* of the Vice-President and he succeeded in getting a peon. Probably this is his only solid work..... Before the nominations are published people are in the dark and after publication it is too late. Thus these unpopular nominations weigh heavy like *nightmares* probably to be succeeded by similar, if not more frightful, nominations for the next triennium. ..... By the bye the people are anxious to know what became of Government's rebuke calling upon Mr. Artal to apologize? Has he tendered his apology or is he, as rumour says, not going to apologize? Will not uninitiated people say that a man may almost defy Government and yet high officers of Government may lavish favours on him?"

Criticism of certain Government nominations to the District Local Board of Belgaum.
Belgaum Samdchdr (77), 12th June, Eng. cols.

M. K. SHAIKH,
Oriental Translator to Government.

Office of the Oriental Translator to Government,
Secretariat, Bombay, 23rd June 1916.

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*Reported in advance.

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Report on Indian Papers

PUBLISHED IN THE BOMBAY PRESIDENCY

For the Week ending 24th June 1916.

District Magistrates and Political Agents are requested to send Secretary, Special Department, information as to any local complaint which appears to them to call for notice, explaining whether the facts are as stated; what action, if any, is being taken; and, if the facts alleged are incorrect, what is believed to be the origin of the report and what the correct facts are.

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No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH.				
1	Bombay East Indian ...	Bombay	Weekly	N. F. D'Souza ; East Indian ; 40 ...	400
2	Commerce & Co-operation.	Do.	Do.	Puthen Vithal Ramunni ; Hindu (Manglorian); 33.	700
3	Indian Social Reformer ...	Do.	Do.	Kámákshi Natarájan, B.A. ; Hindu (Madrási Bráhmin) ; 45.	525
4	Islámic Mail	Do.	Do.	Saiyid Mohomed Abdulla Khan and Saiyid Mohomed Ayub Khan ; Muhammadan (Sunni) ; 32.	1,500
5	Mahrátta	Poona	Do.	Narsinh Chintaman Kelkar, B.A., LL.B. ; Hindu (Chitpáwan Bráhman) ; 42.	700
6	Phœnix	Karáchi	Bi-weekly	Jáffar Faddu ; Muhammadan (Khoja) ; 63...	425
7	Sind Advocate ...	Sukkur ...	Weekly	Pribhdas Kodanmal Gogia, Hindu ; 40.	500
8	Sind Journal	Hyderabad ...	Do.	Karamchand Gurumukhsing Mirchandani ; 38.	500
9	Sind Observer	Karáchi	Bi-weekly	Dinsha Nánábhái Patel ; Pársi ; 32 ...	375
10	Young India	Bombay	Weekly	Jamnádás Dwárkádás Dharamsi, B.A., Bhátia ; 25.	2,000
	ANGLO-GUJARA'TI.				
11	A'ryă Prakásh	Baroda	Weekly	Motilál Tribhovandás ; Hindu (Bania) ; 45 .	1,309
12	Gujaráti	Bombay	Do.	Manilál Ichchhárám Desái ; Hindu (Bania) ; 33.	14,500
13	Gujarát Mitră	Surat	Do.	Uttamram Umedram Reshamwala ; Hindu (Deolad Bania) ; 40.	1.500
14	Gujaráti Punch	Ahmedabad ...	Do.	Somálál Mangaldás Sháh ; Hindu (Mesri Bania) ; 40.	3,600
15	Hindi Punch	Bombay	Do.	Burjorji Navroji Apakhtyár ; Pársi ; 58 ...	500
16	Hindusthán and Akhbár-e-Soudágar.	Do.	Daily	Ratanlal Atma Ram Shah ; Modh Bania ; 35.	1,000
17	Indian Loyalist	Wadhwán	Do.	Ganeshji Jethábhái ; Hindu (Khatri) ; 63 ...	575
18	Jám-e-Jamshed	Bombay	Do.	Phirozsháh Jehángir Marzbán, M.A., Pársi ; 40.	6,350
19	Kaiser-i-Hind	Do.	Weekly	Erachshaw Rustomji Hirji Behedin ; Pársi ; 33.	2,000
20	Káthiáwár Times	Rájkot	Bi-weekly	Trikamji Govindji Kotak ; Hindu (Lohána); 36.	800
21	Praja Mitra and Pársi ...	Bombay	Daily	Mihirjibhai Palanji Madon; Pársi ; 56 ...	1,250
22	Praja Mitra and Pársi ...	Do.	Weekly	Do. do. ...	1,600
23	Pársi-Sansár	Karáchi	Do.	Rustomji Kharsedji Sidhwa ; Pársi; 32 ...	500
24	Praja Bandhu	Ahmedabad ...	Do.	Jagjivandas S. Trivedi ; Hindu (Shrimáli Bráhman) ; 37.	2,700
25	Rást Goftár	Bombay	Do.	Pallonji Burjorji Desai ; Pársi ; 55 ...	627
26	Sánj Vartamán	Do.	Daily	Rustamji N. Vátcha-Gándhi ; Pársi ; 50 ...	7,500
27	Suryă Prakásh	Surat	Weekly	Nagindás Dáyábhái; Hindu (Nagar Bania) ; 70.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ANGLO-KANARESE.				
28	Chandrodayă	Dhárwár	Weekly	G. H. Honnapurmath ; Hindu (Lingáyat); 46.	200
	ANGLO-MARA'THI.				
29	Dnyánodayă	Bombay	Weekly	Alden Hyde Clark ; Christain ; 37 ...	550
30	Dnyán Prakásh	Poona	Daily	Gopál Krishna Deodhar, M.A. Hindu (Chitpáwan Bráhman) ; 44.	1,500
31	Dnyán Prakásh	Do.	Weekly	Do. do. ...	3,000
32	Indu Prakásh	Bombay	Daily	Dámodar Sávalárám Yande ; Hindu ; (Marátha); 54.	2,500
33	Pragati and Jinvijay ...	Belgaum ...	Fortnightly ...	Anna Babaji Latthe ; Jain ; 30.	300
34	Shetkari	Ahmednagar ...	Weekly ...	Ganesh Krishnă Chitale, B.A., LL.B. ; Hindu (Chitpáwan Brahman) ; 47.	200
35	Subodh Patrika	Bombay	Do.	Dwárkánáth G. Vaidya ; Hindu (Goldsmith) ; 40.	500
36	Sudhárak	Poona	Do.	Ramachandra Vishnu Phadtare ; Hindu (Chitpávan Bráhman) ; 26.	500
	ANGLO-PORTUGUESE.				
37	O Anglo-Lusitáno... ...	Bombay	Weekly	Dr. W. Pais, L. M. & S. ; Goanese ; 35 ...	1,000
	ANGLO-SINDI.				
38	Al-Haq	Sukkur	Weekly	Sheikh Abdul Majid Sheikh Adam ; Mahomedan ; 27.	900
39	Frontier Gazette ...	Jacobabad ...	Do.	Vishindás Pránjainmal ; Hindu Bhatia ; 35.	300
40	Lárkána Gazette	Lárkána (Sind) ...	Do.	Tahilrám Mulchand Tavarmaláni ; Hindu (Amil) ; 27.	700
41	Sindhi	Sukkur (Sind) ...	Do-	Mulchand Bhágchand ; Hindu (Baláni); 38.	1,000
42	Sind Patrika	Lárkána (Sind) ...	Do.	Deosing Shámsing ; Hindu (Amil) ; 29 ...	500
43	Sind Upkárak	Shikárpur	Monthly	Bhai Mohandev Ghanshamdas ; Hindu (Bhátia); 54.	300
44	Sookhree	Karáchi (Sind) ...	Weekly	Jámatmal Lálchand ; Hindu (Chapráo) ; 44.	500
45	Trade Advertiser	Shikárpur (Sukkur).	Do.	Teckchand Verbamal ; Hindu (Goklani) ; 44.	800
	ENGLISH, PORTUGUESE AND CONCANIM.				
46	O Goano	Bombay	Weekly	M. A. Fernandez ; Goanese ; 44	1,200
	GUJARA'TI.				
47	Akhbár-e-Islám	Bombay	Daily	Kázi Ismáil Kázi Muhammad ; (Parbundri Muhammadan) ; 47.	2,200
48	Baroda Vartamán ...	Baroda	Weekly	Javerbhái Dádábhái Patel ; Hindu (Lewa Pátidár) ; 46.	1,700
49	Bombay Gujaráti ...	Bombay ...	Do.	Bhagvánlál Tribhuvan ; Hindu (Gujaráti Bráhman) ; 33.	1,000

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	GUJARA'TI—*concluded.*				
50	Bombay Samáchár ...	Bombay	Daily	Kaikhosru Mánekji Minocheher-Homji, B.A.; Pársi ; 41.	4,525
51	Broach Mitrá	Broach	Weekly	Trikamlál Harináth Thákor ; Hindu (Brahmá Kshatri) ; 34.	550
52	Broach Samáchár ...	Do.	Do.	Jehángirji Ardeshir ; Pársi ; 37	500
53	Chitramaya Jagat ...	Poona ...	Monthly ...	Tuljáshankar Gawrishankar Yádnik ; (Audich Sahasra Brahman) ; 35.	100
54	Deshi Mitrá	Surat	Weekly	Maganlál Kikábhai ; Jain (Visa Shrimáli) ; 40.	1,200
55	Hind Vijayá	Baroda	Do.	Dáyábhái Kasandás ; Hindu (Shrawak Bania) ; 50.	1,000
56	Hitechhu	Karáchi	Weekly	Harilál Válji Thákur ; Hindu (Audich Bráhman) ; 32.	100
57	Islámic News	Amreli (Baroda) ...	Do.	Abdulla Ismail ; Muhammadan (Memon) ; 35.	700
58	Kaira Vartamán	Kaira	Do.	Somachand Panachand ; Hindu (Jain Bania) ; 40.	500
59	Loka Mitrá	Bombay	Bi-weekly	Kaikhosru Mánekji Minochar-Homji, Pársi ; 40.	1,200
60	Navsári Patrika	Navsári	Weekly	Harivallabhdás Pránjivandás Párekh ; Hindu (Bania) ; 42	500
61	Praja Mitrá	Karáchi	Bi-weekly	Jaffar Faddu ; Muhammadan (Khoja) ; 62.	375
62	Praja Pokár	Surat	Weekly	Uttamram Umedram Reshamwala ; Dasalad Brahman ; 40.	1,000
63	Samáchár	Karáchi	Fortnightly ...	Edulji K. Sidhwa ; Pársi ; 44	700
64	Shri Sayáji Vijayá ...	Baroda	Weekly	Máneklál Ambárám Doctor Hindu (Dasha Shrimáli Bania) ; 38.	4,100
65	Surat Akhbár	Surat	Do.	Phirozsháh Edalji Patel ; Pársi ; (Zorostrian) ; 40.	600
	HINDI.				
66	Chitramayá Jagat ...	Poona	Monthly	Rámchandra Vásudeo Joshi ; Hindu (Deshasth Bráhman) ; 30.	1,250
67	Shri Venkateshwar Samáchár.	Bombay	Weekly	Pandit Chandulál Mehta ; Hindu (Sáraswat Bráhman) ; 47.	10,000
68	Shri Venkateshwar ...	Do.	Daily	Do. do. ...	1,400
	KANARESE.				
69	Karnátak Vaibhav ...	Bijápur	Weekly	G. R. Mannur ; Hindu (Deshasth Bráhman) ; 49.	500
70	Karnátak Vritt and Dhananjayá.	Dhárwár ...	Do.	Krishnáji Hanumant Mudvedekar ; Hindu (Vaishnav Bráhman) ; 48.	1,500
71	Loká Bandhu	Do.	Do.	Gururáo Rághavendrá Mamdápur ; Hindu (Deshastha Bráhman) ; 48.	300
72	Raj Hansa	Do.	Daily	M. N. Tembe ; (Karháda Bráhman) ; 33 ...	600
73	Raj Hansa ...	Do.	Weekly	Do. do. ...	650
74	Rasik Ranjini	Gadag (Dhárwár)...	Do.	Gaurishankar Rámprasád ; Hindu (Kanoja Bráhman) ; 53.	70

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARA'THI.				
75	A'ryávart	Dhulia (West Khándesh).	Weekly	Shakar Hari Joshi; Hindu (Deshasta Bráhman); 28.	200
76	Bakul	Ratnágiri	Do.	Hari Dharmaráj Gándhi; Hindu (Bania); 39.	500
77	Belgaum Samáchár ...	Belgaum	Do	Hari Bhikáji Sámant; Hindu (Gaud Sáraswat Bráhman); 54.	280
78	Bhárat Máta	Islámpur (Sátára)...	Fortnightly ...	Vishnu Sitárám Athale; Hindu (Karháda Bráhman); 50.	450
79	Chandrodaya	Chiplun (Ratnágiri).	Weekly	Sadáshiv Vishnu Phadke; Hindu (Chitpáwan Bráhman); 49.	200
80	Chikitsak	Belgaum	Do.	Abáji Rámchandrá Sávant; Hindu (Marátha); 53.	540
81	Chitramayá Jagat ...	Poona	Monthly	Rámchandrá Vásudev Joshi; Hindu (Deshasth Bráhman); 30.	1,250
82	Din Mitrá	Somthána (Ahmednagar).	Weekly	Mukund Ganpat Pátil; Hindu (Máli); 29.	900
83	Dnyán Ságar	Kolhápur	Do.	Vishnu Vithal Mantri; Hindu (Gaud Sáraswat Bráhman); 51.	600
84	Jagadádarsh	Ahmednagar ...	Do.	Káshináth Bahirav Limaye; Hindu (Chitpáwan Bráhman); 65.	288
85	Jagad Vritt	Bombay	Do.	Shamrao Balkrishna Kirtikar; (Patháre Prabhu); 41.	12,000
86	Kalpataru and A'nandvrit.	Sholápur	Do.	Govind Náráyan Kákade; Hindu (Deshasth Bráhman); 59.	450
87	Karmanuk...	Poona	Do.	Hari Náráyan Apte; Hindu (Chitpáwan Bráhman); 48.	3,400
88	Kesari	Do.	Do.	Narsinh Chintáman Kelkar, B.A., LL.B.; Hindu (Chitpáwan Bráhman); 43.	20,000
89	Khándesh Vaibhav ..	Dhulia (West Khándesh).	Do.	Yádav Bálkrishná Bahálkar; Hindu (Deshasth Bráhman); 50.	500
90	Modá Vritt	Wái (Sátára) ...	Do.	Dámodar Laxman Lele; Hindu (Chitpáwan Bráhman); 37.	50
91	Mumukshu	Poona	Do.	Lakshman Rámchandrá Pángárkar, B.A.; Hindu (Deshasth Bráhman); 43.	1,700
92	Násik Vritt	Násik	Do.	Rangnáth Vishnu Kále; Hindu (Chitpáwan Bráhman); 35.	250
93	Pancham George Vijay ...	Belgaum ...	Do.	Balvant Ramchandra Sohoni; Hindu (Gaud Saraswat Brahman); 32.	1,000
94	Prabodh Chandrika ...	Jalgaon (East Khándesh).	Do.	Náráyan Narsinh Phadnis; Hindu (Deshasth Bráhman); 53.	200
95	Prakásh	Sátára	Do	Rámchandrá Ganesh Soman; Hindu (Chitpáwan Bráhman); 40.	300
96	Sandesh	Bombay ...	Daily	Narayan Wasudev Mahajani; Hindu (Karada); 29.	4,000
97	Satyá Shodhak	Ratnágiri	Weekly	Krishnáji Hari Limaye; Hindu (Chitpáwan Bráhman); 31.	1,200
98	Shri Sayáji Vijayá ...	Bombay	Do.	Dámodar Sávlárám Yande; Hindu (Marátha); 54.	5,500
99	Sholápur Samáchár ...	Sholápur	Do.	Vithal Narsáppa Jakkal; Hindu (Telgu Mali); 35	400

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	MARATHI—*concluded.*				
100	Shri Shâhu	Sátára	Weekly	Váman Hari Dhavle; Hindu (Karháda Bráhman); 35.	300
101	Shubh Suchak	Do.	Do.	Dattátrayá Rámchandrá Chitale; Hindu (Chitpáwan Bráhman); 37.	300
102	Sumant	Karád (Sátára) ...	Do.	Pándurang Balvant Kolhápure; Hindu (Sáraswat Bráhman); 45.	40
103	Vichári	Kárwár (Kánara) ...	Tri-monthly ...	Shaikh Adam *walad* Shaikh Abdul Karim; Muhammadan (Sunni); 41.	450
104	Vijayee Mahrátta ...	Kolhápur	Fortnightly ...	Bhujang Tukárám Gáikwád; Hindu (Marátha); 32.	500
105	Vinod	Belgaum	Do. ...	Dattátrayá Rámchandrá Kulkarni; Hindu (Gaud Sáraswat Bráhman); 27.	200
106	Vrittasár	Wái (Sátára) ...	Weekly	Purushottam Ganesh Vaidyá; Hindu (Chitpáwan Bráhman); 25.	100
107	Vyápári	Poona	Do.	Nána Dádáji Gund; Hindu (Deshasth Bráhman); 60.	500
108	Wárkari	Pandharpur Sholápur).	Do.	Vithal Keshav Limaye; Hindu (Chitpâvan Brahman); 44.	300
	SINDI.				
109	A'fitáb-i-Sind	Sukkur (Sind) ...	Weekly	Shâms-ud-din *walad* Muhammad; Muhammadan (Abro); 49.	500
110	Khairkháh-i-Sind	Lárkhána (Sind) ...	Do.	Gurudinomal Tahilsing; Hindu (Khatri); 48.	250
111	Musáfir	Hyderabad (Sind)...	Do.	Abdul Wabab Khan; Pathan	900
112	Prabhát	Do. ...	Tri-weekly ...	Gopaldás Lekhráj Thadani; Hindu (Amil); 28.	550
113	Sind Sudhár	Karáchi (Sind) ...	Do.	Khánchand Rahumal; Hindu (Amil); 49...	800
	URDU.				
114	Islámic Mail	Bombay	Weekly	Saiyad Muhammad Abdulla Khán and Saiyid Mahomed Ayub Khan; Muhammadan (Sunni); 32.	1,500
115	Mufid-e-Rozgár	.....	Do.	Hazi Munshi Mahamad Husein, Muhammadan; 45.	1,200
116	Muslim Herald	Bombay	Do.	Sheikh Mahamed Yusuf; Muhammadan (Sunni); 36.	400
	GUJARA'TI AND HINDI.				
117	Jain	Bhawnagar ...	Weekly	Devchand Damji; Hindu (Bania); 30 ..	1,800
118	Jain Mitra	Bombay	Fortnightly ...	Bábu Sital Prasád; Jain; 46	1,200

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of Editor.	Circulation.
	ENGLISH, PORTUGUESE AND CONCANIM.				
119	A Luz	Bombay	Weekly	Henry Anthony DeSouza ; Portuguese ; 35 .	1,200

Notes.—A. The notices from the different Newspapers have been collected in the Report under different heads which are printed in italics.

B. The names of Newspapers are printed in the margin of the Report in italics, and the number of the Newspaper in the above list is printed in brackets after the name.

C. The system of spelling vernacular words followed in the report is the same as that adopted in the Official Spelling List of the Bombay Presidency. One peculiar feature of this system is that when the long *a* (आ or *ā*) is the last letter of a word, the accent is left out, and the short *a* (अ = *u* in *gun*) is, to prevent confusion, never placed at the end of a word. This rule has been strictly followed, except that when the short *a* appears to be absolutely necessary to complete the pronunciation of a word as *Arunodaya* or the well-known *Mitra*, it is printed with a mark over it to indicate that it is short, thus—*ă*.

D. The figures giving the circulation or number of copies published of each newspaper and periodical as furnished by the proprietor are not guaranteed as accurate, and in some instances must be regarded with caution.

Additions to, and alterations in, the list of Newspapers and Periodicals.

No.	Name of Publication.	Where Published.	Edition.	Name, caste and age of the Editor.	Circulation.
	ANGLO-GUJARATI.				
20A	Khurshed Prakásh ...	Bombay ...	Weekly ...	.....	...
	GUJARATI.				
65A	Vivechak	Lachhras (Nándod, Rájpipla State).	Monthly ...	Chaganlal Naranbhai; Hindu (Bhavsar); 31.	500

Nos. 2, 68, 102, 104 and 108 have stopped publication temporarily.

No. 119 is being issued weekly, although according to the declarations made by its publisher before the Chief Presidency Magistrate, it was intended to be daily.

POLITICS AND THE PUBLIC ADMINISTRATION.

Reflections on the recent Shivaji festival at Poona.
Sandesh (96), 20th June.

1. Commenting on the Shivaji festival recently held at Poona, the *Sandesh* remarks:—The great service rendered by Shivaji Maharaj to Mahárashtra was that he enabled it to stand on its own legs. The surrounding atmosphere is required to be free to enable a country to lead a vigorous life. The progress of Mahárashtra had been stopped before the time of Shivaji and he made it a living nation. Modern Mahárashtra is a creation of Shivaji. The great man after Shivaji who extended the sphere of Mahárashtra throughout India was Bajirao I. The work to be done after this was accomplished was to make the *Jaripatakd* (the flag of the Peishwas) flutter outside India. Perhaps this would have been done if Madhavarao Peishwa had not been attacked with consumption, if the heroes of Mahárashtra had not died at Panipat or if Mahadaji Sindia had not succumbed at Wánavdi (Poona). But what could not be accomplished at that time has been effected in the *regimé* of the fortunate British Government. All the unaccomplished desires of the Maráthas to go out of India have been accomplished now. Marátha horses now are neighing on the Rhine and the Sultan of Turkey is terrified at the sound of their horses' hoofs and their brave deeds are described by comely and bashful maidens of London. Who thought of such a time? Who had made a forecast that Mahárashtra would be so fortunate under the British *regimé*? Who thought of the intimate connection between the Shivaji festival and the liberal *regimé* of the British?

Lord Islington on self-government for India.
Indu Prakásh (32), 21st June, Eng. cols.

2. "Lord Islington's recent speech on the subject of self-government for India, as summarised by the *India*, strikes one as most uninspiring, in spite of the undoubted sympathy which characterises his utterance. His Lordship is more concerned with the progress achieved than with the progress to be achieved..... The admission of Indians to the executive councils, the existence of twenty-five different services engaged in the administration of India, the importance of the work that Indians are doing there, the Provincial Service which is an Indian Service,—these and such other things are mentioned by His Lordship to show the advance of self-government in India. The Indians are also assured that 'any reasonable advance of qualified Indians in the services will meet with general assent and appreciation'. We are also told that 'the entrance to the Indian Civil Service—a very hard examination—is open to Indians and Europeans.' We do not know if this is meant to be accepted as a discovery! Speeches like these are really a strain on one's patience and go a great way towards generating a kind of pessimism as regards the new angle of vision. We would rather appeal to good Englishmen not to adopt any *angle* of vision at all, but look at India in a straight line. They should look at the Indian humanity and the problems concerning the welfare of that humanity in the same way as they look at the Colonial humanity and the problems of Colonial progress and solidarity. What is sauce to the goose is also same to the gander. Lord Islington raises the Provincial Service to the skies and speaks as if the admission of more Indians to it and its sister services were the millennium. He forgets that the Provincial Service is a subordinate service and that the Indians want admission to the Imperial Service on fully equal terms with Europeans..... At present it is the Executive who think for us, judge our social and economic needs and their relative urgency and allot money accordingly. But unfortunately it so happens that the angles of vision of the Executive and people's representatives, more often than not, do not coincide. ..... It is to be deeply regretted that even intelligent and well-informed Englishmen like Lord Islington should still speak about India's needs in the same old antiquated way which should now be considered as 'time-barred'. Undefined and vague sympathy has no value in this work-a-day world of passion and prejudice and selfishness."

*3. Commenting on the interview with Lord Hardinge published by the *New York Times*, the *Mahrátta* remarks :—"The services rendered to the Empire during this war—and which are still being rendered—by the Princes and the people of this country are rightly designated by Lord Hardinge as 'great sacrifices.' The *ex*-Viceroy also bears testimony to the forbearance of 'the educated and political classes' who suspended political controversies with the object of not increasing the difficulties of the Government's task. How has all this sacrifice been rewarded? There is a vague expectation raised in the 'believing' classes of India that *after the war* some sort of consideration will be most probably vouchsafed to the claims of the native military officers to an increase of pay and advancement in position, etc. This vague expectation is all that has practically been given us so far in return for our loyal services. For the rest, contempt of public opinion has ben abundantly shown as in the case of the latest Amendment Bill. As reported by the *Leader*, the prayer of the United Provinces Hindu Sabha to His Excellency that a representative deputation from the Sabha might be granted an interview on the subject of the United Provinces Municipalities Bill has been rejected and assent given to the Bill..... The *regimé* of the new Viceroy—what will it be like? What will be the after-war treatment of India? We are unable to guess. One can only say that much depends upon *the people, how they work and with what tenacity the work is carried on.*"

Comments on Lord Hardinge's interview with the *New York Times* representative.
Mahrátta (5), 25th June.

4. In the course of an article in *Young India*, eulogising "The progress made in the Mysore State" contributed by "Twenty-four", the writer observes :—"If we compare the progress made in Mysore and the Madas Presidency, specially in recent years, the inference is challenging that the latter has considerably lagged behind. That is the conclusion in every sphere of administration. Education is progressing at greater strides in Madras than in any other British province, but still its advance lags considerably behind that of Mysore. Where in British India have we—comparing the total area of population—so many primary or secondary schools, or so many colleges? Where is so much attention paid to technical instruction as in Mysore? The Durbar grants more scholarships for advanced technical study in foreign countries than all the British Administrations in India. Take any other sphere of national progress—co-operation, irrigation or agricultural improvement. In each Mysore is ahead. What does it mean? Let the Home Ruler or his opponent ask himself that question. To me the meaning is clear. The greater progress of Mysore shows that left to themselves to manage, Indians are sure to accelerate the progress of the country. We Indians can govern far better than the British Rulers. But let me qualify that statement. By 'governing', I do not mean merely the carrying on of administrative work. In that narrow sense, the British have been showing a better record. The administrative machinery is moving more finely in the British provinces. But what India wants is not an administration that merely *goes on*. We want it to *go forward*. And according to that criterion, Mysore is far more progressive than the British provinces..... It is certainly a foolish claim to put forward that the Indians in the British tracts are inferior in administrative ability to those in the Feudatory States, and those who are inclined to put forward that view will do well to pause a little and ask themselves whether they will not thereby support the demand for the instantaneous grant of Home Rule to India. For if we in British provinces are inferior in administrative ability to our countrymen in the Indian States, then the deterioration must be due to the effects of British Rule. Therefore we should strive to have Home Rule earlier rather than later. The success of the (Mysore) Economic Conference strengthens the demand for Home Rule in one other way. Those who have studied its development know that its whole success is due to the active and unstinted co-operation of the officials with non-officials. Such co-operation

The progress made by Mysore shows that Indians can govern far better than the British Rulers.
Young India (10), 21st June; **Mahrátta* (5), 25th June.

is not possible in India..... What is the moral? When will such co-operation be possible in British territories as well? The reply can not but be in support of the Home Rulers." [The *Mahratta* says:—"The report which we have received of the Economic Conference places before us the spectacle of a sympathetic official hierarchy encouraging and listening to the suggestions of some of the leading gentlemen amongst the people; and although the Conference was economic, it did not refrain from discussing such subjects as free and compulsory education. The speech of the President and Dewan Sir M. Vishweshwaraya was very sympathetic and clearly outlined the endeavours of the State in the field of economics and industry. While the mighty British Indian Government is discussing, inquiring and thinking, the tiny Mysore Durbar has been acting, experimenting and showing solid progress. That is the difference between a State manned by the *sons of the soil*, and a powerful Government by a Civil Service worked by a people not born or naturalised in India. This is what is meant when it is sometimes said that the Government of India is an alien Government."]

5. "No reference is made to Princes or Chiefs in the 'Warrant of Precedence in India (brought up to January 1st, 1915)' in this year's 'India list'. But it is well known that in the last decade or so, with certain exceptions, they have been held to rank after the 'Ordinary' Members of the Council of the Governor General, who have salutes of 15 guns and stand on the list after Governors and Lieutenant-Governors, and also the Chief Justice of Bengal and the Metropolitan of India. This grading of the Princes, gradually effected in recent years, is none the less keenly felt because Indians now enter this long-closed door of the Executive Council and (like the British Civilian members) may or may not be men of high-class family. The only argument that can be adduced for the ceremonial priority of Executive Councillors is that they are the colleagues of the Viceroy and together with him constitute the supreme authority in India. The theory breaks down the moment it is examined, not only because there are six *ex-officio* orders in the "Table" ranking between them and him, but also because the gradation is not applicable in respect of the Nizam of Hyderabad and the Maharajas of Baroda and Mysore. It is claimed that neither on the ground of their treaties and engagements, nor in virtue of any political status or position, can a case be made out to justify precedence over members of Council being confined to three Princes. The only disinguishing feature of these great feudatories in comparison with others is that they have dynastic salutes of 21 guns..... There are 21 Princes who receive 19 and 17 guns, and on that basis would rank before Members of Council, while 17 others would rank with them as also receiving 15 guns..... The relative status accorded to the Govenor-General's colleagues raises the question of that of members of the Provincial Executive Councils. It is understood that in the Bombay Presidency they have priority over Princes having direct political relations with the local Government—which means all of them except the Gaikwar of Baroda. The tendency is for this practice to be extended to the other presidencies. The effect is to bring the rulers of Native States still lower down the scale, since the provincial Members of Council rank only 13th in the table. This and other matters on which the Ruling Princes are somewhat sore should be examined in the light of the fundamental principle that both in letter and in spirit their rights and status must be upheld with the most jealous care. As the historian of Lord Curzon's Viceroyalty has pointed out, the honour of Great Britain is at stake in maintaining the full treaty rights of the Princes, and the one guiding policy is to keep faith with the States at any sacrifice. We must beware of driving any of these ardently loyal feudatories of the King-Emperor into despondency and discouragement by any diminution of their *izzat* and position. Should we neglect, from whatever cause, the maintenance of their honour and privileges and their right to Imperial partnership in peace as well as

The rule of precedence in respect of protected States: question of the "Ceremonial priority of Executive Councillors."
Praja Mitra and Pârsi (21), 23rd June, Eng. cols.

war future generations of them may become seriously discontented and may belie the great traditions of co-operation in the field, so strongly confirmed at the present hour, by an attitude of aloofness when Imperial interests are at stake. Their views on the questions we have discussed should be carefully and sympathetically studied. That there are difficulties—such as the innate conservatism of some of the few remaining 'old style' rulers—in the way of a full and satisfactory solution of these problems cannot be denied; but British and Indian statesmanship should be equal to the task."

The reformed Legislative Councils have not come up to expectations: necessity of awakening and agitation.
Gujarâti (12), 18th June.

6. It is now six years since the reformed Legislative Councils have been working under the Morleyan scheme but people have not derived the benefits they anticipated from them. The resolutions of the National Congress and the Provincial Conferences go to prove that the people are not satisfied with the reform scheme. The cultivators and the educated classes are not directly represented in the Councils and while the Muhammadans enjoy special electorates other communities are completely neglected. What people really want at this stage is that the official element be completely eliminated from the Legislative Councils. At present the law instead of safeguarding the rights of the public gives special protection to the executive and thus the servants become the real masters. There is, therefore, great need of awakening the people in the matter of their rights of Provincial Autonomy so that they may persistently agitate for it. Those persons who want to be popular leaders should be ever ready to safeguard public interests against the high-handedness of the bureaucracy.

Muhammadans and special electorates.
Muslim Herald (116), 23rd June.

7. In a second article on the question of granting the right of communal representation to the Muhammadans in respect of District Local Boards, the *Muslim Herald* refers the Government of Bombay to the arguments so cogently put forward in the address of the Muhammadan Deputation to the late Lord Minto (July 1906) and the force of which the then Viceroy and the famous statesmen, Lord Morley, were compelled to admit. It is of opinion that those arguments, once accepted as correct by the highest authorities of the day, cannot now be disregarded as of no moment by the provincial government without seriously undermining the prestige of the administration. It states that the belief is growing that Government tries to placate the Hindus at the expense of Muhammadan interests whenever any important decision is taken, and it hazards the prophecy that that will drive the Musalmans to combine with the Hindus so that the former may thereby reap a part of the benefits which accrue to the latter. Proceeding to discuss the urgency of the reform the paper maintains that the Muhammadans should, by its grant, be enabled to learn first lessons in self-government equally with the Hindus, and that separate electorates alone will put a stop to many unknown abuses from which the Moslems are at present suffering in the mofussil.

Comments on the Viceroy's assent to the United Provinces Municipal Bill.
Young India (10), 21st June.

8. "Contrary to public expectation the Viceroy has accorded his assent to the United Provinces Municipal Bill. As we have said over and over again, this system of communal representation is utterly vicious in principle, and experience shows that in practice it is demoralising in the extreme. It is a pity that Lord Chelmsford has not exhibited the moral courage of Lord Hardinge who refused his assent to the Orissa Tenancy Act passed by the then moribund Bengal Legislative Council. If the example set by the United Provinces should be imitated by other Jahangirabads the last state of the country will be worse than the first, and it is up to Lord Chelmsford to see that the evil does not spread any further."

9. "The Press note issued by the Government of Bombay giving the experiences of a Shia pilgrim in Kerbela has excited a great deal of adverse comments among the mass of Muhammadans here and upconntry. It is said that the Government of Bombay have deliberately wounded the feelings of Sunni Muhammadans by giving publicity to the abuse and vituperation customary for the Shia pilgrims who do not recognise the Sultan as their spiritual leader and abuse him in time and out of time. We do regret the the publication of the Press note but its *bonâ fides* is unquestionable. The war has affected the pilgrimage to Mecca and reduced it to a considerable extent, but there has been no slackening of the Shia pilgrim traffic to Kerbela and in view of the risks and dangers attending it in these stormy days, Government did well to give publicity to the experiences of a Shia pilgrim in order that intending pilgrims to Kerbela and other Shia shrines may not be left in any doubt. The Government of Bombay have given proof of sincere sympathy with Muhamadan feeling in arranging the exportation of foodstuff to Hedjaz for the use of Indian pilgrims and Arabs and in providing for facilities to pilgrims going to Mecca."

Comments on the Press note published by the Bombay Government giving the experiences of a Shia pilgrim in Kerbela.
Islâmic Mail (4), 18th June, Eng. edition.

10. "The tragic events of the past few days, the naval battle followed by the sudden death of the great war lord, and the partial success of the German offensive at Verdun, have changed the feelings of the people in India from elated optimism to pessimism, and in spite of official explanations grave doubts are entertained as to the accuracy of the reports sent by Reuter. The fact is that the tone of the first report issued by Admiral Jellicoe was so alarming that subsequent reassurances have had no great effect in dissipating the alarm caused by it, and the tragic death of Lord Kitchener has added to the consternation of the people. It is regrettable that the Government here have become somewhat careless in supplying early and accurate information about such events as are likely to cause alarm and apprehension. The bulk of the people in India excepting those who can read the English papers are still unaware of the true features of the Irish rebellion, its limit and its ineffectiveness. The uneducated people in particular know nothing about the Sin Fein movement and the underlying causes of the rising. All that they know is that a part of the *Angrez* people rebelled against their own Government and captured a province; but the Government were too quick for them and put the rising down with an iron hand. We wonder if Government know the kinds of *gups* that are disseminated in the bazars about this naval battle too and the baneful effect they have upon the minds of the uneducated people! The Secretary of State's summary of the war news is so meagre that even after reading it one is no more enlightened than by the conflicting Press messages, which are often mere conjectures and heresay. The official telegram is regarded by even the most sceptical with a certain degree of credulity and Government would be well advised to issue a detailed statement, in the form of a communique, of any grave and serious event calculated to alarm the public mind. The vernacular papers do not copy the details published in English papers and the public are given very scanty information, with much room for guessing and speculation. The official messages are, however, copied by all vernacular papers and if they contain a detailed version with explanatory notes people will be able to understand things better." [The paper then goes on to show that far from there being any grounds for fear the naval victory off Jutland and the failure of the German offensive at Verdun and Ypres clearly indicate that the enemy's power is weakening and that the Allies will win in the end.]

Alleged need of more detailed official information about the war.
Islâmic Mail (4), 18th June, Eng. edition.

11. "It is rather strange that a local gentleman, well-known to us, should have freely expressed his opinion the moment it was known in Karáchi, three days ago, that Lord Kitchener and his staff had gone down in the *Hampshire*, that the cruiser had not

How the *Hampshire* came to grief.
Phœnix (6), 10th June.

been either torpedoed or mined, as the telegrams stated, but that she had been blown up by an infernal machine placed on board through the machination of our enemies. As he said this is by no means the first boat of our navy which has been blown up and disappeared from sight in an incredibly short time, and that this can only occur from pre-arranged internal explosions, for in cases of torpedoing or mining there has always been time enough for some to be saved by boats being launched or other means. It is strange, indeed, that he should have been so emphatic in his belief, as from this morning's telegrams we see it stated that the naval authorities do not believe that the *Hampshire* was torpedoed. 'The weather was too stormy and the scene of the disaster is always well patrolled'."

The effect of Arabia's throwing off the Turkish yoke.

Praja Mitra and Pársi (21), 24th June.

12. Commenting on the declaration of independence by the Sheriff of Mecca, the *Praja Mitra and Pársi* writes:—This is very encouraging news, for the hostile attitude of the Sheriff of Mecca towards Turkey will tend to the removal of the difficulties in the way of Muhammadans in the performance of a sacred duty. The Sheriff is on friendly terms with the British Government and he seems to have taken the present step with their advice. Now Government will be able to afford special facilities to Indian Muhammadans visiting the Hedjaz. On the outbreak of hostilities with Turkey the British promised the Arabs help if they attempted to free themselves from the Turkish yoke and to regain the Khaliphate. According to tradition the Khaliphate should ultimately rest with the tribe of the Kuresh and it is, therefore, the duty of all Muhammadans to help the present movement of the Sheriff of Mecca.

The Budget debate in the Bombay Legislative Council.

Praja Mitra and Pársi (21), 22nd June; *Sánj Vartamán* (26), 21st and 22nd June; *Hindusthán* (16), 21st June; *Jám-e-Jamshed* (18), 22nd and 23rd June, Eng. cols.; *Rást Goftár* (25), 25th June, Eng. cols.; *Dnyán Prakásh* (30), 22nd June.

13. In connection with the Budget debate at the recent session of the Bombay Legislative Council, the *Praja Mitra and Pársi*, while remarking that the Honourable Mr. Wacha was rather hasty in his complaint about his being asked to close his remarks which had already taken up about thirty minutes, exceeding by ten the prescribed limit of twenty, says that the rule forbidding the honourable members to touch any matter outside the Budget at its third reading in the Council and the one fixing the time-limit are calculated to do injustice to Government, the elected members and the public at large. This time-limit tends to keep Government in the dark with regard to public opinion possibly based upon ill-founded information or insufficient data. [The *Sánj Vartamán* deprecates the time-limit and advocates its suspension at least when the Budgets come in for discussion in the Council for the last time. In the subsequent issue the paper maintains that Mr. Wacha's remark to the effect that he was being gagged did not constitute any insult to the President of the Council but that it was a protest against the rule imposing the time-limit. The *Hindusthán* recognises the utility of the Governor's tours and consequently does not grudge the expenses incidental to them. It, however, thinks that the object of these tours would be better served and they would also be less expensive if the Governor paid surprise visits to the various cities. It condemns the time-limit rule. The *Jám-e-Jamshed* adversely comments upon Mr. Wacha's use of the term "extravagant" in connection with the tour charges and upon his complaint about being "gagged" at the debate and commends the spirit of forbearance on the part of His Excellency as displayed in his reply in connection with Mr. Wacha's remarks. The paper writes in its further issue:—"It is rather late in the day for Mr. Wacha to raise his voice against the system which prevails now in the Provincial Councils of discussing the Budget after it has been sanctioned by the Imperial Government and when not a single item in it could be changed. This anomalous system has been in existence ever since the institution of our Legislative Councils and is without parallel in any civilised country in the world. The sheer hopelessness of effecting anything tangible by these futile discussions seems to have driven Mr. Wacha into

making a vigorous attack on the policy of the Head of the Administration of spending substantial amounts on his annual tours. These tours, though costly, are not without their advantages. They enable the Head of the Government to obtain first-hand information concerning the wants and wishes of the various peoples of the districts visited by him. The same argument cannot, however, be pleaded in defence of some other items of Government expenditure, to one of which an income-tax payer has lately drawn our attention. We refer to the practice at present prevailing of sending lengthy war telegrams to Collectors and Deputy Commissioners in India. These telegrams are evidently meant for the recipients themselves as they are never given out to the public. We fail to perceive what useful purpose is served by this waste of public money which approximates to Rs. 30,000 annually. The efficiency of the Indian public service or that of the war machinery is not likely to suffer by a stoppage of these war telegrams, while the saving effected would be considerable." The *Rást Goftár* writes :—"The budget involves so many items of a controversial character that the allotted twenty minutes in which discussion covering the financial situation of an entire province has to be summed up are hardly adequate even for a desultory survey. We believe that more time at the discretion of the President of the Council ought to be given—as surely Lord Willingdon gave to Mr. Wacha in his second speech—to such members whose criticisms are of an enlightening character and above the average level. Though the privilege of budget discussion has been granted without the power to submit resolutions to the vote of the Council, it serves useful purpose in that it opens the eyes of the Government to popular requirements. The part which Councillors are expected to play in the discussion of budgets is of an advisory character, but when discussions are stifled by too strict an imposition of the time-limit, the privilege loses even that little value which is attached to it. What has been characterised in some quarters as a 'regrettable incident' arose at the last meeting of the Council in the protest which Mr. Wacha made against a reminder from the chair that the customary time-limit had been exceeded in his speech. The protest was rather bluntly worded and caused in consequence some misunderstanding as to its meaning..... Lord Willingdon evidently meant no offence when he wanted to administer in the case of Mr. Wacha a rule that he had enforced in scores of instances without ever meeting with a protest. Whilst admitting that Mr. Wacha likewise meant no insult to the Chair, we wish he had clothed his remarks, as did Sir Pherozeshah with tact and humour." The *Dnyán Prakásh* says that it is futile to press again and again in the Legislative Council the futility of the Budget discussion and that the Honourable Members will have done their duty if they criticise the Budget freely. It says that independent agitation should be carried on elsewhere to compel Government to adopt the suggestions made in the Council. It adds :—The Honourable Mr. Sharp's reply to the Honourable Mr. Paranjpe's criticism regarding educational matters was a lame one. Why have not Government reduced the grants of European schools along with those of Indian schools? The differential treatment is mean and Mr. Sharp's reply moves us to laughter. It shows at the most that the Director of Public Instruction was not to blame for the reduction of grant but are not Government bound to remove the injustice done by the Educational Inspector? It is a question of principle and Government cannot escape from their liabilities so easily.]

14. "A *Government Gazette Extraordinary* has been issued giving a list of the nominated and elected members of the Bombay Legislative Council. Among the nominated members is the name of Mr. Salebhoy Barodawala. The Muhammadan members elected by Muhammadan electorates in Bombay are Mr. Ibrahim Peerbhoy, Mr. Sharif Devji and Mr. Pathan. The list demonstrates the justice of Muhammadan claims to separate election, for were there no separate electorates for Muhammadans there would have been no Muhammadan member in the list of members elected to the Legislative Council. Lord Hardinge was opposed to the system of separate electorates and would

The list of new nominated and elected members of the Bombay Legislative Council proves the justice of the Muhammadan claim for separate electorates.

Islámic Mail (4), 18th June, Eng. edition.

have done away with it but for the pledges given by his predecessor. It would have been consistent with his ultra-liberal policy and pleased the Hindus but added to the many disadvantages under which the Muhammadans are labouring. If we look to the list of members issued by the Bombay Government, we find that not a single seat has been given to a Muhammadan and if there were no separate electorates there would have been no Muhammadan member on the Governor's Council. As for nominations they are very rarely made on racial or communal considerations but are ear-marked for special objects and purposes. And even among the nominated members there is very little chance for Muhammadans to make up their deficiency. Looking to the list under notice we find only one Muhammadan from Bombay as against eight Hindus. Other provinces do not fare a whit better: indeed some are worse than Bombay in this respect. We have published the complaints received from the United Provinces which show that Hindu monopoly is as substantial there as in Bombay. We only hope Government would be pleased to recognise the justice of our claims to separate elelctorates not only for Legislative Councils but for municipalities and district boards as well."

15. Commenting on the recent Bombay elections to the Imperial Legislative Council, the *Mahrátta* remarks:—"Now coming to the numerical significance of the voting we must point out that two-thirds of three is certainly not a ratio to which the Mnhammadans are entitled under any conceivable considerations. In point of population the Muhammadans in this Presidency are only as 1 to 5. The ratio of population is generally the consideration by which the franchise is generally determined, and it is absurd on the face of it that a people who are only one-fifth should get a representation which amounts to two-thirds. But we do not forget that the Muhammadans are fond of importing herein also the consideration of their alleged political and historical importance. Now we in this Presidency at any rate can contest this special claim with greater confidence than the non-Muhammadans in the other provinces. The Muhammadans had once their day even in the Maharáshtra, but no one can be so blind as not to see the broad and glaring fact that in the Bombay Presidency the British Government succeeded not to the Muhammadan but to the Hindu Power..... For us, therefore, in this Presidency, the claim of special privileges based on political importance as something quite apart from population, has absolutely no meaning..... We can at best tolerate a special electorate given to the Muhammadans as a thing which now has come to stay and again also as a thing on which our unthinking brethren the Muhammadans have set their heart. But that by no means binds us to allow the Muhammadans to take a further unfair advantage and to reap the fruits of the unfortunate policy of partiality, adopted by Government, both ways, *i.e.*, by taking the fullest advantage of their own electorates, and again encroaching upon the general electorates with recklessness which marks the arms of adventurers or soldiers of fortunes..... We, therefore, think it our duty to call upon the Hindu community of this Presidency to take up this matter of double privilege of voting which the Muhammadans have been enjoying and to enter strong public protests against the inequitable system of franchise." [The *Indu Prakásh* also makes somewhat similar remarks and expresses its regret that no Hindu member from Bombay finds a place in the Imperial Council.]

The Bombay elections to the Imperial Legislative Council.

Mahrátta (5), 25th June; *Indu Prakásh* (32), 23rd June, Eng. cols.

16. Under the heading 'What is this if not a breach of promise', the *Kesari* writes at length on the proceedings of the *New India* meeting in Madras. It says that people are not influenced by sentiment in supporting Mrs. Besant as is contended by the *Indian Social Reformer* but that it is a question of principle with them, and that in taking security from the *New India* Government have indirectly taken security from the Home Rule movement. It further contends that Government are perpectly convinced that Mrs. Besant is free from any sedition and anarchism and

The security taken from the *New India*.

Kesari (88), 20th June; *Mahrátta* (5), 25th June; *Young India* (10), 21st June; *Gujaráti* (12), 18th June; *Phœnix* (6), 17th June; *Hitechhu* (56), 18th June; *Pársi Sansár* (23), 17th June.

therefore wants to know what the fate of those Indian editors would be about whose intentions Government at least can raise a cry of suspicion. It adds :—The *New India* Security case revealed the guilty mind of Government as no other case did. Even those who opposed Mrs. Besant have supported her in her protest against the Press Act. Government say that they want constitutional agitation but they will not approve of one if carried on as it ought to be. We have yet to learn how to carry on constitutional agitation and Government have yet to learn how to stand one. The paper then proceeds to treat at length of the proceedings of the Madras meeting and the promises that, it alleges, were given by Government at the Imperial Council meeting convened to pass the Press Act, and says :—If Government have not kept the assurances given when they wanted to gain the consent of the Honourable Members why should we not say that they have deceived us and that they have committed a breach of faith? Government have taken advantage knowingly of the Press Act. Government wanted the Press Act as a preventive against political conspiracies and anarchical outrages and consent was accorded to it. Now that circumstances have changed, is it not breach of faith to continue it in force? We were told politely that no honest editor need be afraid of the Act and so all editors who have had to furnish security are convicted of dishonesty indirectly. Is this a sign of gentlemanliness? We were told that the Act was wanted to fight against sedition, but then why were those who only changed their addresses required to furnish security? The *Comrade* case has proved the futility of an appeal against measures taken under the Press Act. Government promised to point out objectionable articles and to give warnings and how have these promises been kept? Not a word given at the time of passing the Press Act has been kept. We do not think a single moderate or pro-Government man can be found favourable to the Press Act. We request Government to put a stop to this treason against the people now at least and to repeal the Press Act which has no justification. [The *Mahrátta* remarks :—"Mrs. Besant's treatment under the Press Act will act as an eye-opener to all who believe that the Act contemplates merely the putting down of sedition and violence. The Act—and the makers of the Act contemplate, so it would appear, the putting down of all aspirations which seek the transference of the internal administration of India from alien hands to native hands. To the Bureaucracy, loyalty to the Sovereign and to the British connection counts for little! If you are not loyal to the coming and passing systems of management and the temporary managers—if you agitate for a big change in the system and in the personnel, you are apparently a great offender!..... Indians as a whole may be disorganised, divided and darkness-whelmed to-day. But the portion of the Indian community that is astir is inspired by a holy zeal for India's uplift, which it will not be wise to treat contemptuously as a superficial framing with no depth and no power. How is the ship of Empire to fare on this troubled sea? Indian politicians—Mrs. Besant amongst them—are persuaded that there is safety for the ship if Indian aspirations are not trampled under foot. They are persuaded that the cause of Peace demands that Great Britain and the Dominions should be bound together with India in a free and honourable co-partnership. They are persuaded that Indians can no longer be persecuted into giving up the guidance of the light that has taught them to long for a free and honourable co-partnership for their country in the Empire which has immensely benefitted by the possession of this country as a *dependency* and ought to be prepared by now to raise it to the place of honour which its potentialities—chiefly intellectual and spiritual—demand. Are they all wrong? Is theirs the false vision? Will the Empire stand unshaken in spite of a cruel and continuous suppression of rightful Indian aspirations? One who believes in God, one who has Faith in the Beneficient intentions, one who is convinced that Indians are not a spent-up race—such a one will answer each of these questions with a confident and emphatic No." In the course of an article headed "The main question at issue", "Twenty four" writes in *Young India*:—"What has been the guilt of Mrs. Besant for which the security has been demanded? She has openly challenged Government to prove their case against her in the Courts of Justice. And since Government have not accepted the challenge people draw their own inferences as to the cause of official displeasure. She

worked for Home Rule. That is the key to the mystery. That at any rate is what is said everywhere. Taking facts as they are, how will that idea work out? When India is doing so much for the Empire, Government is anxious to check the movement which aims at securing for India equality with the Colonies. That is the only inference which is possible from the popular view. And speaking frankly, is Government prepared to see such a feeling gain ground in the country? We hope not. Thus, if our statesmen will pause a while and consider this aspect of their repressive policy, the conclusion is inevitable that they are not acting wisely. And let them not forget that the whole country is surcharged with the Home Rule fervour; and in every act of Government, the people are searching for any trace of the change in the 'angle of vision'. That is the prevailing mood, and every statesman has to recognise it. He may regret that it should have been, that the people should have grown so impatient; but he has to accept the fact that the Indians are impatient. And viewed in that light, the unwisdom of the campaign against the Press is abundantly evident. The Press Act is naturally hateful to every Indian; and the idea of its use even in ordinary times is revolting to his sense of patriotism. And that it should have been put into execution so vigorously and so prominently—and that at a time like this—was hardly thought possible a fortnight ago. Hence our appeal to reconsider the Government policy in the light of latest events and criticisms. England can hardly afford to rouse discontent in India during the present crisis, and apart from it, a repressive policy hardly looks natural after what the world has witnessed during the past two years. Let the responsible statesmen at Ooty and Simla consider whether this is the time for public meetings to condemn their policy or to support Government in the more vigorous prosecution of the war. The question at issue is one of Imperial importance, and we appeal to them to tackle it in the Imperial spirit, and with the interests of the Empire at heart." The *Gujaráti* writes:—The security demanded from Mrs. Besant is one of the many cases of the arbitrary enforcement of the Press Act. The people have now been awakened and they should tell Government that they do not approve of any of the steps taken under the Press Act and that they consider it as an instrument of gagging the organs of public opinion. When the Press Act was passed it was stated that it would be brought into force to prevent incitement to murderous outrages and the spread of disaffection against Government by insinuation and innuendo. We feel sure that none of those from whom the security has been demanded has ever committed a serious offence of this nature. Editors of newspapers have to write very cautiously under fear of the Press Act. None of the books proscribed under the Press Act contain anything of a violent or seriously objectionable nature. Still Government have not shown the liberality of pointing out the incriminating passages to the authors or publishers who were willing to publish expungated editions of the proscribed books. The Press Act leaves to the caprice of the officials the power of determining what writing is seditious and what is not. The *Phœnix* writes:—"Though the personality of Mrs. Besant has a great deal to do with so much arousing of public feeling on the action taken by the Madras Government under the Press Act in demanding a security of Rs. 2,000 from the *New India*, it is the unchecked powers of the executive under the Press Act to which the public opinion of United India has entered its emphatic protest..... In the case of the *New India* press the Madras Government (or its mouthpiece the Magistrate) has committed a serious blunder in not letting the victim know the head and front of its offending. This failure on the part of the Madras Government has given point to Mrs. Besant's grievance. ..... When even the Bombay Presidency Association, which has seldom been in love with Mrs. Besant's political propaganda, can persuade itself to condemn the action of the Madras Government under the Press Act, it must eventuate into a dawning of wisdom upon the Imperial Government for repealing or revising the Press Act..... We have not been enamoured of Mrs. Besant's politics or the writings in her paper *New India*, but we do support her when she raises her strong protest against the arbitrary provisions of the Press Act as applied by the executive. When we have an Act with such wide powers hanging over the heads of the journalists in India, we

owe it to ourselves to press on the Government the necessity for its repeal." The *Hitechhu* writes:—The Press Act is being arbitrarily enforced at the sweet will of the executive and many harmless newspapers have fallen victims to it. It seems the security demanded from the *New India* press has been intended to place a check on the political activities of Mrs. Besant in the direction of Home Rule. We hope that the deputation that is shortly to wait upon His Excellency the Viceroy will induce him to remove the sword of Democles that is hanging over the Indian Press. We do not think the authorities will succeed in their attempt to force Mrs. Besant to relax her political activities by demanding security from her. The *Pársi Sansár* endorses Mr. Mazrul Haq's remarks on the *New India* affair and hopes that the Viceroy will repeal the Press Act and thus remove a source of disaffection from among the public.]

Comments on the Bill to amend the Government of India Consolidation Act.
Gujaráti (12), 25th June, Eng. cols.

*17. In the course of its comments against the Bill to amend the Government of India Act, the *Gujaráti* remarks:—"The justification pleaded by the Government of India in favour of the enactments passed by several legislatures in British India barring suits in civil courts against the Secretary of State for India, is not very convincing..... The Bombay Revenue Jurisdiction Act was passed in the teeth of public opposition in this presidency. Who is to decide what is suitable and the extent of the suitablity? Of course the Executive in the plenitude of their power and in the exercise of their unfettered discretion. The Bombay Revenue Jurisdiction Act is a very arbitrary Act and the Indian Government are not right in remarking that the section of the Burma Act, which the Privy Council declared to be invalid, is the *only* case in which it is suggested that the power has been unduly exercised.' How the revenue authorities act in a summary or arbitrary manner under the cover of the Bombay Revenue Jurisdiciion Act and the Bombay Watandars Act is well known to the people affected by their provisions, though the Government of India may be ignorant of what happens..... If the people have acquiesced in such legislation it is not because they appoved of it but because they were powerless to prevent it and it would not be fair to justify the wholesale validation of such laws because of the alleged acquiescence of the people, which is only another word for their complete helplessness in presence of the all-powerful executive."

Mr. Kemp's appointment to the High Court Bench.
Gujaráti (12), 18th June; *Rást Goftár* (25), 18th June; *Kaiser-i-Hind* (19), 18th June.

18. Two Indian Judges have been occupying seats on the Bench of the Bombay High Court for sometime past and people naturally expected that in course of time their number would be increased. The appointment of Mr. Kemp in place of Justice Davar has dealt a blow to the expectations of the Indians. We have now lost what we had once acquired. We hear it stated that more Indians would now be taken up in the higher branches of the public service and only recently Lord Islington made a declaration in Parliament to the same effect. The public nevertheless get practical evidence of the fact that the 'angle of vision' has not yet changed. [The *Rást Goftár* writes:—How can we trust Government when they have not fulfilled their promise of giving high offices to Indians when vacancies occur? We can now only express our sorrow at the recent opportunity Government have lost of appointing a competent Indian in place of an Indian on the Bench of the Bombay High Court. The *Kaiser-i-Hind* writes:—Serious disappointment has been caused among the public by the claims of Indians having been ignored for the acting appointment on the High Court Bench. We hope the public will insist on having two seats on the Bombay High Court reserved for Indians.]

Government should increase duty on liquor all at once and not gradually.
Kesari (88), 20th June.

19. Gradual increase of duty is one of the enigmatic sports of the Abkári Department. Government say that they increase the duty in order to lessen the consumption of liquor but the increase is so small that consumption is not decreased and the Government revenue is augmented. Many a time Government,

have been requested to raise the duty abnormally high in order that drinking may be lessened even among confirmed drunkards. But Government have never supported this contention because they are afraid of illicit distillation. Because duty is increased gradually and because it reaches a maximum limit say within 20 years, does the danger of illicit distillation disappear? If not, why is not the duty raised to the maximum limit immediately? Government are very careful to see that their revenue is not decreased by the increase of duty. They were afraid because the consumption of liquor decreased in Bombay and they raised the duty by two annas and not by three annas as elsewhere. They have decreased the duty by four annas in Thána and Kolába because the single shop system has been lately introduced there. If decrease in consumption is the chief object of increased duty what matters whether there is prevalent at any place the single shop system or the auction system? Will Government explain their reasons for selling liquor more cheaply than before by decreasing the duty?

Comments on the omission of the Maharaj Kumar of Tikari from the Birthday Honours' List.

Young India (10), 1st June.

20. In the course of his "Behar Letter" the Bankipur correspondent of *Young India* writes:—"The omission of the name of the Maharaj Kumar of Tikari is the subject of talk everywhere. Why is his name not in the list? He volunteered at a very early stage of the war, evidently he served with distinction as he was twice mentioned in the despatches of General French for distinguished service in the field, and yet Government do not recognize his services even by the bestowal of an empty title, or is it that the bureaucracy cannot forgive a young nobleman who commits the grievous crime of openly joining the Congress even though he ventures his life for the safety of the Empire? Curious are the ways of the bureaucracy!"

Demand for the result of inquiry into the case of a suspended City Magistrate of Hyderabad (Sind).

Sind Journal (8), 14th June.

21. "Mr. Vali Mahomed, the former City Magistrate of Hyderabad, was suspended last year on account of a charge of corruption pending investigation. An inquiry was instituted into the matter by Mr. Beyts, Collector of Hyderabad, but like the inquiry undertaken some months ago in the matter of alleged torture perpetrated by the police in the course of a dacoity investigation, nothing has yet been divulged to the public. When a public offier receiving his pay from moneys contributed by the public is suspended on so serious a charge as corruption, surely the public has a right to demand why there should have been so inordinate a delay in finishing the inquiry. The confidence of the public in efficient and just administration can be retained only by expeditious inquiry and speedy punishment in all cases of delinquency on the part of public officers whether of the Magistracy or of the Police. The tardy action taken by higher government officers may be open to the interpretation that after all the inquiries in these torture and suspension cases might be shelved, and it is our suggestion to Government to minimise the chance of such interpretation by taking immediate steps to conclude the two inquiries and publish the results. Much more important than efficient and just administration is the confidence of the people in its justness and efficiency and this confidence is at stake so long as Government acts with such dilatoriness in making inquiries into charges of so serious a character."

Appreciation of the sympathetic attitude of Mr. Hesketh towards Mulla Schools in Sind.

Al-Haq (38), 17th June, Eng. cols.

22. "Mr. Hesketh's sympathetic attitude towards the Mulla Schools is deserving of highest esteem and gratitude. He has furnished a good many practical proofs of his sympathy with the Muslim education. The appointment of a permanent staff for the supervision and improvement of Mulla Schools marks a new line of departure from the policy which had been hitherto followed by the Educational Department in regard to Muslim education. The regeneration of the Moslems of this province depends upon a wide diffusion of primary education. Before the appointment of Mr. Abdulhaq as a special Deputy Inspector, the Mulla Schools had shown a marked decrease in quality and quantity and they were considered to be beyond all improvement. But now the Educational Department has been convinced of the

falsity of the idea then entertained, which was more or less based on the wrong reports submitted by subordinate inspecting staff of the Educational Inspector in Sind. There is no disease for which there is no medicine and there is no evil which cannot be annihilated by the adoption of proper measures. Mr. Abdulhaq devoted himself heart and soul in raising the standard of teaching as best as he could and in making education popular among the rural population of the districts entrusted to his charge, as an experimental measure. It is highly satisfactory to note that the experiment had been tried with success beyond all expectations and this fact has been recognised by the Educational Department. The success of the experiment must inevitably enlarge the sphere of activities of the Educational Department so far as the improvement of the Mulla Schools is concerned not only in Sind but in all parts of the Presidency wherever such schools are in existence. We heartily congratulate our worthy Educational Inspector for the initiative taken by him in such an important matter on a wise solution of which alone depends the progress of primary education among the Mussulmans of Bombay Presidency on a wider scale."

23. Commenting upon the Government Resolution on the Land Revenue Administration Report of the Bombay Presidency, the *Bombay Samáchár, inter alia,* remarks :—Taking into consideration the restricted credit on account of the war and the rise in the prices of wheat seed we cannot join Government in charging the Revenue officials, who saw the plight of the agriculturists and abstained from harshness to them, with being guilty of a dereliction of duty. We must consider the ultimate effect of such a criticism on the Revenue officials. It has now been proved that the charge of contumacy formerly brought against the Gujarát cultivator was due to the inability of the officials to realize the true situation and it would have been desirable on the part of Government to enquire into the condition of the cultivators in Sind before stigmatising their subordinates who took care to avoid a rupture with the cultivators. A sympathetic Revenue official stands as much in need of protection as a helpless cultivator. The people of Sind would, therefore, do well to justify the action of their sympathetic officials with a view to protecting their own rights.

Justification of leniency shown to Sind agriculturists by sympathetic revenue officers reproved by Government.

Bombay Samáchár (50), 19th June.

24. "The Government have at last created a separate temporary Engineering District for the Sukkur Barrage Project and Mr. Musto has been put in charge of it but with head-quarters at Karáchi! Mr. Musto will fully survey and study the situation and the facts and report. We hardly think, from what we have heard of him that the appointment is a happy one. Mr. Musto may be able enough, but it is said he does not know how to treat his establishment and the people around."

Comments on the appointment of Mr. Musto as Engineer in charge of the temporary Sukkur Barrage Project District.

Sind Advocate (7), 15th June.

LEGISLATION.

25. The *Dnyán Prakásh* congratulates both the Honourable Rao Bahadur Sathe and Lord Willingdon, the former for resorting to the expedient of moving an amendment at the first reading of the Municipal Amendment Bill and the latter for allowing it out of goodness. It adds :—Lord Sydenham's decision in this connection was unjust but things have changed under Lord Willingdon. The most undesirable amendment was thus dropped by a big majority and it is the greatest victory gained by the popular party since the creation of enlarged Councils. [The *Kaiser-i-Hind* remarks :—"The clause, meant to encroach on an important right of the Bombay Municipal Corporation, has to be dropped as the Government was defeated by a large majority on the question. It is the first time that the Govern-

The Bombay City Municipal Act Amendment Bill.

Dnyán Prakásh (30), 23rd June; **Kaiser-i-Hind* (19), 25th June, Eng. cols.; **Rást-Goftár* (25), 25th June, Eng. cols.

ment has suffered defeat of such a nature and this will serve to show how unpopular was a clause meant to be introduced, proposing to entitle the Municipal Commissioner to be nominated to Legislative Council. As the Honourable Mr. Setalwad recently showed such a step would place the Commissioner in situations which were extremely undesirable from the point of view of local self-government. The Commissioner is a mere executive officer of the Muncipal Corporation and as such must be placed outside the pale of the temptation of working against the interests of the Corporation by being in the Council where important questions are now and then discussed affecting the municipal constitution. We are sorry at the attitude taken up by the Honourable Mr. Sethna who was one of the solitary minority of two among Indian non-officials to vote against the amendment suggested by the Honourable Mr. Sathe." The *Rást Goftár* also is glad that this clause has been dropped and condemns the Honourable Mr. Sethna for supporting it. It concludes as follows:—" Among the other speeches that were made for the Bill, there was little show of arguments, specious or substantial. There was, however, one point in Mr. Cadell's speech which remains to be answered. He said that during his six years of Commissionership, he was only twice called to attend the meetings of the Select Committee. Is not this sufficient evidence then that the Commissioner's presence in the Council is avoidable ?"]

26. The *Akhbár-e-Islám* expresses its gratification at the disapproval of the Honourable Mr. Setalvad's Hindu and Musalman Disposition of Property Bill, indicated on behalf of the Moslem community by the President of the Anjuman-e-Ahl-e-Sunnat in the letter he recently addressed to the local Government. It maintains that for all devout Muhammadans the Moslem Law of inheritance is embodied in the holy Quran and that it is unlikely that any Muhammadan will be glad to see any alteration in the existing principles of Muhammadan jurisprudence as hitherto administered by the Indian courts as well as the Privy Council. The paper, in conclusion, wishes that a stir may not be created among the community in connection with this question.

The Hindu and Musalman disposition of Property Bill: a dissent.
Akhbár-e-Islám (47), 23rd June.

EDUCATION.

27. It is impossible to describe the troubles of pupils seeking admission into the secondary schools after finishing the Vernalar course. It is inevitable that the number of students should increase year by year. But the limit of students laid down in cases of secondary schools has not at all been increased and many students have to forego education for want of accommodation. Government do not allow the establishment of new schools and if any private schools are started the students thereof are not admitted into any recognized school. There are three High Schools in Dhárwár but there is no room in any of them. Students from the mofussil primary schools which have been already examined have come over to Dhárwár and they are seeking admission, but they are being refused it. It is an important question therefore as to what local boys in primary schools are to do who are yet to be examined. Privately trained students have been examined at the Dhárwár High School and they have been certified as fit for admission into various standards. But where are they to go ? The condition of the Hubli and Gadag schools also is very likely the same. The following measures are quite necessary to remove the difficulties of the students:—(1) Government should extend the buildings of the Dhárwár High School and increase the staff, (2) Government should re-inspect the aided schools and allow them to increase the number of their students. The first measure suggested is no doubt difficult in these times, but a bungalow near the Dhárwár High School may be taken and classes started there. Government should also permit the Dhárwár Victoria High School to increase the number of their students or allow them to open a branch in the city elsewhere.

Difficulties of students in Dhárwár owing to stoppage of admission to schools.
Karnátak Vritt (70), 20th June.

*28. "The public may ask why was not any of the Indian lecturers now working at the College appointed to the post to which Professor Burnett-Hurst has been brought down from the United Provinces? It was decided at the outset that two Professors were to be appointed at the Commerce College and a number of lecturers. Presumably the Professors were to be men with English qualifications and accordingly Professor Percy Anstey was the first to be so appointed and he became the Principal. The other place remained unoccupied by a permanent incumbent for a long time and now it has been filled up as above indicated. So far as we see there was on the staff of the Commerce College at least one gentleman thoroughly qualified to take up the second professorship. Mr. N. M. Muzumdar, who belongs to the same College and University as Professor Hurst, has received his training at the London School of Economics and is a perfectly capable and enthusiastic student of Economics. If an English qualification was wanted, Mr. Muzumdar has it, and one would have thought from the earnestness and ability he had shown during the last three years and the reputation he had won by his solid work that he would be promoted from the position of a 'lecturer' to that of a Professor. That was a legitimate expectation and it is difficult to understand why it has been sorely disappointed. It cannot be contended, we trust, that Mr. Muzumdar would have been unable to do the work which Professor Burnett-Hurst is going to undertake. And the public will regard this as only a fresh example of the policy of Government under which Indians, however capable and qualified they may be, are excluded from posts of responsibility and honour. Explanation is due in this instance to the public and we are afraid grave injustice has been done to Mr. Muzumdar. Apart from the personal aspect of the question there is the more important matter of the principle involved. May not an Indian who is duly qualified for a post expect to get it on the ground of fitness? Are his claims to be passed over because he is an Indian? These are questions which the public will ask and the Government ought not to delay in giving a satisfactory reply."

Mr. Muzumdar of the Commerce College: injustice to an Indian lecturer *qua* Indian.

Gujarâti (12), 25th June, Eng. cols.

RAILWAYS.

29. Mr. Vishnu Ganesh Javadekar of Dhulia says that the Railways Act does not sanction the reserving of any compartments for Europeans and Eurasians and that any one is entitled to oppose it. He quotes *Mathuradas Ramchandra* vs. *the Secretary of State for India* (Sind Law Reports, Vol. V, page 10) in support of his contention that a Railway compartment cannot be reserved for Europeans and Eurasians.

People can oppose the reserving of compartments for Europeans and Eurasians by Railway companies as it is against the law.

Kesari (88), 20th June.

MUNICIPALITIES.

30. In the course of a further instalment of its criticism of the report of the Local Boards Committee appointed by Government, *Young India* writes :—"Let us now see what the Royal Commission on Decentralisation recommended as regards village Government. The Commission recommended that village punchayats should be constituted and developed. They further recommended that the punchayats should be financed by portion of the land cess, special grants, receipts from village cattle-pounds and markets and small fees from civil suits. The Government of India generally acquiesced in these suggestions. The Government of India acquiesed in the principle of some form of taxation by local consent. Conditions vary in the different provinces: what is easy and practicable in one province is reported on as difficult and impracticable in another. One complaisant satrap is willing to undertake an experimental trial. Some bold ruler says, 'Yes, I shall constitute punchayats and endow them with powers to try civil and criminal

Comments on the report of the Local Boards Committee appointed by the Government of Bombay.

Young India (10), 21st June; *Mufid-e-Rozgâr* (115), 18th June.

cases'. Another Provincial Secretariat votes for voluntary self-contained organisms, independent of statutory sanction and consisting of village elders conferring together for common village purposes (Madras). And so on. Grant that any policy of establishing village punchayats would be the work of years, but a beginning must be made, and the Government of India said how the beginning should be made..... One would think that a Local Self-Government Committee appointed by the Bombay Government in August 1915 would have had regard to the plain directions of the Government of India and framed a scheme in consonance therewith. Instead we have a lot of 'evidence' tending one way, a report by the majority of the Committee drawn up in another way, the members dissenting as to this and that and the other 'recommendation' of the majority, and the local Government tentatively accepting some and indefinitely postponing the consideration of other recommendations! Where is village government? Echo asks where?" [The *Mufid-e-Rozgár* says that the Bombay Government seems to be oblivious of the fact that the Government of India and the Secretary of State for India have both admitted in the past the desirability of communal representation on public bodies. The paper inquires if it is inexpedient to give what is the birth-right of the Muhammadans, and questions the propriety of bestowing overwhelming power on one section of the people. It goes on to deal with the question of the employment of Musalmans in the public services, and points out that the prayer of the Muhammadans regarding the appointment of a judge of the Bombay High Court from among them has been persistently neglected. It concludes with the remark that the Government of Bombay do not appear to abide by the decisions of the Home and Imperial authorities, and brands its attitude as one of bureaucratic wilfulness.]

The Improvement Trust and a Sunni Mosque in Bombay.

Bombay Samáchár (50), 20th June; *Akhbár-e-Islám* (47), 23rd June.

31. Referring to the petition made by the Anjuman-e-Ahl-e-Sunnat-wal-Jamat to the Honourable Mr. Orr, President of the City Improvement Trust, against the proposed acquisition by the Trust of a mosque situated at Sion (G. I. P. Railway), the *Bombay Samáchár* expresses the hope that out of deference to the religious feelings of the Muhammadans due attention will be paid to the petition. The Trust should so formulate its schemes after mature consideration that their execution might not necessitate the acquisition of religious properties. It would greatly add to the difficulties of the public if the existence of even religious buildings, constructed after obtaining due sanction from an officer of no less rank than the Municipal Commissioner as was done in the case of the above-mentioned mosque, were imperilled on account of any scheme of the Improvement Trust. Respect shown to the religious susceptibilities of the Moslems will gratify the whole Indian community [The *Akhbár-e-Islám* believes that the proposed acquisition by the Trust of the mosque property at Sion has given rise to a somewhat unpleasant controversy among the Muhammadans. It remarks that Moslems will be really gratified if the Improvement Trust abandons its present proposal of acquiring the mosque and hopes that the Trust Board will, in the present case, act just in the same way it did when, out of deference to the religious susceptibities of the Hindus, it allowed a Hindu temple to stand near Null Bazar while widening the Sandhurst Road some years ago.]

M. K. SHAIKH,

Oriental Translator to Government.

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*Reported in advance.

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